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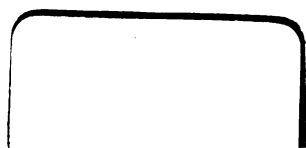


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A QUARTERLY MAGAZINE
OF
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THE EVANGELICAL REPOSITORY.

FIFTH SERIES.

No. I.—SEPTEMBER, 1870.

THE ORIGIN AND FORMATION OF THE EVANGELICAL UNION.

No. 6.

As the Synod, to which Mr. Morison had appealed against the deed of separation passed by the Presbytery on the 3rd of March, was appointed to meet in Glasgow, on the 7th of June, 1841, only three clear months require to be accounted for in the ministerial career of our theological hero between these two important dates. Neither his pastoral standing nor his evangelistic labours were in any way affected by the adverse vote, with the account of which our last article closed. An ecclesiastical appeal from a lower court to a higher as entirely sists procedure, and screens the menaced individual from the execution of a sentence, as does an appeal in any of our law courts. Therefore had Mr. Morison the right during the interval to which we have referred, to occupy his own pulpit, dispense the ordinances of the church, and even attend the ordinary meetings of the Presbytery, if he so pleased, as being still a fully accredited minister of the United Secession Church.

This liberty was indeed of the utmost importance to him; for the revival of religion which had been produced in Kilmarnock by God's blessing on his earnest ministrations, instead of being slackened, was even stimulated by all these judicial proceedings. It may seem strange, and almost impossible, at first sight, that acrimonious controversy and genuine soul-saving could go on at one and the same time; but the explanation of the apparent anomaly is to be found in the spiritual experience of him who was the human centre around which all this excitement revolved. He did not allow his heart to be

embittered by anything that was said or done against him. He could hardly spare the time to attend these exciting debates on account of his engrossing engagements with sin-sick souls; and whenever the ecclesiastical field-day would be over, he quickly doffed all the formidable armour with which he had been compelled to equip himself and ran back eagerly, like a spiritual Cincinnatus, once more to bend over his beloved gospel-plough. If some irate antagonists sent any barbed arrows after him, he only lifted the missiles of malignity meekly out of the furrows where they fell, praying, as he did so, "Father forgive them; for they know not what they do."

Dr. Morison has recently been kind enough to show us the carefully preserved church-book in which the names of all the members admitted into Clerk's Lane Church were enrolled at this time. It appears from that register that no fewer than 403 individuals were received into fellowship during 1841, and 183 of these during the quarter that elapsed between March and June. And let it be noted that these numbers imply an immense amount of anxious and painstaking labour. Every applicant was seen again and again;—the object aimed at in all the conversations being *peace with God on an evangelical foundation*. This scriptural phrase "peace with God," appears thus prominently for the first time, as far as we know, as a term of communion, in connection with the labours of Mr. Morison and his friends. Wesleyans speak of "the witness of the Spirit;" Independents generally of evidence of regeneration; while Presbyterians are commonly satisfied with a "credible profession" of Christianity. The leaders of the Evangelical Union, however, inquired of all their applicants for church fellowship if they had "peace with God." Doubtless, the now characteristic expression can be traced to Mr. Morison of Kilmarnock; and more particularly to his fondness for the epistle to the Romans; and yet more particularly to the first verse of the fifth chapter of that epistle: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." The passage does indeed seem to be a *locus classicus*—a remarkable place—worthy of being printed in capitals, and intended to be a reference text for the student of Scripture—even as in a fortified country towers of special strength rise every here and there, or as in the course of a brawling stream, deep and quiet pools will every now and then sweetly intervene. The sacred writer having elaborately and argumentatively set forth the doctrine of justification by faith in the previous chapters, there enters upon the consequences of believing. All at once his train of thought loses the murmur of argument, and settles down

into the deep calm of tranquil deduction—" *Being justified by faith, we have peace with God through our Lord Jesus Christ.*" Mr. Morison's eminently practical mind seized upon this sentence as being one of intense and special importance, and with all the vehemence of his early oratory he used to cry—"Look here: the inspired apostle of the Gentiles concludes that whenever a man believes and is justified, he enters upon the possession and enjoyment of peace with God. He is not afraid of God. Because he sees that Jesus has made a complete atonement for all his sins, his guilty terror has all fled away!" This initial blessing of "peace with God" he distinguished from Assurance. It might be almost identical with what other evangelical writers had meant by "the Assurance of Faith;" but he reserved that term (Heb. x, 22) rather for the subsequent confidence that springs from the joint testimony of Faith and the Graces which are her spiritual daughters.

Napoleon's "hundred days" were the days of fighting that elapsed between the departure from Elba and the final struggle at Waterloo. James Morison's Ninety days, between the fight in the Presbytery and the fight in the Synod, were very different. They were days of holy calm and usefulness, extending between an enforced truce and the subsequent outbreak of hostilities. One or two days in the week were set apart for conversation with "the anxious" in the minister's own house. On these occasions, as we have already described, the manse would be full of people eager to converse with him from morning to night. He patiently strove to remove the difficulties of each inquirer,—hurrying over no case superficially, as far as time would allow, because feeling, to some extent, the value of each immortal soul. "My sins are too great." "But does not the blood of Christ cleanse from all sin?"—"I have a very bad heart." "But Jesus died for your bad heart."—"I have a very hard heart." "But Jesus died for your hard heart; believe in his love and it will be softened." Thus did the subdued strain of comforting expostulation go on, from hour to hour, during the Ninety days! It generally happened that not all who waited upon him at the time set apart for conference would be satisfied, or brought to evangelical rest. A note was taken of the case, and a subsequent interview appointed. In this way would Mr. Morison's time be largely occupied for several days every week. Indeed he had little time left for study, much as his heart was set upon it. Even his sermons were hurriedly prepared; but his mind was so full of the truth which he had lately found out for his own soul, and which he had been called upon to defend, that he literally overflowed

with the love of Christ, when he entered his pulpit on the Sabbath day.

One very interesting episode falls to be recorded here, namely, Mr. Morison's marriage to the lady who has ever since shared, and shared so nobly and so well, both his honours and dishonours, his sorrows and his joys. Amid so much talk of cutting off and separation, this domestic union comes in with a fine comforting and counterbalancing effect. The young bridegroom had to go to London for his bride; but he took only one Sabbath's rest for holiday and honeymoon, and even on a part of that day preached for the Rev. Thomas Aveling of Kingsland, the same Congregational minister who had issued, on his own responsibility, an edition of the tract, "What must I do to be saved?" The people used to come running to their doors and look after Mrs. Morison when she was first brought to Kilmarnock. They wondered that she would have come into the midst of so much commotion and strife. But they seemed to forget that charity or love "endureth all things," and that when we walk in the path of duty there may be the deepest peace in the midst of surrounding trouble.

Luther had so much delight in his commentary on the epistle to the Galatians that he used to call it "his wife,"—"his Catharine de Bore,"—of whom again he was accustomed to say that "he would not exchange her for the kingdom of France, nor for all the riches of the Venetians." Immediately after his return from his brief marriage jaunt, Mr. Morison was very busy with the preparation of a work for the press, which must have been a heavy tax on his already over-taxed energies, and yet must have been so agreeable to him as almost to rival his new domestic affection. We refer to his work on "The Extent of the Atonement; or, the Question, For whom did Christ die? answered." We have already given an epitome of the pamphlet entitled the "Nature of the Atonement," which had been issued in the beginning of the year. That on the extent of the Saviour's work was intended to be the sequel of the foregoing. The preface to the first edition is dated "1st June, 1841."—So that the book must have appeared the week before the meeting of the Synod. As we have hitherto endeavoured to observe chronological order in our narrative, we must notice briefly this important publication before we give an account of the exciting debate in the Supreme Court of the Church. For as we have already remarked, the new generation that has sprung up since cannot form a correct idea of the state of things in these early days, unless they are informed of the literature of the movement, as well as of the ecclesiastical proceedings. Thousands of these pamphlets were

circulated over the country, and did more to shape public opinion, and bless the souls of men, in many quarters, than sermons, lectures, or discussions.

"The Extent of the Atonement" was the largest of the Kilmarnock series of Gospel publications. It had only paper covers, and sold at a shilling. It contained more than a hundred of those long, closely printed pages, that seem to have been preferred in the early editions from that local press. Although not so philosophical in its structure as "the Nature of the Atonement" (and the subject did not admit of so much original research) it was even more important, in one view of the matter; and more popular, because all its arguments and illustrations centred round that point, which was the most prominent one in the whole controversy—"Did Christ, or did he not, die for all men?" If we should succeed in giving our readers a clearly condensed summary of this work, we will at once let them understand what was the sum and substance of Mr. Morison's preaching at this time, as well as prepare them for the discussions of the Synod, which all hinged on this momentous question.

The treatise is divided into four parts. The first is entitled "Direct Scripture Evidence in support of the Universality of the Atonement." (In later editions Mr. Morison substituted the word "Propitiation" for "Atonement," but we give it as it stood in this first edition.) In this first chapter the author elaborately expounds and arrays on the side of his darling doctrine the following passages of Scripture—1 Tim. ii, 1—6; 1 Cor. xv, 1—4; 2 Cor. v, 14, 15; 2 Cor. v, 19—21; 1 John ii, 1, 2; John iii, 16, 17; 1 Tim. i, 15; 1 John v, 10, 11; Luke ii, 10, 11; 2 Pet. ii, 1, besides other apposite yet minor texts. It was generally supposed that it was to this kind of argument that Dr. Candlish referred in his very unsatisfactory work on the Atonement, published some years afterwards, when he ridiculed the procedure of "those writers who strung so many texts together and called it theological argument, much after the fashion of children who heap stones together on the sea-shore, and call their tottering fabric a house." But how can a really scriptural theology be formed except by the induction of Scripture texts? What if the children be the children of God, over whom their father approvingly smiles? What if the stones be "living stones," dug from the quarry of Inspiration? What if invisible cement be supplied by the invisible Spirit? What if the house be the house Beautiful?—also

"A Refuge from the stormy blast
And our eternal home?"

What if the sea-shore be the shore of the sea of Everlasting Truth? And what if its ever-rolling billows sound in their unceasing anthem an applauding Amen?

The second chapter is entitled "Indirect Scripture Evidence in support of the universality of the Atonement." The separate heads are as follow:—(1.) "I would argue the universality of the atonement from the fact that God sincerely invites, urges, implores, and commands all to come and take salvation, as freely given unto all in Christ Jesus." (2.) "Another side-light is cast upon the blessed doctrine by the doctrine of Faith. Faith is the credit which we give to a testimony. . . . Faith can bring no more out of a testimony than is really in it. If the testimony, then, do not tell the sinner that Christ came into the world to save *him*, the sinner is not entitled to believe that he did; and if he do believe it, his belief of it, instead of being faith, must be presumption." (3.) I would again argue the unlimited extent of the atonement from the fact that 'The Gospel is good news to every creature.' (4.) Because peace of conscience immediately follows the belief of the Gospel. (5.) Because nothing but unbelief is now standing between any sinner on earth and salvation. (6.) Because the non-elect have a greater interest in Christ, and relation to him, and reason of hope from him, than devils have. (7.) Because the inspired writer speaks of the extent of the atonement in language very different from what they employ when they speak of election, justification, sanctification, or glorification. (8.) Because it is the duty of every sinner to look upon himself as having by his sins 'pierced the Saviour;' and as therefore bound to 'mourn and be in bitterness.' (9.) From the universality of the resurrection of the dead. (10.) From the nature of the institution of the Lord's supper. (11.) From the immense difficulty of getting into Christ on any other principle. (12.) From many other Scripture truths." The author here refers successively to the cities of refuge as types of Christ, for "every one to flee to;" to the manna which fell for all the camp in the wilderness; and to the brazen serpent which was lifted up for all the bitten Israelites.

In the third chapter he "answers the objections that are usually alleged against the Universality of the Atonement." (1.) "If Christ died for more than those who shall ultimately be saved, has he not died in vain for many?" Answer—God's glory is secured by the atonement, whether men accept it or reject it, and it becomes the ground of the condemnation of the impenitent. (2.) "If Christ died for the ultimately unsaved, is it just in God to make them pay the penalty of their sins over

again?" Answer—He did not so die for them that they can demand their freedom. (3.) "Would it not be ridiculous to suppose that Christ died for those who were in hell long before his death?" Answer—Would it not be ridiculous to suppose that Christ died for those who were in heaven long before his death? (4.) Can we conceive that God would send his own Son to die for the ultimately unsaved, when he had determined to create them only to be damned? Answer—God never created any number or class of men only to be damned. (Here follow some objections of the same sort, drawn from the positions of high Calvinists, which we need not recapitulate.) (9.) Are there not passages of Scripture which intimate that the atonement is limited to the ultimately saved? We will insert an extract from this paragraph, for the satisfaction of our readers, and as an example of our author's style.

"Is John x, 15, quoted? It is this,—'I lay down my life for THE SHEEP.' But mark, it is not said, 'I lay down my life for the sheep only.' It is true that he laid down his life for 'the sheep,' but how that can prove that he laid it down for none others, I am at a loss to comprehend. Paul says, 'Christ loved me and gave himself for me;' and whilst such a saying is undoubtedly a proof of the love of Christ to him, it would surely be wrong to infer from it that there are none others, besides Paul, whom he loved, and for whom he gave himself a ransom. Christ, in the passage quoted, is not contrasting his treatment of the sheep and his treatment of the wolves; he is contrasting himself with the thief and the hireling; and whilst he says of the thief, 'he cometh for to steal, and to kill, and to destroy;' and of the hireling, 'he seeth the wolf coming, and leaveth the sheep and fleeth;' he says of himself, 'I am the good Shepherd, I lay down my life for the sheep.' He is making no reference at all to the extent of his expiatory death. Had I occasion to speak of a certain poor family, and of what I had done for it; and were I to say that I had taken a deep interest in it, and had again and again made sacrifices for its comfort; would any man be warranted to conclude that I took no interest in other poor families, or that I had made no sacrifices for them? No more warranted is any one to conclude that because Jesus—having occasion to speak of his sheep—mentions his sacrifice for them, he therefore made no sacrifice for others besides them."

In like manner he shows that when Christ said to his Father in his intercessory prayer, "I pray for them, I pray not for the world," he really prayed for the unity of his little flock, that the whole world might be ultimately blessed through their instrumentality—as also, by collating Matt. xxvi, 28, and Rom. v, 15—that "many" does not mean "some," but "all."

In the fourth and last chapter he adduces the opinion of good and learned men in all ages in favour of the doctrine of universal atonement, beginning with the Fathers, and going down through the German Reformers to the British.

Hear the following from "Fruitful Sermons, preached by the right reverend father, and constant martyr of Jesus Christ, Master Hugh Latimer, 4to ed., Lond., 1653, leaf 208.

"The eminently devoted and fearless bishop and martyr, Hugh Latimer, held and proclaimed the same glorious truth. In one of his sermons, preached in 1552, on Philip. iii, he has the following passage: 'For what other cause did Christ come, but only to take away our sins by his passion, and so deliver us from the power of the devil? But these merit-mongers [the papists] have so many good works, that they be able to sell them for money, and so to bring other men to heaven by buying of their good works; which, no doubt, is the greatest contempt of the passion of Christ that can be devised. For Christ only, and no man else, merited remission, justification, and eternal felicity for as many as will believe the same; they that will not believe it, shall not have it, for it is no more but *believe and have*. For Christ shed as much blood for Judas as he did for Peter; Peter believed it, and therefore he was saved; Judas would not believe, and therefore he was condemned—the fault being in him only, and in nobody else.'"

After divers other extracts from Usher, Williams, Dwight, &c., Mr. Morison gives some remarkable quotations from the writings of Boston of Ettrick, and the two Erskines, who founded the Secession Church in the early part of last century. It appears that these earnest men felt hampered and confined by the strict doctrines of the *Confession of Faith*, in which they had been brought up; and therefore they earnestly sought some outlet for that zeal which burned in their souls. We will again let Mr. Morison speak:—

"In this extremity, the *Marrow of Modern Divinity* was found and republished. The grand peculiarity of that book is a doctrine, not in the Westminster *Confession of Faith*,—this, viz., that 'Christ is God's gift to all mankind-sinners as such.' It maintains that he died only for the elect: it asserts, however, that he and all his benefits, such as his righteousness and eternal life in him, are 'freely gifted to all mankind-sinners as such.' The Bostons and the Erskines were trained in this school; they denied the *universal death* but they maintained the *universal gift*, and they insisted on every man, woman, and child, believing that Christ was 'theirs,' and 'that all that he did on Calvary he did for them.' It was on this doctrine of the *universal gift* that they risked their own souls; it was by this doctrine that they 'won' the souls that were their 'hire;' and yet it is not a doctrine taught in their 'Confession of Faith.' This *universal gift* was the only door by which they could get themselves into Christ, or let other sinners enter into him. It was, therefore, their favourite, and darling, and everlastingly reiterated theme. Take it out of the sermons of those true Scottish worthies, and their sermons are idle, frivolous essays; or lifeless, spiritless, soulless, most marrowless skeletons. That you may certify yourselves that I am not misrepresenting, take a passage from Boston as a specimen. It occurs in his sermon entitled 'Christ gifted to sinners.' He says, 'The third thing is, *the party to whom Christ is given*. To whom, then, is he given? He that believes the Son of God to be given to sinners, and lays the matter to heart, will be ready to say, "O, but whom is he given to? I fear he is not given to me; and what am I better then?" But

"Christ is given to mankind-sinners indefinitely. It is not to the elect only, but to sinners indefinitely, elect or not elect; sinners of the race of Adam without exception, whatever they have been, whatever they are; whatever qualifications they have, whatever they want. The Father, in making of this gift to us, had no eye to any qualification in us, but our misery and extreme need; and in the view of that, he made this gift for their remedy.

"1. This gift and grant is conceived in the most ample terms, without any restriction to any particular set of men. John iii, 16, "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." You see here it goes as wide as "the

world," the world of men, to exclude fallen angels, but none of the family of fallen Adam. Therefore says the prophet, "To us a Son is given." They will get no approbation of Christ nor his Father, who curtail and hem in this grant, as they consult not his nor his Father's honour therein.

"2. Christ is given to mankind-sinners as the manna was given to the Israelites. Now, the manna was given to the Israelites indefinitely; to them who loathed it as well as to them that loved it. John vi, 31—33, "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat: verily, verily, I say unto you, Moses gave you not the true bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world." And therefore Christ is given to sinners indefinitely, without exception of any; therefore says Christ to the unbelieving Jews, verse 32, 'My Father giveth you the true bread from heaven.'

How these excellent men could consistently hold that Christ had died only for the elect, and that yet he was a gift unto all, is a puzzle to us as it was to Mr. Morison. He occupied the only sure ground, both logically and scripturally viewed, namely, *That the Saviour had died for all, and therefore was a gift to all*; but it was much to the point in him to adduce this "marrow" testimony, when endeavouring to persuade his fathers and brethren in the Secession Church to see no harm in the view of Universal Atonement, for which he contended. We think it highly probable that this Bostonian belief of a limited death, but universal gift, was the origin of that double reference scheme which Drs. Brown, Heugh, and others, excogitated during the progress of these controversies in their Church.

Such then was the tractate which Mr. Morison published just the week before the meeting of Synod, and which must have been in the hands of the clergymen who assembled in Glasgow to adjudicate on his case. Like the companion pamphlet which had been published a few months before it was a singular union of learning and zeal. It bristled all over with quotations from Chrysostom, Theophylact, and Davenant, but also with oft interjected appeals to anxious souls. In one page there was Greek, in another Latin, and in a third the striking characters of the Syriac language which Jesus spoke; but, side by side with these eastern dialects, were also to be found the homeliest exhortations in the mother tongue. It was plain that, young though he was, the appellant was more competent to discuss points in theology than many senior ministers, and even than many professors of divinity.

On the Monday night, before proceeding to the Synod, Mr. Morison made a touching address, at the close of the weekly prayer-meeting, to his congregation, which crowded every part of the building. He said that "he was going into Glasgow next day, in the strength of the Lord. He had not sought his present position; but he would not resile from the stand

which he had been led to take. He asked their prayers that he might be enabled to state the truth clearly and scripturally. He had no fear but that the issue of the commotion that had been raised would be glorifying to God. And whatever might be that issue, he hoped that none of them would cling to him out of sympathy and friendship, if they were not fully persuaded that the doctrines for which he had contended were the doctrines of the Word of God. It was indeed that he might be able to present to every one of them a personal Saviour that he had been striving and contending." There were many wet eyes in the assembly, as these artless words were uttered. Those who had read the fascinating pages of D'Aubigné, which were just beginning to be issued in this country, by Oliver & Boyd, thought of the undaunted Luther, proceeding all alone to the Diet of Worms,—

Defying devils and their wiles,
Although as numerous as the tiles,
That lay upon the German roofs—
Then, boldly rang his horse's hoofs.

It may be proper for us here to inform those of our readers, who are not fully conversant with all the stages of Presbyterian church courts, that, in a fully developed denomination of that ecclesiastical order, an appeal may be made by an aggrieved party from the decision of the Kirk-Session, that is, the elders of a single church, first, to the Presbytery, or court of ministers and elders in the immediate neighbourhood, then to the Synod, or representatives of a wide district of country, and lastly, to the General Assembly, or representatives of the entire church. The Secession Church, now the United Presbyterian, never were ambitious and aspiring enough to have a General Assembly, although the Free Church, the last-born daughter of Scottish dissent, has closely imitated the Established and endowed communion in all her forms. The Synod, then, which met alternately in Edinburgh and Glasgow, thirty years ago, was the highest judicial court in the United Secession Church of Scotland.

Our young theologian must undoubtedly have felt that his case had been transferred to a more important arena of debate when he entered, on Monday, the 8th of June, 1841, the scene of Synodic deliberation. What the Court of Session in Edinburgh is, compared with a Sheriff's chambers in a burgh town; what the House of Commons is, compared with a Town Council Board; what Glasgow was as a city, compared with rustic Kilmarnock—somewhat similar were the relative proportions of the metropolitan Synod and the provincial Presbytery, at whose bar he had formerly pled. Now he would meet men fully

worthy of his steel. There was the holy Dr. Mitchell of Glasgow, who ever seemed to be in communion with his God. There was the able and politic Dr. Heugh, of whom Gilfillan has truly said, that "his tact bordered on genius." There was the polished David King, ready to deliver one of his ornate speeches with figures and flowers, like "apples of gold in pictures of silver." There was his friend and former Professor, Dr. Brown of Edinburgh, to whom he owed much of his love for books, as well as that clear and liberal shape which his theology had assumed. And last, but not least, there was the fearless, and also the learned, Marshall of Kirkintilloch, able to trip him up if he made a mistake in scholarship, and willing to trip him up, because he believed he had made mistakes in scriptural interpretation.

The general audience, moreover, which crowded the spacious chapel in which the meetings of Synod were held, was both more numerous, and as a whole, perhaps, more intellectual than that which had hung upon Mr. Morison's lips in Kilmarnock. Gordon Street Chapel (Dr. Beattie's)—to-day displaced by unhallowed warehouses—was one of those edifices of a now almost obsolete style of architecture, which were reared more for comfort than for show. Plain but substantial, it could contain easily 1,600 hearers. A friend has described to us the scene that presented itself to his view, when he stole a brief respite from business, and ran in to hear the juvenile ecclesiastic who had created such a schism in Israel. Here was a sceptic who had cast off all regard for God and the Bible, because he could not reconcile its supposed contradictions; but he stood in the passage, not feeling the fatigue of his position, being spell-bound under the oratory of the young divine who "*cleared the character of God*," and represented him to be a God of love to all. In another aisle, he could notice, to his surprise, a member of the Established Church, whose pious mind had often been much exercised, doubtless, on the more abstruse points of Calvinism, and who "would give all he had in the world, if he could say what that young man was saying, that he, 'like all the Roman believers, had peace with God through the Lord Jesus Christ!'" Indeed, the more thoughtful people from all denominations of Christians were there; because the newspaper reports of the case in Kilmarnock had already thoroughly aroused the interest of the public—not to speak of the wide circulation of tracts and pamphlets. And there is no doubt, whatever the antagonists of the doctrine may say, that a universal atonement is popular with the masses. Untaxed bread for all; liberty for all; a suffrage for all—these have been popular political cries. Not less is a Saviour for all—if men

were only set free from theological leading-strings. And for this very reason we have always felt that the doctrines of the Evangelical Union were a protest against religious conservatism, and in harmony with the liberal and liberalizing spirit of the age.

We may also notice that besides many other clergymen, the Rev. Messrs. Russell and Pullar of Glasgow attended during both the days of debate. As Independent ministers, they must have felt interest in seeing not only how Presbyterianism worked, but also in the doctrinal discussions themselves. For the young appellant occupied at that time exactly the same standpoint in evangelical belief which their own denomination did, and frequently quoted, in the course of the debate, from the writings of Dr. Wardlaw, in support of his own views.

The meetings of the Synod had been opened on the Monday night, when "an able and appropriate sermon on Ephes. i, 22, ('And hath put all things under his feet,' &c.) had been preached by the retiring Moderator, Rev. James Harper of Leith." Thereafter the Rev. Archibald Baird of Paisley had been chosen Moderator. On Tuesday forenoon, after devotional exercises, and the disposal of some routine business, Mr. Morison's appeal was taken up. The minutes of Presbytery connected with his case were read, followed by Mr. Morison's Reasons of Protest against their decision. We give these in full. Our readers will observe that they are as brief and simple as they could well have been made.

"Reasons of Protest by the Rev. James Morison against the Decision of the Presbytery of Kilmarnock, in his case.

"James Morison protested against the said decision of the Presbytery of Kilmarnock, on the following grounds :—

"I.—In reference to the first 'head' of charges, he conceives that he has by no means deviated from the main scope of the subordinate standards; and he does not understand that ministers of the United Secession Church in general consider themselves bound to adhere to every minute aspect of doctrine set forth in these standards. That he has not deviated from the main scope of the subordinate standards, and that the tenets charged against him as errors are in truth scriptural doctrines, he conceives to be evident in reference to the

"1st doctrine adduced. The object of saving faith is *the Gospel*: and the Gospel is this—'Christ died for our sins according to the Scriptures.' The nature of saving faith is a 'setting to one's seal that God is true' in the record he has given concerning his Son. Whosoever believes a truth is conscious of believing it; and whosoever is conscious of believing it must know that unbelief, the only obstacle on the sinner's part, standing between him and salvation, is removed.

"2d doctrine adduced. Men are not required to do more than they have 'strength' to do; and if they were, they could not be responsible for not doing it.

"3d doctrine adduced. 'Without faith it is impossible to please God' in prayer. Prayer to be acceptable must be offered up 'in the name of Christ.'

"4th doctrine adduced. *Metanoia* means, and always means, 'a change of

mind ;' which change of mind, in reference to sin, necessarily involves as a consequence, change of feeling and change of conduct.

"5th doctrine adduced. Justification is not pardon, for a person can be only once justified, but he may be often pardoned. As to the obtaining of pardon it is said, 'If we confess our sins, God is faithful and just to forgive us our sins.' Justification and pardon refer to the same blessing substantially considered, but they refer to it as viewed in quite different aspects.

"6th doctrine adduced. Eternal, personal, and unconditional election is maintained ; but as the elect are said to be 'chosen in Christ,' Christ or his atonement is obviously presupposed.

"7th allegation. It is not wrong for a saint to pray, 'deal not with me according to my deserving.' It is election and not the atonement that secures the removal of unbelief.

"8th allegation. All men are guilty of Adam's sin, if by guilt be meant mere obligation to punishment ; and it is certain that no man will suffer eternal death merely on account of Adam's first sin.

"II.—In reference to the second head of charges, James Morison never used any active measures to circulate the tract ; but he decidedly regrets that he did not employ active measures to hinder others from circulating it : considering that he expressed this regret, considering that he said to the Presbytery, on the day of his ordination, that he could not, and would not preach any other doctrines than those contained in the tract, and considering that the tenets charged against him as errors are scriptural truths, and truths not inconsistent with the main scope of the subordinate standards, James Morison protests against the sentence of the Presbytery, and hereby appeals to the supreme court.

"JAMES MORISON.

"KILMARNOCK, *March 9th, 1848.*"

The Reasons of Protest and Appeal by the Clerk's Lane Church and Congregation were also read at the same time. They were as follows :—

"The Congregation of Clerk's Lane, Kilmarnock, appeals to the Synod against the decision of the United Associate Presbytery of Kilmarnock, on the 2d March, 1841, on the following grounds :—

"1st, Because the Presbytery in their proceeding against Mr. Morison have not acted in accordance with the law of Christ. Instead of conversing with him in a private manner, they at once instituted public, judicial proceedings against him on the foundation of vague reports,—thereby doing what they could to injure his usefulness, and excite prejudice in the congregation against him.

"2d, Because the Presbytery agreed to suspend Mr. Morison from the discharge of his ministerial duties for holding doctrines which we conceive to be quite sound and scriptural, and did make the compositions of men the test of orthodoxy, in place of the Holy Scriptures, in their proceedings against him.

"3d, Because Mr. Morison's adherence to the *main scope* of the standards of the Secession Church is, in our opinion, all that was required of him by assenting to them ; that it never was the intention of the Church in enacting them to bind her ministers to every form of expression, or even to every sentiment contained in them, either in stating or explaining the leading doctrines of the Gospel, when such expressions or sentiments may be at variance with the clearly revealed will of God in the Holy Scriptures—the only supreme standard of faith and practice.

"4th, Because, by this mode of procedure the Gospel of the grace of God is obscured both in its simplicity and freeness, and an attempt made to perpetuate in the Church that mystified, incoherent, lifeless, pointless style of preaching—the sad effects of which are seen in the low state of religion amongst us, and consequent decline of the Secession Church.

"5th, Because Mr. Morison had told the Presbytery on the day of his ordination that he neither could nor would preach any other doctrines than those contained in his tract, and while the Presbytery could not deny this, yet they

groundlessly charged him with disingenuous conduct in concealing his sentiments from them.

"6th, Because the Presbytery had evidently prejudged Mr. Morison's case, before hearing his defence, by their bringing written speeches with them, ready made, in their pockets, and reading them, consequently they never attempted to contradict the statements he made, nor met the many irresistible arguments he used, to prove the soundness of his views before they came to such a decision.

"For these and other reasons to be proposed in discussing this appeal, the Commissioners humbly hope that the Synod will sustain the appeal and reverse the decision of the Presbytery."

"Signed, in name and by appointment of the Congregation.

"James Guthrie.	John Peden.	Andrew Aitken.
Robert Thomson.	David Gilchrist.	Thomas Adam.
William Bushbee.	William Morton.	John Stewart.
Samuel Bryden.	James Boyd.	Andrew Stewart.
James Thomson.	James Aird.	

"KILMARNOCK, 11th March, 1841."

The Presbytery's reply to these Reasons of Protest next fell to be read. This is doubtless a very long and elaborate document; but it would be quite impossible for us to enter into any examination of its arguments. Suffice it to say that the changes are rung over again, on all the eight points of the Kilmarnock Controversy—(the Synod of Dort were satisfied with five)—said ringing being, here and there, rather creditable to the ringers, considering the school of music in which they had learned to ring. The only new point that struck us as being worthy of notice, after wading through this paper, was the following:—"It did not enter the mind of any member of the Presbytery that Mr. Morison would maintain that the mere seeing of what rendered salvation possible, was itself all the believing necessary to render it certain, and give full assurance and joy." Now this argument, although plausible, is most unsound. Does not the New Testament cry everywhere to the sinner, "Believe on the Lord Jesus Christ, and thou shalt be saved"? What does that conditional promise plainly imply? Why just this—that *salvation is possible before a man believes; but is made certain by his believing*. And how could the atonement of Calvary be better explained, in consistency with this conditionality, than as *that sacrifice which made salvation possible to all*? For the Lord's gracious decree is this, that whenever we believe in his benevolence as expressed in the cross, a deed of amnesty is passed for all our sins, so that, like the courtier of Queen Candace, we may go on our desert way rejoicing.

As soon as the Presbytery's answer to his Reasons of Protest were read, Mr. Morison stood forth to deliver his defence. We can readily believe that whenever the grave divines and eager auditors would see the mere youth rise to support such an

appeal in such a cause, the thought would pass through their minds, "Surely this daring David must have been helped by the Lord, or he would not have flung down this Gospel gauntlet so fearlessly"—a persuasion which doubtless would be deepened as the speaker proceeded with his address of six hours' duration. And here we must make a word of explanation for our honoured friend. Dr. Morison has lately explained to us that he had been kept so busy with the evangelistic work already referred to, as well as with the preparation of his volume, that he had no time to study the defence which he made at the Synod. Therefore, he has often thought that he did himself injustice, in so far as his own reputation was concerned, before that erudite assembly. There was another appellant on the Atonement Controversy, whose case came off immediately after Mr. Morison's, the Rev. R. T. Walker, of Comrie, in the Presbytery of Perth, and who was thought by some to make a more finished defence than Mr. Morison. He had his reply carefully written out, and read it with deliberation. His appeal does not awaken much interest now, for the same reason that when we see at the end of a long trial for murder, that the man got off, we do not care to read all the details of the proceedings,—whereas, if the man is to be hung, we devour them with avidity! Mr. Walker satisfied the Synod, and returned to all the comforts and honours of his Comrie charge; but James Morison was first *suspended* and then *cut down*, only however to rise up in Kilmarnock again as if he had been touched with a more vivifying spear than Ithuriel's, and with the strange power of quickening others besides! Walker's case is almost forgotten now; but Morison's is an immortal memory; because a goodly and flourishing ecclesiastical tree was planted by his struggle and his sufferings. And, further, we will not allow him to say that his defence was in any way spoiled by being unwritten. We verily believe that it was thereby improved. Fresh and buoyant as he then was, the *oratio directa* was better than the *oratio lecta*. We know that it produced an immense effect as spoken. The following statement, recently made to a member of one of our churches, was communicated to us the other day: "Your denomination was not formed so much by James Morison's words, as by his way of uttering them. My mother heard him before the Synod in Glasgow; and she said it was the *manner* not the *matter* that won the people's hearts. When all the ministers were maligning and condemning him, he answered with such meekness as showed that he truly had the Spirit of Christ." We will not accept the worthy woman's explanation altogether; but we will admit that the *matter and manner*

combined produced the mighty effect on the audience that was produced. And since the style of extemporary address was more favourable for the setting off of that loving manner, we are glad that the young disputant adopted it. Moreover, we cannot admit that he was unprepared. His studies for years had prepared him. The book he had been labouring at had prepared him. The opposition he had met with had prepared him. The weeping Marys and Thomases he had conversed with had prepared him. The Holy Ghost had prepared him.

Although Mr. Morison had no pile of manuscript with him, he had brought a great pile of theological books, from which he quoted every now and then, with a readiness which showed how familiar he was with their contents. We propose now to lay before our readers a portion of the defence of Christ's truth which he made before the Synod of the Secession Church. We have directed the printer, on account of its great importance, to insert it in larger type than has been given to our other quotations. Let us suppose then that we are in the old Gordon Street Chapel, and that we actually listen to the sacred orator as, in the clear ringing and powerful tones of other days, he speaks as follows:—

“MR. MORISON then addressed the court in support of his protest and appeal. He began by stating that he felt compelled to appear before them that day by the demands of his own conscience. He felt compelled, by the obligations under which he conceived himself bound, to advocate the truth of God,—that truth which he considered to be intimately connected with the welfare of immortal souls, and the glory of Christ's kingdom,—to dissent most decidedly from the decision of the Presbytery of Kilmarnock in reference to his case. He did so not from any disrespect towards his fathers and brethren in that Presbytery, but because he was persuaded that he had truth on his side, because he was persuaded that, in their proceedings against him, they had been instrumental in checking the progress of the truth, and because, unless the supreme court should reverse their deed, the triumph of the Gospel would be greatly marred, not only in the district in which he laboured, but throughout the country generally, and in particular throughout the Secession Church. He was persuaded that they had greatly degenerated in these times from the reformation Gospel, and from the Gospel of the apostolic ages. After having in all sincerity and simplicity searched out for something on which he himself could venture his soul for eternity; and after having found a truth on which he could rest it, he could not help telling it to his poor fellow-men. When he had found out this ‘truth as it is in Jesus’ he never fancied that it could be opposed to the subordinate standards of the Church, which standards he had from his infancy been accustomed to look upon as almost the Bible in epitome. He had not studied these standards so minutely as he had studied the

supreme guide to all truth—the word of God ; and for long after he came to the knowledge of the truth he had no conception that there was any man, who had any claim to be considered a Christian at all, in the whole world, that could have any difficulty in subscribing these standards. In perfect ingenuousness, therefore, did he conceive the views he had drawn from the Bible to be those of the *Confession of Faith*. He would now state to them what those views were, in humble reliance on the aid of the Spirit of God. Before, however, entering on this statement, he had to say that he could not have recognized his own system of divine truth in the representation of it given by the members of Presbytery; and were it not that he was assured that it was against him that the charges were preferred, he would not have thought that he had anything to do with the matter—so much was his system misrepresented and caricatured (far be it from him to say intentionally), and so far was it from anything like what he had ever preached or published. He would now proceed to take up the charges *seriatim* ; and, as he had already said, that he was better acquainted with the Holy Scriptures than with the subordinate standards of the church, he hoped that if he were able to prove his views to be in accordance with that holy word, that his fathers and brethren would admit that they were not in discordance with the *Confession of Faith* and the other symbolical books. He would not, however, shrink from collating his views with the *Confession of Faith*, holding as he did that his sentiments were by no means opposed to these subordinate standards of the church. The first charge was, that he held that ‘ the object of saving faith to any person was the statement, that Christ made atonement for the sins of that person, as he made atonement for the sins of the whole world, and that the seeing this statement to be true was saving faith, and gave the assurance of salvation.’ There were three grand doctrines embodied in this charge, viz., the object, the nature, and the immediate consequence of saving faith. Now, as to the object of saving faith, he was prepared to say that it was this—‘ Jesus Christ loved *me*, and gave himself for *me*, just as he loved every one and gave himself for every one.’ It was because this view of the Gospel was not everywhere promulgated that he considered the might and the mastery of that Gospel to be maimed. Before adducing arguments from Scripture to show that the object of faith was presented in the words—‘ Jesus loved *me*, and gave himself for *me*, just as he gave himself for *all*,’ he would refer to four sermons of the venerable Ralph Erskine on that text, ‘ He loved me, and gave himself for me.’ The design of these sermons was to show that the text quoted was ‘ the language of faith,’ and that he was no believer who did not say ‘ that Jesus loved *him*, and gave himself for *him*.’ The venerable author’s design was to prove that every sinner was not only warranted but bound to say, ‘ Christ loved *me*, and gave himself for *me*.’ Now, he (Mr. M.) was in the habit of proclaiming no other doctrine than this. His language in the pulpit continually was, ‘ O ye sinners, to every one of you all, without exception or distinction, is the soul-

saving, heart-sanctifying truth of the Gospel sent ; you are to believe that Jesus Christ loved you, and gave himself for you, just in the sense that he loved and gave himself for every other person.' That this was the true object of saving faith, he was prepared to prove from Scripture. Ralph Erskine said that every sinner was warranted and bound to believe this, whilst, at the same time, he held that Christ did not give himself for every sinner. A sinner, however, cannot be bound to believe what is not previously true ; *neither can faith bring out of a testimony more than God has put into it.* Faith cannot make a Bible to itself ; it only takes out of the Bible what God has put in it. If this be true, and if it be at the same time admitted, that every Gospel hearer is warranted and bound to believe 'that Jesus loved him, and gave himself for him,' it must also be conceded to be true, that God, in the testimony, really says to every sinner 'Jesus loved you, and gave himself for you.' Was it, then, a fact, that God really does say in the Bible what is equivalent to this ? He (Mr. Morison) held that it was. In proof of this, he would adduce a passage from the 15th chapter of the first epistle to the Corinthians. It ran thus :—'Moreover, brethren, I declare unto you the Gospel which I preached unto you ;'—and observe that it was the Gospel which he preached unto them *before they were believers* ; for he immediately adds, 'which also ye have received, and wherein ye stand ; by which also ye are saved,' &c. Observe that it was the belief of this Gospel that 'saved' them. What, then, was this Gospel which he preached unto them, before they 'received' it, and were 'saved' by it ? The apostle tells us in what follows ;—'for I delivered unto you, first of all,'—the first thing that he preached unto them, after he arrived in their heathen city—'that which I also received, how that *Christ died for our sins*, according to the Scriptures.' The very first thing that the apostle told the heathen and unbelieving Corinthians, after he went amongst them, was this ;—'Christ died for your sins, and my sins, according to the Scriptures.' This was 'the Gospel,'—the object of saving faith ;—and it is therefore the thing which every sinner is called upon to believe, and to believe 'first of all.' He (Mr. Morison) did not mean to say that they were not also to believe that Christ was 'buried and rose again ;' they were, on the contrary, not to dissociate the death from the resurrection ; but what he meant to say was this, every sinner was warranted and bound to believe that 'all that Christ did on Calvary, he did *for him.*' Another passage to which he would refer, was the close of the 5th chap. of the second epistle to the Corinthians. There the apostle says to unreconciled sinners, 'be ye reconciled unto God ; for God hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.' The argument that the apostle there employs to persuade impenitent sinners to become reconciled to God, is one that shows that the object of saving faith is the atonement which Christ has made for each sinner in particular. This is obvious from the fact that the apostle tells the unreconciled sinners that Jesus was made sin *for them*, that *they*—the unreconciled sinners—might be

treated by God as if they had 'righteousness' of their own, and were really 'righteous.' All unreconciled sinners are to be told, then, that Christ 'became sin for *them*,' and if they be not told this they are robbed of the Gospel. He would next refer to the second chapter of the first epistle to Timothy, where the Ephesian Christians are enjoined to pray 'for all men,' which duty of praying for no fewer than 'all men,' is grounded on the fact that 'God wills *all men* to be saved, and to come to the knowledge of the truth.' The evidence of this universal 'will' of benevolence on God's part is to be found in the historical fact that 'Christ gave himself a ransom *for all*.' This historical fact is the great truth of the Gospel which is to be proclaimed to every sinner, and which is thus constituted into the object of saving faith. The apostle says of it, it is 'to be *testified* in due time,'—it is the Gospel 'testimony' which, in 'due time,' shall be everywhere made known. The apostle, in this passage, has a special reference to Nero, and to the other ungodly rulers then at the helm of the Roman government; hence, after enjoining prayers 'for all men,' he adds, 'for *kings*, and for all that are in authority.' Nero was the 'king' or emperor then 'in authority;' and the Ephesian Christians were to pray for Nero, because 'God willed Nero to be saved, and to come to the knowledge of the truth,' and the evidence of this 'will' is to be found in the fact that 'Christ gave himself a ransom for Nero.' If this were true, then it must be evident that Christ gave himself a ransom for all without exception. That this is true the apostle there asserts; and that it is the object of saving faith is evident from the fact that it constitutes the Gospel-testimony—the thing that is to be 'testified' to all in due season. Another passage that he would refer to was 1 John vi, 11,—'This is the record that God hath given to us,'—us, mankind-sinners, as such—'eternal life, and this life is in his Son.' From this passage it is evident that every sinner is to believe that God 'hath given to him eternal life.' If he do not believe this, he 'makes God a liar.' He contradicts God. God says to him, 'I have given unto thee eternal life.' He says to God, 'No, O God, I do not believe it; thou mayest have given it to believers, and to the elect, but I cannot believe that thou hast given it to me.' God, however, here asserts it; and it is the refusal to believe it that constitutes a man an unbeliever. If it be true, however, that there are some Gospel hearers for whom Christ has not died, then it cannot be true that eternal life is 'given' unto all; for how could a good and just God give to *all*, that which is a *nonentity* to most? If the thing, then, that every sinner is to believe be, that 'God has given to him eternal life,' it must be true that the object of saving faith to every such sinner is that which Christ has done *for him*. What Christ did was *dying for sinners*; every sinner, therefore, is to believe that 'Christ did love him, and give himself for him.'

"He (Mr. Morison) did by no means stand alone in his views of the *object of saving faith*. He had shown that Ralph Erskine held the same opinion, though he coupled with it a doctrine utterly incon-

sistent. He had now to state, that the same view of the subject was maintained by the author of *The Marrow of Modern Divinity*, and by the Associate Presbytery in their Act of 1742. He was not here referring to their views regarding the extent of the atonement; he was referring solely to their views regarding the object of saving faith. The passage in the Marrow to which he referred was that one where Evangelista says to Neophytus, 'believe on the Lord Jesus Christ and thou shalt be saved; that is, be verily persuaded in your heart that Jesus Christ is yours, and that you shall have life and salvation by him; that whatsoever he did for the redemption of mankind, he did it for you.' The Marrow-men could, and did, insist on every Gospel-hearer believing all this; while, at the same time, they held that there were many Gospel hearers for whom Christ did nothing at all. They were right in what they held up as the object of the sinner's faith;—they were wrong in maintaining, alongside of it, another doctrine, which, if rightly understood, took all truth out of the object of faith, as far as it regarded most of those who were called upon notwithstanding to believe it. He (Mr. Morison) agreed entirely with the Marrow-men in their opinion regarding the object of faith. Their opinion was also that of the Old Associate Presbytery; and surely it would not be condemned by the present United Secession Synod. Their opinion on this matter had all along—since he knew the Gospel—been his opinion; it was what he always preached, and never would he preach any other Gospel.

"Not only did he thus agree with the Associate Presbytery, and *The Marrow of Modern Divinity*, as to what was the real object of saving faith, he found his views to be agreeable to the views of the most eminent divines of all ages, and the most illustrious reformers. Here Mr. Morison proceeded to read large extracts from several of the most eminent divines. He quoted passages from Luther, in which he says, 'whatsoever sins I, thou, and we all have done, or shall do hereafter, they are Christ's own sins, as verily as if he himself had done them.' 'Not only my sins, and thine, but also the sins of the whole world, either past, present, or to come, take hold upon Christ, go about to condemn him, and do indeed condemn him.' He quoted from Calvin such passages as, 'Christ suffered for the sins of the whole world—of the whole human race; and by the kindness of God is offered indiscriminately to all, though all do not embrace him.' 'Now, we shall have a perfect definition of faith, if we say that it is a steadfast and assured knowledge of God's kindness towards us.' He quoted from Latimer, the British reformer, a passage to the following effect:—'I say that every one of us must have a special faith; I must believe for myself that Christ's blood was shed for me. I must believe that when Christ saith, "Come unto me, all ye that labour and are heavy laden, and I will ease you," here I must believe that Christ calleth me unto him, that I should come and receive everlasting life at his hands; with such a special faith do I apply his passion unto me.' He quoted from Bradford, 'He that believeth, that is, he who certainly is persuaded God's love to be so much

towards him, that whereas through sin he was lost, and made a fire-brand of hell; yet the eternal Father of mercy (who is all-sufficient God, and needeth nothing of us, or of anything that we can do), to deliver us out of hell, and to bring us into heaven, sent even his own most dear Son out of his bosom, out of heaven into hell, as a man would say, to bring us, as I said, from thence into his own bosom and mercy, we being his very enemies. He, I say, that is thus persuaded of *God's love toward him*, and of the *price of his redemption*, by the dear blood of the Lamb immaculate, Jesus Christ, the same man cannot but love God again, and out of love do that which might please God, and heartily desire to do still better.' From Hooper the martyr he quoted:—'I call justifying faith a certain assurance and earnest persuasion of the good will, love, and grace, bounteousness, and mercy of God toward *us*, whereby we are assured and verily persuaded in our hearts of the mercy, favour, and good will of God the Father, that he is *on our side*, and *for us*, against all that are against us.' He made various other similar quotations from others of the reformers, and referred also to the fact that similar sentiments were entertained by most eminent theologians of more modern date. He referred to Usher, and Davenant, and Scott, and Bellamy, and Dwight, and Hall, and Angell James, and others; and he asked if his fathers and brethren would be prepared to excommunicate such men from their communion as *heretics*? He preached what *they* preached; they preached what he had shown to be the Gospel which the apostles preached; and shall that Gospel be condemned by the United Secession Church, and be thus banished from its pulpits? He could scarcely persuade himself that this would or could be the case. He then went on to prove that the doctrine of the universal atonement was in reality the basis of all the charges brought against him; that it was 'the head and front of his offending.' The Presbytery might attempt to contradict or deny this, but it was all in vain. The publications issued from the press against him, the presbyterial examinations to which he was subjected, the universal agitation on *this one topic in particular* throughout the whole surrounding neighbourhood of Kilmarnock, was evidence decisive that it was his grand original sin. He wondered, however, that it should be so, for it was a doctrine which seemed to him to be identified with the whole power and glory of the Gospel. It was the doctrine by which Luther resuscitated Europe, and it was, moreover, the doctrine of the first three centuries of the Christian era. This might appear to some to be a startling statement, but it was not more startling than true. In proof of its truth, he needed only to refer to Bishop Davenant's *Dissertatio de Morte Christi*. In this dissertation, that illustrious divine, so eminently versed in the writings of the early fathers, gives an account of the history of the controversy respecting the extent of the atonement, and he shows most clearly that, till the fifth century, the dogma of an atonement for the elect alone was never heard of. 'The Fathers,' says he, 'when speaking of the death of Christ, describe it to us as undertaken and endured for the redemption of the human race; and

not a word (that I know of) occurs among them of the exclusion of any persons by the decree of God. They agree that it is actually beneficial to those only who believe, yet they everywhere confess that Christ died for all mankind. Thus, Clemens Alexandrinus says, that "Christ freely brings and bestows salvation to the whole human race." And of the same opinion is Origen—"Jesus is declared to have come into the world for the sake of all who ever were sinners, that they might leave their sins, and give themselves up to God." With him agrees Primasius, who, on 1 Tim. ii, 6, says, "For all men, indeed, the blood of Christ has been shed, but it is beneficial only to those who believe." Primasius was a disciple of Augustine; and so we may conjecture from him what was the doctrine of Augustine himself. The learned Bishop then proceeds to prove, that even Augustine—strenuous advocate, as he was, for the doctrine of predestination—never held the novel dogma, that Christ died for the predestinate alone. If, then, the whole primitive church, in its purest and holiest days, held and propagated the doctrine for which he (Mr. Morison) was called in question, surely considerate men would pause before pronouncing condemnation. Was the United Secession Synod prepared to excommunicate the entire churches of the first three centuries of the Christian era? During the reign of the papacy itself, this doctrine was a matter of forbearance; and there were whole synods who maintained that, 'as no man is, was, or will be, whose nature Christ did not assume, so no man is, was, or will be, for whom Christ did not die.' Towards the breaking of the reformation day, it was universally admitted by the schoolmen, that Christ died for all men, at least in some sense. In the *Catechism of the Council of Trent*, there is a section entitled, 'Christ hath made satisfaction for the sins of the whole world,' in which it is asserted, that 'the vices and sins which men, from the beginning of the world even to this day, have committed, and which, from henceforth even to the end of the age, they shall commit,' were laid upon Christ, and he 'blotted out the sins of all ages, and fully and cumulatively satisfied the Father for them.' Now, the reforming churches came out as *protesting* churches, as churches *protesting* against the errors of the Popish Church. If this blessed doctrine of the universality of the atonement be so great, and so dangerous, and so Arminian a heresy as it is alleged, how is it to be accounted for, that there is no *protest* against it in any of the reformed confessions? It is an historical fact, that there is no such *protest* entered in the confessions of any of the *protesting* churches. So far from this being the case, almost all of these confessions most explicitly homologate and acknowledge the doctrine as their own tenet. Thus, it is said in the Geneva Confession, 'Christ offered up himself as the onlie sacrifice, to purge the sinnes of all the world.' The following question is put in the Palatine Catechism,—'What believest thou, when thou sayest, Christ suffered?' The answer is memorable,—'That, in the whole time of his life, which he continued here upon earth, but especially in the end thereof, he sustained, both in body and soul, the wrath of God against the sin of all mankind,' &c. In the English Confession, composed by

Bishop Jewel, it is said, 'Christ, by the same only sacrifice, which he once offered upon the cross, hath brought to effect and fulfilled all things; and for that cause he said, when he gave up the ghost, "It is finished," as though he would signify that the price and ransom was now fully paid for *the sin of mankind*.' In the later confession of Helvetia it is said, 'Christ took on himself, and bare *the sins of the world*, and did satisfy the justice of God.' This later confession of Helvetia, the Geneva Confession, and the Palatine Catechism, were all received formerly by the Kirk of Scotland, and sanctioned by it as expressive of the sense in which it understood the Scriptures. Now the Westminster *Confession of Faith* was sanctioned by the General Assembly of that kirk, 'as in nothing contrary to its received doctrine;' and thus we cannot suppose that the universal atonement, as stated in those ancient books embodying the kirk's 'received doctrine,' can be condemned in the confession which contains 'nothing contrary to its received doctrine.' Moreover, the Westminster divines, according to the act of Parliament by which they were assembled, were constituted into an assembly, 'for the vindicating and clearing of the doctrine of *the Church of England* from all false calumnies and aspersions;' and we cannot, therefore, suppose that they would expressly run counter to their commission, and contradict that doctrine. What then was the doctrine of *the Church of England* on the extent of the atonement? In the 31st 'article,' it is said, 'the offering of Christ once made, is the perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual.' With this agreed also the doctrine of its catechism, and its book of homilies. Seeing then this doctrine was to be cleared and defended, not contradicted and opposed by the Westminster divines, many of whom had signed the 'Articles of the Church of England,' it is not credible that I can be contrary to the present *Confession of Faith*. On this ground he (Mr. Morison), contended that his doctrine was not at variance with the symbolical books of the Secession Church. He hoped that he had satisfactorily shown it to be the doctrine of the great reformed churches, the doctrine of the great and illustrious reformers and martyrs, the doctrine of the three first centuries of the Christian era, and the doctrine of the Holy Scriptures. Surely the Synod would not be prepared to unchurch so large a portion of the Christian community, and brand, as heretics, such men as Luther, and Calvin, and Latimer, and Hooper."

We must stop here for the present. In next article we shall give a brief summary of the remaining portion of Mr. Morison's long address, as well as an account of the whole deliberations of the Synod, with their result.

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." (1 John ii, 1, 2.)

THE RIGHTEOUSNESS OF GOD.

EXPOSITION OF ROMANS X, 3—4.

THERE is a very intimate connection between the close of the ninth chapter of Romans and the beginning of the tenth. Certain clear and definite statements had been made concerning both Jews and Gentiles. The former are represented as having been most eager in the pursuit of righteousness, which blessing had not been attained by them notwithstanding;—the latter as being indifferent to it, making no effort to attain it, and yet as having actually reached and obtained it. The reason of this final difference between these two, consisting in the possession of righteousness by the one and its nonpossession by the other, is said to be, that the one accepted it by faith, while the other sought it by works of law.

At the commencement of this chapter, the apostle, after giving expression to the depth and tenderness of his affection for Israel, and the intensity of his desire for their salvation, proceeds to testify to their zeal for God, which, however, he declares to be not according to knowledge; and then, in the verses we have before us for exposition, he substantiates his charge. The charge is that of blind zeal for God, or the things that belong to God, such as his honour and glory. But this blind zeal for the honour and glory of God took a particular direction—namely, that of law or righteousness. The rule God had given for the regulation of their entire conduct was to them all and in all. They could not conceive of righteousness coming to men in any other way than by strict personal obedience to the law. Hence the apostle says, “they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God.” Observe the following things:—

The State of Mind Expressed.

“For they being ignorant of God’s righteousness.” Ignorance is predicated of Israel. Ignorance may be divided into two kinds, *voluntary* and *involuntary*. The objects of possible knowledge are as multifarious and infinite as actual existence, in so far as it has a relation to our senses, or can be brought within the region of our thought. Some of these have a moral import, and relate to us as free and responsible beings. They come within the sphere of moral duty, and are such as are to be believed and done. They are objects of faith or of practice. To be without a knowledge of this class of objects may or may not be culpable, may be excusable or inexcusable, according to circumstances. The ignorance of the Israelites in

the present instance was not of the excusable and innocent kind, for it endangered their well-being and salvation,—hence the apostle says, “my heart’s desire and prayer to God for Israel is, that they may be saved.”

This is the more evident when we look at that of which they are said to be ignorant—“God’s righteousness.” This phrase is capable of being understood in several senses. It may mean, *first*, the righteousness which characterizes God—his inherent righteousness; or, *secondly*, the righteousness which he requires of us—his prescribed righteousness; or, *thirdly*, the righteousness furnished for us in Christ—his provided righteousness. Which of these is here meant is to be determined by a correct exegesis of the passage. Some have supposed that the first is meant here, that the Jews were ignorant of God’s righteousness—that is, his strict justice—which led them to work out their own righteousness, and not submit to God’s justifying righteousness. The objection to this is that it gives to the same phrase, occurring twice in a single sentence, two different meanings,—a diversity which is not allowable, and is contrary to the general style and clearness of the apostle’s writings. Moreover, the truth of the statement is questionable; for did not the Jews know God to be just and true, “righteous in all his ways and holy in all his works”? It cannot mean that they were ignorant of the righteousness God required of them; for that righteousness was made known to them in the clearest possible manner. The holy, just, and good law was their peculiar possession, so that they were not without the knowledge of its precepts. Besides, had they been ignorant of God’s prescribed righteousness, they would not have had any consciousness of sin; but this is contradicted by the facts of the case, by their own conscience, and by the meaning and design of their entire ritual, especially their sacrificial ritual.

We are shut up, then, to the acceptance of the third meaning of the phrase—viz., the justifying righteousness of God,—the righteousness which he has provided for unrighteous men, and on the ground of which he justifies them that believe. It was this for which the Jews were wilfully and therefore culpably ignorant. This righteousness was made known to them. In the words of the apostle, in the third chapter of this same epistle, it was “witnessed by the law and the prophets,” but they would not recognize it, and therefore remained in inexcusable ignorance of God’s salvation and righteousness, which he made known and openly showed in the sight of the heathen.

The Course Pursued.

“And going about to establish their own righteousness.”

The original word here rendered "going about" means, "To seek for, to seek to do," and gives us a clear insight into the attitude of soul occupied by the Jews in relation to what the apostle calls "their own righteousness." It indicates eagerness and earnestness, if not anxiety on their part, and also habitual, persevering endeavour. So that our translators have not inaptly rendered it "going about." Observe what it was the Israelites were eagerly earnest, and earnestly eager, and therefore habitually and perseveringly striving to do,—“To establish their own righteousness.”

The Greek word used here for "establish" has two significations, according to the tenses used; the one causal and the other intransitive. It is a causal tense that is here employed, and therefore the word is very properly translated "establish." It has a causative force—to cause to stand, to set up, erect. The meaning is that the Jews tried to build up an erection, or raise an edifice, consisting of their own righteousness.

In these words "their own righteousness" there is evidently an antithesis to "God's righteousness." But both were *righteousness*, however much they might differ otherwise. There is a distinction here stated which is brought out by contrast in the words "their own," and "God's." Their own righteousness was that arising from personal obedience to the law. We know of no other sense in which righteousness is called our own, than this. It is ours only in so far as it is furnished by us, and no further. And that this is the apostle's meaning is made incontrovertible by the antithesis between their righteousness and God's, the exact point of which is that the one was supplied by themselves, the other by God,—as also from what he says of Israel in the 32nd verse of the previous chapter, where he gives as the reason why they attained not to righteousness, that they "sought it not by faith, but as it were by the works of the law." God prescribed a law to them which they regarded as the *norm* or pattern of righteousness, and which they punctiliously followed to its jots and tittles, although the weightier matters of the law were not infrequently disregarded. It was by the observance of the law they sought to establish their own righteousness. They followed after it, or pursued it with a view to its fulfilment, and thought that, by making it their rule of practice and by giving to it an obedient attention they would attain to righteousness before God. This was the only way in which they could make out a righteousness that could be called *idian*, or their own. That this is the apostle's meaning, there can be no doubt, from what we find him saying in the context concerning Israel, and also from what we find him saying of

himself in Phil. iii, 9. He there desires to be found not having "his own righteousness," "which," he says, "is of the law." Thus, according to the apostle's interpretation of his own words, "their own righteousness" means that flowing from works of law, or acts of obedience, and submission to the law's requirements.

An Effect Produced.

"Have not submitted themselves to the righteousness of God." This is stated as the result or issue of Israel's wilful, and therefore sinful ignorance, and their persistent pursuit after their own righteousness. The verb is not in the middle, but in the passive voice. It is, moreover, in the aorist tense, which is a historical tense, and the correct and literal translation of which is not, as in our version, "have not submitted themselves," but simply "are not submitted." De Wette and Tholuck translate it in a middle sense, Alford passively, which is doubtless correct. The idea may be, and we think is, that they did not subject themselves to God's righteousness. It is not, however, actually expressed in the words used by the apostle. We adopt Alford's comment here:—"The passive expressed the *result only*: it might be themselves, or it might be some other that subjected them; but the historical fact was that they were not subjected to the righteousness of God." This historical fact is the undoubted natural and necessary consequence of Israel's own action. This is most evidently implied by the entire tenor of the apostle's remarks, which represent as clearly as words can do an incompatibility, yea a flat contradiction, between the pursuit of our own righteousness and subjection to the righteousness of God. There is an absolute incongruity and contrariety between these two states or courses.

We have here the rigorous necessity of an operative cause producing its own effect—an active antecedent resulting in a passive consequent. The one is found in their self-righteousness, and the other in their non-subordination to the righteousness of God; while both are traceable to their sinful refusal to recognize and acknowledge God's righteousness. We understand the phrase "the righteousness of God" at the close of the verse to mean the same thing as "God's righteousness" at the beginning, namely, God's provided righteousness. What is expressed in this clause is simply that the Jews were not marshalled or drawn up—they were not ranged under that righteousness; and as they were not under it, so it was not over them. They were without it, they had it not, because they would not accept or submit them-

selves to it. But this is fully confirmed in the 4th verse, as well as in what follows.

Where God's Righteousness is Displayed.

"For Christ is the end of the law for righteousness." Christ is here presented as God's righteousness. The word "for" introduces a reason in confirmation and establishment of the statements made regarding Israel, especially their non-subjection to God's righteousness, and their ignorant zeal for God.

God's righteousness is shown forth and provided for the unrighteous in Christ—he is the "end of the law for righteousness." There are several things here requiring to be noticed and clearly understood, that the apostle's thought, or rather the mind of the Spirit, may be apprehended.

What are we to understand by the term law? As a term, it is indefinite, and means simply a rule of conduct. The word as employed by the apostle denotes the law of Moses, not in any partial, but in its fullest and most comprehensive sense. We are to regard the law as a unit or whole; and it is, we think, here spoken of in its entirety, civil, ceremonial, and moral. But if any particular branch of the law be insisted on more than another,—then we hesitate not to declare ourselves in favour of the moral law as that branch. We prefer, however, understanding by the term law the one complete "law of Moses," known by the Jews as such. We do not think we are at liberty to separate the various elements of the law, although we may distinguish between them, should popular and practical ends so require.

What is meant by Christ's being "the end of the law"? Light will stream in upon this point if we consider the fundamental principles of the law, and the position it occupied in the progress of the divine revelation. It sustained a relation to what preceded its introduction, and also to what succeeded it. It pointed backward, and at the same time forward. In reference to what went before it, it is of no small moment to bear in mind that it rested entirely upon the covenant between God and Abraham. In this covenant we observe at least two things, a promise of a spiritual character relating to all the families of the earth, and another promise limited to Abraham and his descendants. The world was to be blessed in him; and this contains both promises, or if any one prefer it, both aspects of the one promise. It was for the accomplishment of this promise that the nation was preserved, and secured from blending with surrounding peoples. The giving of the law had an isolating effect upon the Jews. This

is one of its most obvious results. It was founded on the covenant headship of God to the nation, and was hence theocratic in its nature; while it aimed at awakening and impressing upon the people the ideas of purity and goodness, and at the same time showing the odiousness, the exceeding sinfulness of sin. Its meaning and entire scope centred in Christ. It was designed, in the purpose of God, to play the part of a tutor, a *paidagogos* to the children of Israel, to lead them to him. He was foreshadowed and typified in its sacrificial ritual,—especially its expiatory and propitiatory sacrifices. The whole as a positive institution was designed from the beginning to be but temporary and introductory to what was to be permanent and enduring. This is most evident from numerous statements throughout the New Testament, as well as from the nature of the law itself, which only gave “the knowledge of sin,” and “made nothing perfect.” “It could never make the comers thereunto perfect as pertaining to the conscience.” The law was subsidiary to the promise, and had served its end when the promise was fulfilled in the appearance and sacrifice of our Lord Jesus Christ. We understand Christ to be “the end of the law,” as to time, and aim, and accomplishment.

“Christ is the end of the law” as to time. The law, as a positive, theocratic, and national institution for purposes of training and education, is now no longer required. The existence of the nation itself can serve no other end with its separate and distinct peculiarities; and accordingly it is swept away. In the most literal and in the fullest sense, “the middle wall of partition” is broken down between the Jew and the Gentile. Now that the seed of David and of Abraham is come, “there is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female; for ye are all one in Christ Jesus.” He has taken away the first dispensation and established the second, and in this sense he is the end of the law.

“Christ is the end of the law” as to aim or design. It was the purpose of God that the law should point men to Christ and issue in him. The law declared the binding nature of purity, truth, and goodness, and assumed, on the part of man, a capacity by which he could recognize this. It discovered the existence of sin, and made that sin appear exceeding sinful. It made known the depth and grievous nature of human transgressions; and shadowed forth by its sacrificial offerings the method of deliverance from its terrible grasp. Its altar, its offerings, and its priesthood, all indicated the necessity as well as the nature of atonement and the possibility of mediation,—

and in all this led men to Christ. He was its consummation, and in this sense its end.

"Christ is the end of the law" as to fulfilment or accomplishment. This we think is the more prominent, if not the root idea of the words before us. The apostle is speaking of righteousness—righteousness which is to merit eternal life, and how it is to be attained. In the following verses he shows the method by which it is to be reached by law. "The man that doeth them shall live in them." This is brought in, be it observed, in opposition to the way in which it comes by faith. Still the righteousness of faith is, and can be nothing else than, obedience to the law; not however on our part, but on the part of Christ. The law is holy, and the commandment holy, just, and good; and the righteousness provided for the unrighteous in Christ consists in a perfect and sinless obedience to all its requirements. Christ "fulfilled all righteousness." From the first dawn of conscious existence as the Incarnate, till that solemn hour when, on the cross, he exclaimed, "It is finished," and gave up the ghost, he always did the things that pleased his Father. Thus he has produced a righteousness which, in the eye of the law, is spotless and without a flaw—a righteousness which makes reconciliation for sins, which is available to all men, and valid through all the ages.

A word as to *how this righteousness becomes ours*. "Christ is the end of the law for righteousness to every one that believeth." Righteousness that will constitute a title to everlasting life and glory, that will be acceptable for this to God, and be accepted by him, cannot be secured by us in obedience to law. That this is impossible to the fallen is iterated and reiterated again and again in the epistles, with varying degrees of clearness and force. One of the strongest of these statements is found in Gal. iii, 21, 22—"If there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." What we, in our weakness and sin, were utterly unable to do, Christ has fully and perfectly done for us. He has brought in an everlasting righteousness, which is imputed or attributed to him who believes. Faith is of all acts the most simple, being the reception of God's testimony as true to us. That testimony is that "God hath given to us eternal life, and this life is in his Son." "God hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." He who believes this testimony has done with the law. Christ is to him its end; that is, the righteousness it requires from him, and which he cannot give

and live, is furnished in all its fulness by Christ, and so Christ is now to him in place of law. What he could not get by looking to law, he gets by looking to Christ; and so the law is dead to him, and he is dead to it. May the reader stand on the same ground as Paul, who calls himself the chief of sinners! May he be able to say with him, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified"! And being thus saved and justified, the love of God shed abroad in his heart will prompt him to follow after that holiness or moral righteousness without which no man shall see the Lord.

J. M.—C.

ECUMENICAL COUNCILS.*

WE regard the publication of Mr. Urwick's volume as quite opportune. Although our own reading in Church history had made us acquainted, in a general way, with the successive Councils which had been summoned, at divers critical periods, for the settlement of ecclesiastical differences, we had been anxious to lay our hands upon a book of no great size which would give us a bird's eye view of the whole of them, and thus supply us conveniently with the details which are necessary for the full comprehension of the proceedings of the grave and protracted Synod which sat quite recently at the City of the Seven Hills. We are glad to be able to say that Mr. Urwick's book exactly supplies the *desideratum* referred to; and inasmuch as we have felt edified by its perusal, it has struck us that many of our readers might thank us if we should transfer to our pages a few items of the information which we have found to be so acceptable.

Mr. Urwick is well qualified in various ways for the work which he has undertaken. In the first place, he was brought up in Dublin, and thus must have been familiar from his boyhood with the workings of the Papal system. Then, his father, Dr. Urwick of that city, long the eloquent representative of Independency there, was also an able author on the Protestant side. Our author quotes, at p. 78, from his father's work, entitled *The Triple Crown; or, the Power, Course, and Doom of the Papacy*. The atmosphere, then, of the parental home, as well as of the native place, have jointly contributed, along with his own push and perseverance, to fit our author for the composition of the volume before us.

That our readers may at once have a comprehensive view of the whole subject, we will quote the clear and condensed Syllabus which

* A Course of Lectures. By William Urwick, M.A., Minister of Hatherlow Chapel. Manchester: Tubbs & Brook, 11 Market Street.

Mr. Urwick gives of all the Ecumenical General Councils which have ever been held :—

NO.	DATE.	PLACE.	OBJECT.
I.	325.	Nicaea, i.	Convened by the Emperor Constantine, to decide the doctrine of the eternal generation of the Son, as maintained by Athanasius in opposition to Arius, who held that "there was when He was not."
II.	381.	Constantinople, i.	Under Theodosius the Great, to define the doctrine of the procession of the Holy Ghost from the Father. Gregory Nazianzen and Gregory of Nyssa took part in this Council.
III.	431.	Ephesus, i.	To decide the relation between the divine and human natures in Christ. Opposed to Nestorius, Patriarch of Constantinople, was Cyril, Archbishop of Alexandria. (A.D. 449, the <i>Latrocinium</i> , or Robber Synod of Ephesus, which confirmed the doctrine of Eutyches.)
IV.	451.	Chalcedon.	Under the Emperor Marcian, to decide the doctrine concerning the divine and human natures in Christ, in opposition to Eutyches and the Monophysites.
V.	553.	Constantinople, ii.	Convened by the Emperor Justinian, to decide concerning the Council of Chalcedon, the Origenists, and the Three Chapters, i.e., the works of Theodore of Mopsuestia, Theodoret, and Ibas. Vigilius, Pope.
VI.	681.	Constantinople, iii.	Under the Emperor Constantine V, in condemnation of the Monothelites. Honorius, the late Pope, anathematised.
VII.	787.	Nicaea, ii.	Under the Empress Irene and her son Constantine, to sanction the worship of images and pictures. (A.D. 794, the Synod at <i>Frankfort</i> , summoned by Charlemagne, to condemn image worship.)
VIII.	869.	Constantinople, iv.	[<i>Constantinople</i> , 867. Pope Nicholas excommunicated.] Under the Emperor Basilus and Adrian II. Photius condemned.
IX.	1123.	Lateran, i.	(At Rome.) Under Henry V, Emperor, when Pope Callixtus II gained the right of investiture, and decreed the celibacy of the clergy. It was terminated by the Callixtine concordat.
X.	1139.	Lateran, ii.	Under Conrad III and Innocent II, Arnold, the disciple of Abelard, condemned, silenced, and banished. (<i>Pavia</i> , 1160. Frederick I and Pope Victor IV.)
XI.	1179.	Lateran, iii.	Under Frederick (I) Barbarossa and Alexander III, celebrating the union restored between Pope and Emperor, and deciding the Papal authority. It condemned the Waldenses.
XII.	1215.	Lateran, iv.	Under Frederick II and Innocent III, when the doctrines of transubstantiation, auricular confession, the inquisition were sanctioned, and the Papal authority over temporal sovereigns and over councils ratified. The decisions of this Council came more from the <i>curia</i> than the Assembly, as is evident from the form of confirmation uttered by the Pope,—" <i>sacra universali synodo approbante sanctimus</i> ," &c.
XIII.	1245.	Lyons, i.	Under Frederick II and Innocent IV. The Pope excommunicates the Emperor, and absolves his subjects from allegiance.
XIV.	1274.	Lyons, ii.	Under Rudolph I and Gregory X, to establish peace throughout Christendom. Law passed for election of Pope by the Cardinals.
XV.	1311.	Vienna.	Under Henry VII and Clement V. Suppression of the Templars. (<i>Pisa</i> , 1409. Generally blended with that of Constance.)

NO.	DATE.	PLACE.	OBJECT.
XVI.	1414-18	Constance.	Under Sigismund, wherein the doctrine was revived that General Councils are above the Pope. John Huss and Jerome of Prague were condemned as heretics and burned. Martin V chosen Pope.
XVII.	1431.	Basle.	Under the Emperors Sigismund, Albrecht II, and Frederick III. Pope, Eugen IV. (<i>Ferraro-Florence</i> , 1438. Under the Emperor John Palaeologus and Pope Eugenius IV, where a vain attempt was made to unite the Eastern and Western Churches.) (<i>Lateran V</i> , 1512. Convened by Pope Julius II, to oppose another Council that had been held in the year before at Pisa, by nine Cardinals.)
XVIII.	1545-63	Trent.	Under Charles V, Ferdinand I, Paul III, and Pius IV, professedly to consider the Church reforms needed, but really to condemn the leaders and doctrines of the Reformation, and ratify a number of new dogmas, afterwards summed up in the Creed of Pope Pius IV.
XIX.	1869.	Rome.	St. Peter's. Pope Pius IX. The present Council.

A glance at the localities at which these successive conventions were held will show our readers at what time it was that the supreme power passed from East to West—from Constantinople to Rome. The long interval between the eighth and the ninth Councils is the period of transition. During the first millennium, the Pope of Rome is mentioned only to be anathematized, and, if represented at all, appeared either by letter, or in the person of humble ambassadors. But when the twelfth century has at length arrived, the aspect of affairs is wholly changed. All the Councils come westward now, and the Pope sits supreme. We are not to confound the Nice or Nicaea, at which two of the early Councils were held, with the modern city on the borders of Italy which is to-day a famous resort for invalids. The former was in Asia Minor, and, being situated on the Sea of Marmora, was at once near the Byzantine metropolis, and easily accessible to all the peoples who dwelt on the Mediterranean. Chalcedon was a suburb of Constantinople. The reason why four of the Western Councils were called Lateran was that they were held in the Lateran Church at Rome—a building mentioned by Juvenal, because it had belonged to the noble Lateran family (*domus Lateranorum*), and had been confiscated by Nero on account of the sedition of a member of the house. The Councils which are placed within parentheses—marks in the table are those about which there has been some controversy—a minority only being inclined to regard them as Ecumenical, while the majority assign them a humbler place.

We should perhaps have let Mr. Urwick tell first of all what an Ecumenical Council is. At the 4th page he thus writes:—

“The word *Ecumenical* means ‘of or belonging to the civilised world’ of the Greeks, or ‘the empire’ of the Romans. The term, when applied to the Synods or Councils of the Church, implies two things. It implies that the church was considered co-extensive with the state, and that the state had a

voice in the affairs of the church. An Ecumenical Council, as distinct from Diocesan, Metropolitan, and National Synods, was an 'imperial gathering' of the representatives of Christendom, summoned by the Emperor as its recognized head, and the secular element was represented in it by the presence of the Emperor himself and other princes. No single Bishop, or conclave of Bishops, could convene such an assembly. This characteristic was retained after the Roman empire fell, by the Austrian Emperor, and so late as the Council of Constance the Emperor Sigismund appeared in person. Hence the 21st Article of the Established Church of England declares:—'General Councils may not be gathered together but by the commandment and will of princes.' To be strictly speaking 'Ecumenical,' the Council must be summoned by the princes of Christendom. The present Council, therefore, which excludes the entire Eastern Church, and all the Protestant Churches of the West, cannot with any propriety be called *Ecumenical*. Convoked as it is by the Pope, as head of the Roman Catholic Church, and composed of the Bishops of that Church, who alone recognize the authority of the Bishop of Rome as Vicar of Christ, it may more fitly be styled *Papistical*."

Our author divides the Councils which are detailed in the foregoing table into four distinct heads:—1st, The Ecumenical Councils of the Greek Church, A.D. 325–869; 2d, The Western Councils under Papal control, A.D. 869–1311; 3rd, Councils summoned for the Reform of the Church and the Papacy, and in which the authority of the Emperor of Germany and of the Germano-French Cardinals has sway, A.D. 1311–1517; and 4th, Papal and Ultramontane Reaction in the Council of Trent, and downwards to the present Council.

Not only is a grand distinction established between the Councils of the East and the West by the absence of the Pope from the former, but also by the importance of the subjects which the Orientals took up as compared with their European successors. The true divinity of the Lord Jesus Christ, as agitated in the early Arian controversy; the procession of the Holy Ghost from the Father; and the Monophysite or Eutychian controversy concerning the amalgamation of the divine and human natures in Christ, were at least vital, or intimately connected with vital subjects. But when we come westward, we find only battles waged between rival Popes, or strifes concerning transubstantiation, auricular confession, and the celibacy of the clergy—an ordinance, by the way, which was not fixed till A.D. 1123.

And, inasmuch as complete infallibility has been claimed for all these Councils, it is interesting to observe how flatly they have contradicted one another. Indeed, as the Dean of Westminster (quoted by our author) has said, in his *History of the Eastern Church*, we see in them not the calm decisions of the Spirit of God, but the wrangling of angry and contentious men:—

"They are the pitched battles of Ecclesiastical History. Ask yourselves the same questions as you would about the battles of military history. Ask when, and where, and why they were fought. See why they were summoned to Nicaea, to Constance, to Trent. Look at the long procession as it enters the scene of assembly. See who was present and who was absent. Study their decrees as expositions of the prevailing sentiments of the times. . . . Do this for any Council, and you will have made a deep hole into Ecclesiastical History."

Still less respectful was Gregory Nazianzen, "irritated," as our

author says, "doubtless by the excesses which he himself witnessed :"
 "I never yet saw a Council of Bishops come to a good end." "I salute them afar off, since I know how troublesome they are."
 "I never more will sit in those assemblies of cranes and geese."

To the same effect is Dean Milman's testimony concerning the Western Church in his *Latin Christianity* :—

"Nowhere is Christianity less attractive, and, if we look to the ordinary tone and character of the proceedings, less authoritative, than in the Councils of the Church. It is in general a fierce collision of two rival factions, neither of which will yield, each of which is solemnly pledged against conviction. Intrigue, injustice, violence, decisions on authority alone, and that the authority of a turbulent majority, decisions by wild acclamation rather than after sober inquiry, detract from the reverence, and impugn the judgements, at least of the later Councils. The close is almost invariably a terrible anathema, in which it is impossible not to discern the tones of human hatred, of arrogant triumph, of rejoicing at the damnation imprecated against the humiliated adversary. Even the venerable Council of Nicaea commenced with mutual accusals and recriminations, which were suppressed by the moderation of the Emperor ; and throughout the account of Eusebius there is an adulation of the imperial convert, with something of the intoxication, it might be of pardonable vanity, at finding themselves the objects of royal favour, and partaking in royal banquets. But the more fatal error of that Council was the solicitation, at least the acquiescence in the infliction of a civil penalty, that of exile, against the recusant prelates. The degeneracy is rapid from the Council of Nicaea to that of Ephesus, where each party came determined to use every means of haste, manœuvre, court influence, bribery, to crush his adversary ; where there was an encouragement of, if not an appeal to, the violence of the populace, to anticipate the decrees of the Council ; where each had his own tumultuous foreign rabble to back his quarrel ; and neither would scruple at any means to obtain the ratification of their anathemas through persecution by the civil government."

In proof of the irreconcilableness of these Councils, it is sufficient to mention that, while at the second Council of Ephesus the Monophysite doctrine of Eutyches (that is, that there was but one nature in Christ) was confirmed, the very same doctrine was denied at the Council of Chalcedon, held twenty years after. Then, when we come to the Western Church, we find that not only were there, during what was called "The Great Schism," rival Popes fulminating at one another's heads, but even rival Councils in session at one and the same time. On the death of Gregory XI (who removed the Papal chair from Avignon back to Rome, after what has been called its *Seventy Years' Exile* in the former place, 1305–1378), the rival Popes were successively, in Rome, Urban VI, Boniface IX, Innocent VII, Gregory XII ; in Avignon, Clement VII and Benedict XIII. Mr. Urwick gives the following interesting quotations about the struggle :—

"Many fruitless attempts were made to restore unity *viâ cessionis*, i.e., by the retirement of one of the rivals. Boniface, for instance, the Roman pontiff, when asked to resign, replied, 'My good children, Pope I am, and Pope I will remain despite all treaty of the Kings of France and Germany ;' while, at the same time, his rival Benedict declared, 'Pope I have written myself ; Pope I have been acknowledged by all my subjects ; Pope I will remain to the end of my days.' Gregory XII addressed a letter to Benedict thus :—'To Peter di Luna, whom some nations during this miserable schism call Benedict XIII ;' while Benedict from Marseilles replied in the same manner,—'To Angelo

Corario, whom some in this pernicious schism name Gregory XII.' 'These gray-headed prelates,' says Milman, 'each above seventy years old, each claiming to be the representative of Christ upon earth, did not attempt to disguise from the world that neither had the least reliance on the truth, honour, justice, religion of his adversary.' No wonder, therefore, that even a bishop (of Sisteron in Provence), in his sermon on 'Purge away your old leaven,' asserted that they were no more Popes than his old shoes; he called them worse than Annas and Caiaphas, and compared them to the devils in hell. The *vid cessionis* having failed, resort was at length had to the *vid synodi*; and a Council was summoned by the Cardinals of both parties at Pisa, on Lady Day, March 25, 1409."

This Council at Pisa denounced both Gregory and Benedict as "notorious schismatics," and elected Alexander V as Pope, who dying soon after, was succeeded by John XXIII. Thus there were three Popes at once, all hating one another, and all infallible! In this emergency the Council of Constance was called, which set aside all the three successors of Peter, and elected a fourth, Martin V, who remained only for a short time "monarch of all he surveyed." But alas! this Council showed its falseness, as well as its fallibility, by burning John Huss the Reformer, and that, too, notwithstanding that he had received the "safe-conduct" of the Emperor Sigismund. Jerome of Prague also fell a victim to its fiery zeal.

So much for rival Popes. Let us now hear Mr. Urwick on rival Councils. We learn from his pages that the controversy is a very old one which has been maintained at Rome during the last few months. as to whether a Council is superior to a Pope, or a Pope to a Council. Eugenius, the successor of Martin, felt himself bound by the decision of the Council of Constance to call another within five years. He wished it to be held in Italy; but the French and German prelates would not come to the south of the Alps. Whereupon, he was constrained to name Basle as the place of meeting. But the independent Cardinals of the North, having decided at some of their very first sessions that Councils are superior to the Popes, Eugenius summoned a rival Council, some of whose sittings were held at Florence and others at Ferrara. The results of the great contest are thus summed up by Mr. Urwick:—

"While these things were being transacted at the rival Council of Ferrara-Florence, the Council of Basle maintained the freedom of the Church by deposing Eugenius and declaring the Acts of the Council of Florence null and void: and they were confirmed in their proceedings by the ambassador of the German Emperor and the King of France. They then proceeded to elect another Pope, Amadeus of Savoy (Felix V), so that Europe beheld again the spectacle of Pope and Anti-pope, as well as Council and Counter-council. The Papal Council of Ferrara-Florence lasted two years (1438-9), and the Council of Basle continued its sessions for twelve years (1431-1443), when it was betrayed by Aeneas Sylvius (who went over to Eugenius). It was not, however, finally dissolved till May 7, 1449, when it made a final show of its authority by ratifying the appointment of Pope Nicholas V."

How Roman Catholics can claim infallibility either for their Popes or their Councils, after all this wrangling and rivalry, we cannot comprehend. We need not tarry over the decisions of the great Council of Trent (a town in the border-land between Germany and Italy)

further than to remark that it was called together to utter heavy fulminations against the Reformers, and strengthen both doctrinally and politically the positions of the Church of Rome, which had been so rudely assailed by "the solitary monk who shook the world." It is somewhat remarkable, and serves to show us the importance of our own day, in one view of the subject, that no Ecumenical Council has been called during the three hundred years that have elapsed between the sessions of the Council of Trent and the year of grace 1869. This fact is to be accounted for partly by the great ambition of spiritual power which characterizes Pius IX, and which slumbers under an exterior of placid amiability; and partly by the evil times on which he has fallen, in so far as his political power is concerned. Ever since he succeeded to the pontifical chair he has been sitting on the verge of a precipice. The complete overthrow of his decayed little principality has been threatened from year to year. No wonder, then, that he has been tempted to make a display of his spiritual authority; and it is undeniable that the attraction of 754 Prelates to the late Council in Rome indicates a vitality and unity in this Church which should make Protestants more willing to agree on their points of agreement, than to differ on their points of difference. Mr. Urwick gives the following table, showing who are the constituent members of this assembly, as well as the populations which they respectively represent:—

"PRELATES IN COUNCIL, 754; Population, 150,000,000.

Italy—					
Papal States, ...	143	} 276	{	700,000	} 25,000,000
Kingdom of Italy, ...	133			24,300,000	
France, ...	...	84	...	...	38,000,000
British Isles—					
England, ...	13	} 35	...	...	6,500,000
Scotland, ...	2				
Ireland, ...	20				
British America, ...	...	16	...	...	1,372,000
United States, ...	...	48	...	...	8,000,000 ?
Austria, ...	...	48	...	...	22,000,000
Germany—					
North, ...	10	} 19	{	7,100,000	} 12,100,000
South, ...	9			5,000,000	
Spain, ...	...	41	...	...	16,000,000
Belgium, ...	...	6	...	...	4,800,000

The remaining 181 come, we presume, from other countries, from Asia, Africa, Australia. But it is observable that the Italian prelates are nearly one-third of the whole number, though the population of Italy is barely one-sixth of the Roman Catholic world. The prelates of the Papal States alone constitute one-fifth of the Council. The prelates of Italy, Britain, and America, who are almost to a man Ultramontane, have an obvious majority, and are backed of course by many from other countries, especially Austria and Spain."

It is not wonderful that in this "packed meeting" the doctrine of Papal Infallibility has been confirmed. The Gallicans from the first were evidently in a hopeless minority; for they could muster only 120 names against the arrogant assumptions of the Pontiff. But we would suppose that Rome by such a deliverance has only outwitted herself. We need not wonder that men like Dr. Newman and Mr. Ffoulkes begin to start back aghast from such boldness and such

blasphemy. Credulous indeed must that votary of the Papacy be who would accept as infallible all the counter-claims and counter-decisions which, even in this brief notice, we have indicated. And after all, as Dr. Doellinger says, as quoted by our author, the claim is only a fresh instance of intense self-assertion.

"Hereafter must the Catholic say, 'I believe this or that doctrine because the Pope, declared infallible, orders me to teach it and believe it. But that he is infallible, I believe because he maintains it of himself. The 400 or 600 bishops at Rome may have decided in 1870 that the Pope is infallible; but all the bishops and every Council without the Pope are open to the possibility of error; infallibility is the prerogative of the Pope alone;—bishops, many or few, can neither strengthen or weaken his testimony;—the decision, therefore, has only so much force and authority as the Pope has given to it, and he it is who makes the decision. Thus at last the whole resolves itself into the self-witness of the Pope, a very simple affair certainly, only it would be well to remember that some 1840 years ago ONE, who is infinitely greater, said, 'If I bear witness of Myself, My witness is not true.'"

We had almost omitted to state that, as Independents in Church Government, we perfectly agree with Mr. Urwick that Rome finds no countenance for this or any other Council in the fifteenth chapter of the Acts of the Apostles. It is plain that the members of the Church at Jerusalem took part in the Council there referred to. To make the parallel complete between the present Roman Convention and that of Jerusalem, two things would be necessary—First, Extraordinary inspiration guiding Pius IX., such as guided the Apostles; and, secondly, The admission of private Christians to the Convention.

We give the following as an instance of our author's earnest style. Speaking of the regrets recently expressed by Dr. Newman and others, he says:—

"Oh that those saintly but blinded men whose piteous cry is: 'What have we done to be treated as the faithful never were treated before? Why cannot we be let alone when we have pursued peace and thought no evil?' could but have the scales of error taken from their eyes! Oh that the Holy Spirit of Truth would guide them into the whole truth and enable them to behold wondrous things out of His law! 'God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these latter days spoken unto us by His Son.' 'Come unto Me,' says the risen and exalted Saviour, Head and King of the whole family in heaven and in earth, 'all ye that labour and are heavy laden and I will give you rest.' 'I AM THE WAY, THE TRUTH, AND THE LIFE: NO MAN COMETH UNTO THE FATHER BUT BY ME.' Infallibility resides in Him alone, and to attribute it to any earthly prince or pontiff, to any merely human being, is to rob Him of His right. 'Other foundation can no man lay than that is laid, which is Jesus Christ.' To the Apostle Peter's question, *to whom shall we go?* the answer is not to the Pope, to the *ecclesia docens*, to Councils, to the *sensus fidelium*. The true answer is that which Peter himself gave:—'Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God.' 'To WHOM coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also [all Christians, laity as well as clergy], as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.'"

We conclude by again expressing our thanks to Mr. Urwick for the excellent compendium of information with which he has so timeously

furnished us, and with recommending his book as a handy and valuable *vade mecum* on that particular department of the great Protestant Controversy, which the recent proceedings and pretensions of the Church of Rome have brought prominently to view.

JESUS IS "THE TRUE"—"THE TRUTH."

WE shall say nothing about the TRUTHFULNESS of Jesus. It is perfect, all through and through.

He is, besides, THE TRUE. He says, for instance, of himself, "I am *the true vine*." The expression glances at the existence of other vines, more especially at all metaphorical vines, such as that of which Isaiah sings, and which was "planted in a very fruitful hill." The expression glances at all these, and, as it were, depreciates them. All these other vines may be very good in their own places, but they are mere shadows or figures of something beyond themselves. It is Jesus who is *the true Vine*. We may, on the same principle, say that he is *the true Star*,—"the bright and morning star." John was a star. Isaiah was a star. All the prophets were stars. But, in the presence of Jesus, their little twinkling lights seem exceedingly insignificant. It is Jesus who is the true star. He is *the true Light*—"the light that lighteth every man that cometh into the world." John was *a light*—"a burning and a shining light." Every age and every country have had their luminaries. But it is Jesus who is *the true Light*. All other luminaries pale in his presence. He tells us too that he is *the true Bread*, "the bread that came down from heaven, of which if a man partake, he will live for ever." The manna that came down in the wilderness was bread, and very valuable bread. The bread which we all daily get from the grains which grow in the fields,—it too, like the manna, comes from God, and is, in its own place, a "good and perfect gift." It is the device of God,—a most excellent, most benevolent, most marvellous device. He had to prepare soil for it to grow in. He had to prepare clouds to water the soil. He had to prepare the sun in the heavens, to warm both soil and seed. It is very precious bread. But it is Jesus who is *the true Bread*. That which really nourishes,—which nourishes unto life everlasting,—is in Him. And still further, Jesus, as John says in his epistle, is *the true God and eternal Life*. Other gods are false or unreal. He alone is real and true. No other divinity than that which shone forth

in him and revealed its loveliness and love in Him, is real or true.

Jésus, then, was most emphatically *true*. He had a high and holy right to say of himself *I am true*. *I am not only truthful in all that I say, but also true in all that I am*.

Hence he was a *true man*. He was *the true man*. Humanity was normal in him. He was the true Adam,—the true Head and Representative of the whole human race. He was *the true Prophet*,—the true revealer of the mind of God, and more especially the true revealer of God's mind in reference to the great futurities of human existence. All other prophets were but Shadows, and their prophesying was but "in part." Jesus too is *the true Priest*. All others were but Shadows. He only has real power with God. He only was fit to offer up such a sacrifice to God as would suffice to be a full and everlasting propitiation for sins. The priestliness of all preceding priests was but an adumbration of his pre-eminent priestliness; and our priestliness in these New Testament times is only real and acceptable with God so far as it is priestliness "in Jesus." He is *the true Sacrifice*, the only true sacrifice for sins. All other sacrifices for sins were but pictures of the true. He is himself, besides, *the true Incense*, which is pleasing to God. He is *the true Advocate*. He is *the true Pattern*. He is *the true Shepherd*. He is *the true Pillar-and-Cloud*, to guide us through this wilderness. He is *the true Resting place* of the soul. His kingdom is the true kingdom. His kingliness is the true kingliness. He is *the true King*, the King of kings and Lord of lords. It is thus most emphatically the case that *Jesus is "THE TRUE."*

But he is more.

He is "TRUTH." He is "THE TRUTH."

"What is TRUTH?" Whatever it be, it is something different from a *fact*. We often say, for instance, and we say truly, that *every effect must have a cause*. That is a *truth*, but it is not a *fact*.

God is infinite. That is a *truth*, but it is not a *fact*.

A fact is something that has come to pass. But it never came to pass that *God is infinite*, or that *every effect must have a cause*. Every fact is a reality: but there are many realities that are not facts. God is a Reality, but he is not a Fact. His creation of the world is both a reality and a fact. It came to pass. It was brought to pass, and is a thing done. But God's creative power is not a fact. It was never brought to pass. It is a reality, but not a fact. The birth of Jesus

was a fact. His infancy was a fact. It was a fact that he lived in Nazareth. It was a fact that he was baptized by John, and that the heavens were opened to him and that the Spirit descended on him like a dove. It was a fact that he taught in Galilee, as also in Judea. It was a fact that he wrought multitudes of most gracious miracles, and left a glorious example for all men to imitate. His death was a fact; so was his burial; so was his resurrection; and so was his ascension into glory; and so is his intercession as our Advocate at the right hand of the Majesty on high.

All these are facts as well as realities. They are *things that have been brought to pass*. But Jesus himself in his living personality is not a Fact. There are multitudes of facts included in his personality, and that have transpired and are transpiring within the sphere of his personality, but he himself in his personality is not a Fact. He never began to be, and still less was he ever brought to pass. He was from everlasting to everlasting. And then, even in his being as revealed in time, and developed on earth, there was much, very much, that was not brought to pass. He was free, and out of the fulness of his freedom, he himself brought multitudes of things to pass. *No man is a mere Fact*. There is much in every man that has never been brought to pass. Facts are things. But no man is a mere thing. Least of all was Jesus.

Jesus then was not a Fact. His birth was a fact. His teaching was a fact. His self-sacrifice was a fact. His atonement was a fact. He himself, however, was no mere Fact. He was something greater still, far greater.

He was a person, an agent, a messenger, a revealer of God and especially of God's mind and heart, an atoner, a Saviour; but, for the very reason that he was a person who was God's agent and messenger and revealer, and our atoner and Saviour, he was in his own living personality a living Embodiment and Incarnation and Representation of a great and glorious divine truth.

All truth is thought. Every truth is an idea, though, of course, a true idea. All truth is in mind. No truth is outside of mind. Right thinking about anything is truth, and nothing else is truth. All God's thinking, hence, is truth. All his thinkings are truths. All the truths of astronomy are just God's thoughts about the stars. All the truths of theology are just God's thoughts about himself, more particularly in his relation to his creatures. God always thinks, and he always thinks correctly or truly. And hence, in everything that he has made, since he made it thoughtfully, he has embodied some truth or truths. *Everything that God has made is truth*

*embodied. And hence it is that there is a meaning in everything. There is a meaning in the sun. There is a meaning in the moon, and in the stars, and in the earth beneath our feet, in every stone on which we tread, in every flower that blows into beauty or that breathes into fragrance. There is a meaning too, we may be sure, in man. God means something in the creation of man. And if so there must be a meaning in Christ. Every work of God is a word, and a word with a very definite meaning. O that we could read it! The whole universe of God is thus an immense volume of words—all arranged in most consummate order. It is a revelation of the mind of God—a most glorious transcript and manuscript. And Christ is Truth. God is thinking toward us in Christ. God is speaking to us in Christ. Christ is one of God's most wonderful words. He is his most wonderful word. Christ is "the Word of God." He is not only, like the rest of us, a word, having a meaning, a divine meaning. He is "the Word of God," with a most peculiar, most impressive, most weighty, most delightful, most important meaning. He is not only Truth—and God's Truth—God's Truth to us; he is that most momentous of truths that is needed for our peace, for our pardon, for our purification, and for our everlasting blessedness. Christ, in his wonderful being,—Christ as God manifest in flesh, as "God with men," as God working out a perfect righteousness in our nature, and suffering in our room what was due to our sins,—Christ in these relationships is not only "Truth," but "the Truth," the great and indispensable Truth. Christ, in short, is the great Gospel-Truth. He is the Gospel incarnated. He is himself—in what he was, in what he is, in what he did, in what he suffered, in what he still does now that he is for ever beyond the reach of suffering,—just the living Gospel of God's grace. No wonder that he said *I am the Truth*. No wonder that he also said *He that believeth me—he that believeth in me—hath everlasting life, and shall not come into condemnation.**

J. M.—G.

THE GAIRLOCH AND ITS THEOLOGY.

WE write at our marine retreat on the Frith of Clyde; and when casting about in our mind for some topic which might form an agreeable variety, in the midst of the valuable expository papers with which our brethren have supplied us, none has seemed to be more suitable than that which we have just indited at the top of our article. Comparatively few of those who sail

up and down the Clyde, during the beautiful months of summer and autumn, know that on the shores of one of the three lochs with which our noble estuary is indented, opposite and below the bustling and prosperous town of Greenock, theological movements were originated, more than forty years ago, with the influence of which the religious world still pulsates.

The three lochs to which we refer are the Holy Loch, Loch Long, and the Gairloch—all associated, more or less intimately, with the name and family of the noble Duke who sits to-day an honoured member of the Gladstone Administration, as Minister for India—we mean the Duke of Argyll. At the romantic church of Kilmun, on the Holy Loch, the Lords of Argyll have, from century to century, been buried. If you get the key of their vaults, you may see, any day, the velvet-clad coffins, all in a row—one of these made remarkable and even super-excellent in honour, by the fact that the head is separated from the body—because these are the remains of that gallant McCallum More, who was beheaded for the liberties of his country, and who slept his last sleep so sweetly before he was led out to die. Or if the key be not forthcoming, you may climb up the ladder which is kept in a little adjoining tower, and as your eye gets accustomed to the darkness within, you may be able to distinguish after a few seconds, through the aperture in the wall, all that is left of the mighty barons who once ruled with the power of life and death at the ancestral halls of Inverary, some twenty miles away. Alas! they have bidden farewell long long ago to the healthful breezes of Loch Fyne, that used to play among their flowing yellow locks; and little ground do they need now who ruled during life, over such extensive domains.

The second loch in the sinuous series is the Loch Long, the mountains at the head of which present so peculiar an appearance, that a remarkable hollow in their midst has been called "The Duke's bowling-green." But it is with the third that we have to do in this article, the Gairloch, exactly opposite the important town just named. The Duke of Argyll's Castle of Rosneath, is situated on the tongue of land one side of which is washed by the Frith of Clyde, and the other by the waters of the loch. The whole parish of Rosneath, indeed, lying between Loch Long and the Gairloch is a peninsula; but it is commonly called in the district "the Island," the title adopted by Sir Walter Scott in *The Heart of Midlothian*.

Rosneath Castle, like several other houses of our Scottish nobility, furnishes an illustration of the folly rebuked by the Saviour,—“For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient

to finish it?" The building itself is externally a splendid specimen of Corinthian architecture; but it is only on drawing near to it that the stranger discovers that one entire half of the house is unfinished. The windows are blank, and instead of fine drawing-room furniture within, workmen's tools meet the eye, and the pet rabbits of some servant's child. When we accosted an old man who was raking grass in the gardens behind the house, on the occasion of a recent visit, and asked the reason of the incompleteness of the fabric, he leant upon the implement which he had been patiently wielding, and replied with a very noticeable *burr* in his speech—"Want o' money, sir; what you see there cost a hunder thoosan', an' it wud tak' ninety-five thoosan' tae feenish't." We did not wonder at the conduct of the frugal Duke, who stopped short, unwilling to lavish any more on the expensive pile, when he had already so palatial a residence at the ancient *rendezvous* of the clan; but we were a little surprised at the exactness of the sum on which our horticultural friend had condescended,—which indeed was so very minute that it looked as if he had himself put in an estimate for the perfecting of the interrupted operations. We had no hope of being admitted to see the interior of the Castle, till we were encouraged by another servant to ring the bell at the front door. After a long delay, we heard a footstep slowly approaching the portal. When it was opened there stood before us an admirable specimen of the old family servant, like her we read of in sacred writ, who had seen children and children's children born in a house—who had followed a bride far away from her father's dwelling—and who was honoured with a burial at once honourable and regretful: "And Deborah, Rebekah's nurse, died, and she was buried beneath Bethel under an oak; and the name of it was called Allon-bachuth." The hair of this Highland Deborah, as it came out below her snowy cap, was snowy white; and the remains of beauty still lingered on her expressive countenance. She told us that she had served in the family for many long years, and spoke of all its members with the affection of a devoted friend. We wandered in her company over all the rooms, both up stairs and down stairs, and came to the conclusion that if there were any signs of unfinished work without, there were none within. In one apartment we saw the likeness of the Marquess that was beheaded, as well as of the powerful Duke of the last century, before whom Scott represents his heroine as successfully pleading her sister's cause; and as we gazed on the fresh face of the one, and the withered face of the other, who died at Inverary in the seventy-seventh year of his age, we felt anew the force of the trite remark that an early death may only contribute to a greater

earthly immortality. We had the opportunity of correcting one mistake into which our venerable cicerone fell; for she pointed out to us a small portrait as being that of Mr. Gladstone, which really was a likeness of the late Sir George Cornwall Lewis. We explained to her that there was indeed some resemblance between both the features and the mental powers of these two distinguished men; but that the latter, had not death called him prematurely away, would have to-day willingly served under the former, as his leader and his chief.

Possibly some may be disposed to wonder why we introduce such descriptive notices into a Magazine of Theological Literature. The reason is, that it was when we were standing in front of that castle door, and gazing on the expanse of water before us, after bidding good-bye to our aged guide, that the idea first struck us of writing this paper on the Gairloch. What was it in the sight that impressed our mind? Was it the ship "Cumberland," in the middle of the bay, where the wild Arab boys of Glasgow are being drilled into seamen for our navy? No. Suggestive although that sight was, we cannot admit that it reminded us of the pages of the *Evangelical Repository*, and of the kind of writing which possibly might be acceptable to its readers. It was the narrow strait at the ferry between Row and Rosneath that is spread out before the windows of the Castle, that brought back to our recollection the theological warfare which had begun to be waged there exactly ten years before the Kilmarnock controversy arose, of which we are treating in this very Magazine. And with the hope that the one account may be thought supplemental of the other, we venture to insert a monogram here of that brief but important episode in the history of the Church of Scotland.

If we should go back to the year 1826, we will find that there are two young men living in these sequestered manses, on either side of the loch, on whose minds the light of the glorious Gospel of the blessed God is just beginning to break. The name of the one is Robert Herbert Story, minister of Rosneath, and of the other, John M'Leod Campbell, minister of Row. The loch is not more than a quarter of a mile broad at the ferry between the two parish churches. Indeed, at low water, an agile marksman might throw a stone from the one shore to the other. Often would Campbell, when in difficulty about a passage of Scripture, row over in the moonlight to consult Story, and Story to consult Campbell. In their letters to one another the tender appellatives "dearest" and "beloved" constantly occur, making one almost fancy that he had stumbled upon the amatory correspondence of betrothed

lovers. Yet neither of them could be said to lead the other. The Lord had apparently directed them, about the same period, to independent thought and research. Even as astronomers, whose telescopes have been sweeping the horizon in search of a new planet or comet, make the same discovery synchronously but independently, so did these holy men,—although after their renewal they took sweet counsel together,—descry amid the clouds and mists of dogmatic theology each for himself the soul-entrancing and soul-guiding star of Bethlehem. The same thing may be said of the independent researches of Erskine of Linlathen, and A. J. Scott, son of the Rev. Dr. Scott of Greenock, and afterwards professor of Owen's College, Manchester.

The first intimation given to the "religious world," that anything peculiar was passing on the shores of the Gairloch, was in the publication of the memoir of Isabella Campbell of Fernicarry, by her minister, the Rev. Mr. Story. Isabella belonged to a respectable but reduced family, who lived near the head of the loch. She had become a member of Mr. Story's Bible class, and had been admitted by him to the table of the Lord as one of the lambs of his flock. But alas! fell consumption marked her out soon after as its own. On her deathbed she manifested a faith, a patience, and an assurance which cheered the heart of her pastor, and filled many of her rustic neighbours with awe. Then, as the rumour of her singular piety and peace spread out to wider circles, many earnest pilgrims, thirsting for edification, came to visit her, so that Fernicarry began to assume the appearance of a shrine for pious and intelligent devotees. One gentleman testifies that, on his way home, so deeply impressed had he been with the reality of Christ and heaven, as *possessed*, in the first-fruits, by the sufferer in that cottage, that he felt disposed to push away from him even the lovely lake and its shores as unreal things, and revel in the celestial realities that had just been opened to his view. As the parishes of Row and Rosneath *marched* at Fernicarry, which was near the head of the loch, the two ministers often met by appointment at the bedside of the sufferer. They went to be instructed more than to instruct. See them walking up the peaceful shores of the Gairloch to hold their tryst of holy love. Long they tarry where they know that there is much of God, if much of suffering. They both pray before they part, and set out homeward on their respective ways, on each side of the narrow sea, the angels of God rejoicing over them, because they have comforted a saint greatly beloved.

The first edition of Isabella Campbell's *Memoir* consisted of

3,500 copies and was sold off in a few months. A second edition of 2,000 copies was disposed of in a fortnight; and still a third and a fourth were demanded. But suddenly the sale was first lessened and then almost altogether suppressed, by rumours of heresy against the two ministers who had been so useful at Isabella's bedside, as well as by the unjust identification of them with the "manifestations" of Irvingism which had made their appearance simultaneously on the shores of this same storied lake.

Of the two clergymen Mr. Campbell had provoked the greatest hostility against himself. He has left it on record that on entering his parish, in 1825, he found things in a very backward state, inasmuch as his predecessor, although intellectual and talented, had lacked spirituality of mind and spiritual power. Being himself of an earnest and serious disposition, Mr. Campbell sat down in his manse to ruminate over the existing state of matters with the lovely Gairloch stretched out before his bodily eye, but the unlovely aspect of a careless and worldly flock, stretched out before the eye of his mental contemplation. He seems to have sat much in these days of early research with only his Bible and his Concordance before him, although he had been well educated and had a good library. He was anxious only to be taught of God, from God's own word. First of all he came to see that the Lord demands of us, his moral creatures, deep spiritual religion, and that this was a reasonable demand. Straightway he preached faithful and heart-searching sermons, but was sadly disappointed at the result. For the very people whom he expected to be awakened by his powerful appeals, came and complimented him for his admirable discourses! The unexpected experience made him continue his pensive meditations over the Bible and the Concordance, with the double view at the window. He must try a new tack. He deeply pondered what might be the reason of all this spiritual indifference, in the midst of earnest appeals. He came at length decidedly to the conclusion that the root of the evil lay in the *limitarianism of the national creed, as leading men selfishly to seek their own salvation as a thing difficult to be attained, instead of becoming unselfishly enamoured of the benevolent character of God as revealed to all in Christ.*

This was the particular angle of vision at which the world-wide view of the Gospel burst upon Mr. Campbell's view. Now he bent over the Bible and the Concordance more earnestly than ever, his heart and face alike gilded with the gladness and the glow of a good hope that maketh not ashamed. There, in his quiet manse, remote from towns, he found out the

truth that the blood of Christ had been shed for all—that pardon was God's free gift to all—and that every man who believed the Gospel possessed the assurance of faith and of salvation.

Whenever he discovered this great truth he began to proclaim it from Sabbath to Sabbath. Very soon opposition was manifested; for nothing seems to irritate people who are at ease in Zion more than the iteration and re-iteration of the truths that if they believe they must know that they believe, and that if they are saved they must know that they are saved. The new doctrines seem to have been particularly offensive to the strangers from Glasgow, who had been living at Row during the summer and autumn of 1827, and who carried up exaggerated reports of what they had heard, to their own ministers. Conferences in that city between Mr. Campbell and the leading men did not satisfy them; and at length, as the result of protracted private dealings, the suspected minister was libelled before the Presbytery of Dumbarton for serious doctrinal errors on three points, namely, Universal Atonement, Universal Pardon, and Assurance of Salvation. The following quotation from the major proposition of the libel will serve to show how closely Mr. Campbell's case in the Church of Scotland resembles Mr. Morison's ten years afterwards in the Secession Church:—

"That he had departed from Scripture and from the Standards of the Church, inasmuch as he had, on various occasions, inculcated the doctrine of Universal Atonement and Pardon, and that 'Assurance' is of the essence of faith, and necessary to salvation, in declaring 'that God has forgiven the sins of all mankind, whether they believe it or not: that in consequence of the death of Christ, the sins of every individual of the human race are forgiven; that it is sinful and absurd to pray for an interest in Christ, because all mankind had an interest in Christ already; and that no man is a Christian unless he is positively assured of his salvation.'"

We must bear in mind that these are the words of Mr. Campbell's opponents, not his own. He again and again explained that what he meant by saying that all men were pardoned *in one sense*, was that the punishment of their sins was kept back from them by Christ's propitiation—that pardon was provided for them as a gift, although they never would enjoy the boon, or reap any experimental benefit from it, either here or hereafter, till they believed the Gospel. Even with this explanation, however, we cannot always justify the form of his expression on this point, although thoroughly approving of his idea; and we are the more surprised at the language which he ultimately adopted, because, in a most beautiful and brotherly letter, he warned Mr. Story at an early date against this very phraseology. On the subject of assurance, again, he repeatedly explained

that a true Christian might doubt his personal salvation from imperfect views or backsliding, but that if he really believed the Gospel, since faith must be realized in consciousness, he must needs know that he believed. He thus drew a distinction between the assurance of faith, and the assurance of personal salvation—which latter, however, he maintained to be the privilege of the child of God.

We need not detail the proceedings against him in Presbytery, Synod, and Assembly. His friend Mr. Story spoke in his defence at all the three courts, and voted against the decisions of deposition. Why a libel was not framed against him also we cannot comprehend. He fully expected, for months, that such proceedings would have been instituted. There seems to have been something in the style of Mr. Campbell's teaching as well as in his manner, that roused more opposition than Mr. Story's gentle and amiable way. And then, neither did the latter nor Mr. Wylie of Carlisle, lodge any formal protest against the ecclesiastical decisions, although deeply grieved on their account.

A friend has told us that Mr. Campbell, in the Presbytery of Dumbarton, was like a meek angel in stormy Pandemonium ! When we read the proceedings of the Synod in Glasgow, we see clearly that such men as M'Lean of Gorbals, and M'Farlane of St. Enoch's, had actually come to hate the man for what they thought to be his spiritual pride, but what only was his thorough conscientiousness and faithfulness before God. The conduct of the members of the General Assembly was perfectly disgraceful. They actually huddled the important case through the mere forms of ecclesiastical procedure after midnight. They had all prejudged it as seen through the exaggerations of the press, and the embitterment of their spirits against the extravagance of Irvingism, for which Campbell and his friends were by no means responsible. His aged father, the Rev. Dr. Campbell of Kilninver, had hardly time to utter a word of protest. The following is the close of his short speech :—

“ You have not done Mr. Campbell justice in attending to what has been this day laid before you. You have heard him this day in his own defence, and he has told you that he just teaches that ‘ God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life ;’ and with regard to universal pardon, he has told you that he just means by it ‘ that sinners may come to God through Jesus Christ, as to a reconciled Father.’ Now I am sure there is none among us all who has anything to say against this. And with regard to assurance, what he says is no more than this—that a sceptic is no Christian—that doubting God is not believing him. And he has told you that he abhors the Antinomian doctrines of the ‘ marrow ;’ and I can say that I never heard any preacher more earnestly and powerfully recommending holiness of heart and life. It was certainly what I never expected, that a motion for his immediate deposition should have come from my old friend Dr. Cook ; but I do not stand here to deprecate your

wrath. I bow to any decision to which you may think it right to come. Moderator, I am not afraid for my son ; though his brethren cast him out, the master whom he serves will not forsake him ; AND WHILE I LIVE, I WILL NEVER BE ASHAMED TO BE THE FATHER OF SO HOLY AND BLAMELESS A SON."

We have put the closing sentence in capitals because it is so touching and thrilling, as almost, on account of the circumstances in which it was uttered, to approach the perfection of pathos. We are astonished to learn that, notwithstanding this appeal, the sentence of deposition was carried by a majority of 119 to 6. Mr. Story always said that the Disruption was a judgement on the Church of Scotland for their cruelty in the case. As to Mr. Campbell himself—his father's prediction has been remarkably fulfilled as to his Heavenly Father's guardian care.

He never, indeed, formed a sect or denomination of his own. Soon after his deposition he removed to Glasgow, where a chapel was built for him in Blackfriars Street, now occupied by a Baptist congregation. He had followers also in Greenock, Helensburgh, and other places, whom he visited from time to time. But suddenly his health failed him, and his life even was despaired of. After his partial recovery, the chapel built for him was sold, and his few attached friends met in a hall in the Andersonian University. For many years he gave an address there every Sabbath afternoon, living in retirement at Partick, a western suburb of Glasgow.

He seems always to have cultivated an excellent spirit. Although his friends—Story of Roseneath, and Wylie of Carlisle—did not leave the Establishment with him, he never blamed them ; but was in the habit of frequently visiting them at their beautiful manses. Now, in the evening of life, he is living at Rosneath, in the temporal comfort which a kind Providence has showered upon him. Peculiar, indeed, his feelings must be, as he gazes upon the scenes around which so many old memories still linger. We saw him last summer in a steamboat on the loch, and wondered if his thoughts were reverting to the days of the sainted Isabella, and the holy trysts with Story at sequestered Fernicarry.

It is remarkable that his friends and he, like the leaders of the Evangelical Union, although they tried to hold Universal Atonement and Unconditional Election together, ultimately found it to be impossible. The following foot note in Mr. Story's life of his father (to which we are indebted for almost all the foregoing particulars), is all that could be desired on this point:—

"It should be mentioned that at the time of Mr. Campbell's trial, neither Mr. Story nor he rejected the doctrine of Election, but held it always along with their belief in the truth of Christ's death for all. They did so with this idea

that no man would believe in Christ without the direct choice or election of God. Afterwards they came to see that *Christ* was truly the Elect of God, and that all likewise were the elect, who came within the circle of that divine complacency expressed in the words, 'this is my beloved Son, in whom I am well pleased.'

Of late years Mr. Campbell has become celebrated as an author, and has received from the University of Glasgow a doctor's degree. This certainly looks like a triumph over those who cast him out, some of whom are still living. In the earlier part of his life he appears to have been opposed to publication; for only a few fragments of his discourses were to be obtained, which had been taken down from his lips by shorthand writers. But more recently he seems to have felt constrained to communicate to the world the results of his leisurely cogitations; and now we suppose that there are very few thoughtful Christian people in Britain and America who have not heard of John McLeod Campbell on the "Atonement." It is undeniable that he has elaborated his theological system more completely since the days of the revival in Row—although we can detect the germs of his later "broad church" view even in his earliest writings and addresses. For ourselves we have delighted ever to regard God as both a King and a Father, and to see in his atonement a provision and a power at once to give peace to the trembling sinner, and win his heart to holy obedience. To our view, Dr. Campbell, in confining his attention almost exclusively to the latter aim, has lost somewhat of his early simplicity and success in dealing with distressed souls; but, doubtless, many of God's people have been refreshed by his late works, and we believe that his Master smiles on him in his secluded retreat. May he feel much of that Master's comforting presence in the prolonged evening of his days!

But we are not quite done with the Gairloch yet. Not only did the religious awakening we have sketched originate there (which prepared the way not a little for the subsequent movement of Mr. Morison and his friends), but, strange as it may appear, both the "tongues" and other "gifts" of "Irvingism" were first manifested on its shores. Wonderful little arm of the sea! The hearts of many turn towards thee, even from distant lands, as to a Scottish lake of Galilee!

Isabella Campbell had a sister called Mary, who possessed both considerable talents and considerable personal attractions. She had been engaged to be married to a young man who had set his heart upon the foreign mission field; and although his death had disappointed her hopes of immediate entrance on that work, she had never given up the idea of yet serving God among the distant heathen.

About this time Mr. Irving's view began to be noised abroad,

that it was only for want of faith in the church that the miraculous gift of speaking with tongues was not still possessed. Mr. Irving (as we learn from his life by Mrs. Oliphant), had often been at Rosneath visiting and preaching for Mr. Story, so that it is not wonderful that ready recipients were found at the Gairloch of the doctrines which he began to propound from his London pulpit. Moreover it was a fine thought for Mary, and the admirers who still hung around her, that they might be so immediately endowed by the Lord as to be able at once, and without any weary preparatory training, to set off and preach to the benighted islanders of the Southern Pacific Ocean.

Being much of a mystic, she continued in prayer and in daily expectation of the "gift"—and at last it came. "On a Sunday evening in the month of March, Mary, in the presence of a few friends, began to utter sounds, to them incomprehensible, and believed by her to be a tongue such as of old might have been spoken on the day of Pentecost, or among the Christians of Corinth." Great excitement was caused in the West of Scotland, and throughout the country in general, when the tidings of the "manifestation" were bruited abroad.

Dr. Chalmers wrote anxiously for a copy of the characters of the foreign tongue; but when these were laid before Sir George Staunton and Dr. Lee of Cambridge, their opinion was that the "specimen contained neither character nor language known in any region under the sun." Yet when the people in London heard of what had been done on the Gairloch, their minds, already on the stretch for something wonderful, became sympathetically impressed, so that on a Sabbath evening a similar "manifestation" broke forth, before an audience of 2,000 people, in Edward Irving's Church in Regent Square. The great man stopped in the middle of his sermon, and told his hearers to be still and listen to the voice of God. The young woman who had caused the disturbance was eventually led to the vestry, uttering sounds of the most alarming and incoherent description. But from that very day the influence of the credulous but really gifted minister declined in the metropolis. We may thus say that the stone which proximately killed his reputation, and brought him to an early grave, was a tiny pebble from the Gairloch.

Nor is this all. The Gairloch also saw the supposed "gift of healing" exercised, before it appeared in London. We have not yet mentioned that Mary Campbell had now become an invalid. She exhibited symptoms of the disease which had carried off her saintly sister—not the ordinary tubercular consumption, but the formation of large abscesses on the lungs, which

from time to time burst, and in doing so, reduced the patient to extreme weakness. Now Mr. Irving had preached that by faith and prayer disease might be cured, as well as languages suddenly learned. The first on whom the power of healing descended was Mr. James M'Donald, a shipbuilder in Port-Glasgow; and Mary Campbell was the second whom he cured. Coming in one day to his dinner, he supposed that the power of the Lord came upon him, and suddenly said to his sister, who had been ill for eighteen months, "Arise, and stand upright." Obeying the call she rose, "when they all quietly sat down and had their dinners." James then went over to the building-yard, and wrote a similar command to his suffering sister in the Lord, Mary Campbell. He would be able almost to see, from the little dull town at which he penned the peculiar letter, the site of Fernicarry, fifteen miles away, at the head of the Gairloch, and on the opposite side of the frith. When she received the letter next day Mary Campbell felt "the power of God" come upon her, and, as she afterwards said, "was made in a moment to stand upon her feet, leap and walk, sing and rejoice." Next day she was able to cross in a steamboat, and to meet M'Donald at the pier at Port-Glasgow, even as he had commanded her to do. She lived for twenty years afterwards, and was the happy mother of children.

Mr. Story, the present incumbent of Rosneath, confesses in his admirable memoir of his father, that this was a remarkable cure, and that he cannot account for it, except on the supposition of some opportune coincidence in the course of the disease, or on the principle that "the effectual fervent prayer of a righteous man availeth much." But it cannot be doubted that when the tidings of this second marvel were carried up to London, the faith and expectation of Mr. Irving's followers were wonderfully increased.

Here ends our account of the Gairloch and its Theology. We have just supposed ourselves to be walking on its peaceful shores, and rehearsing to some imaginary hearer the memorable doings of forty years ago. We can point, in fancy, to the sites of the old churches of Row and Rosneath, now supplanted by handsome new edifices. We can see the little cape, from whose jutting extremity Lady E. Campbell, the Duke's sister, used to be ferried across the loch, to hear her namesake and favourite preacher—also her distant relative. But suddenly we must say farewell; for the twilight has deepened into darkness, and the lovely landscape has vanished wholly from our view.

DIVINE FOREKNOWLEDGE.

To the Editor of the Evangelical Repository.

SIR,—I read the two articles in the March No. of your Magazine on this topic, with considerable interest. The subject is important, both in a speculative and in a practical sense. On the whole, I agree with the views propounded in the *Repository*, both by yourself and by R. K., as well as by R. C. in the June (1869) No. of the Magazine. It seems to me that it is dangerous error to limit the foreknowledge of God, even although the intention may be to remove some difficulties from the minds of young inquirers; and that more difficulties are raised than removed by holding to this limited view. Still I think there is an aspect of the subject which has not been prominently noticed, and which might perhaps obviate the difficulties which the limited view would seek to remove, without at all compromising the doctrine of the infinite foreknowledge of God.

Let me state this aspect in the form of a question, and ask your consideration and reply thereto. *Is it not an absolute impossibility in the nature of things, that God could foreknow what the actions of men would be, before he had decreed in his own mind that he should create men?* This, I contend, does not tend to question the infinitude of God's foreknowledge, but is framed on the supposition that it is not possible even for God to foreknow anything regarding those whom he had not yet decreed to create: just as impossible as that God should know any other unknowable thing, or do any impossible thing.

The question, moreover, does not involve the idea that God can only foreknow what he decrees. It is not man's actions, but his existence, which it is stipulated must be decreed.

God's foreknowledge does not rest upon a judgement formed from the circumstances of the case, but is simple prescience. It is assumed that nothing in the circumstances of men naturally or necessarily induce them to sin; the matter hinges entirely on their own free choice.

Is it possible then for God to foresee the actions of one whose very existence was then neither fixed nor foreseen?

If this is not possible, then, would it not be correct to say that before God could refrain from creating men, on the ground that he foreknew that they would sin, he must reverse his own decree to create men?

Before closing, let me anticipate one or two objections to this view on which I have asked your opinion.

(1.) If it be objected that this view involves the idea that there was a time or point in which God's foreknowledge was not complete and perfect, it could be replied that this could only hold good on condition that there was a point or period when God had not decreed to create men.

(2.) It has been said that cases have occurred in which God's hypothetical foreknowledge has been displayed, such, for example,

as in 1 Sam. xxiii, 10—13. There David asks the Lord if Saul will come to Keilah in pursuit of him, and if the men of Keilah will deliver him and his men into the hands of Saul. The Lord answers both questions in the affirmative, and in consequence of this answer David and his men arose and departed out of Keilah, and this being told to Saul, "*he forebore to go forth.*" But in my opinion, this can scarcely be called an instance of foreknowledge on the part of God. It was simply an unerring judgement of what Saul and the men of Keilah would do in certain circumstances, and was based upon God's unerring knowledge of the hearts of these men. Here God had a definite object upon which his omniscient eye could rest; and hence he could foretell what these men in certain circumstances would do. But in the other case, nothing regarding men was either definitely known or decreed.

(3.) If it be said that the view here advanced would seem to involve that God, in creating man, laboured under a certain degree of ignorance, it could be replied that God does not need to consult consequences before he is entitled to act. The creation of a being possessed of intelligence, free will, and a moral nature, might seem to be a good and proper thing in the eyes of God independently altogether of how man should conduct himself. And this idea is borne out by the Scripture phraseology—"Let us make man in our own image," and also by the provision made for man's living in a state of innocence. Is it not further borne out by the words used by God after man had sinned? "It repented the Lord that he had made man on the earth." Of course it may be said that this is popular language; but still it has some meaning in the direction in which the language points.

Let me say too that I do not quite agree with your remark on the top of page 223 of the *March Repository*, and to which you give prominence as the solution of the whole difficulty, viz:—"The actions sinful and virtuous of free responsible agents do really elicit or afford materials to God's previous foreknowledge; so that if at any time these moral beings will change from vice to virtue, or from virtue to vice, they may be sure of a corresponding change in God's eternal foreknowledge as caused by that transition."

It seems to me as if the idea of *change* in reference to God's *eternal* foreknowledge is something like a contradiction in terms, for whatever the changes that take place among men may be, they have been all known, and known unmistakeably and unchangeably, from the beginning.

Trusting to have your kindly comments on the foregoing remarks, I am, yours respectfully,

AN INQUIRER.

"*In medio tutissimus ibis*," means "you will go safest in the middle." This old saying of the Latin poet is verified in our correspondent's position; for he is so very safe in his medium view that we cannot make out very distinctly where he is, and therefore

have some difficulty in catching him. If we understand his whereabouts, he seems to hold that up to a certain point in past and far distant eternity God had not decreed to make man—that he could not know what man would do till he had decreed to make him—and that when he afterwards found out how he would act, he could not draw back from his decree. Our correspondent thinks that the difficulty is thus got over which some minds experience when the question is put, How could God, in consistency with his benevolence and wisdom, make man, if he foresaw that he would be afterwards involved in sin and misery. But we think that Inquirer's position is unsatisfactory, and that for the following reasons:—

(1.) Why should God not resile from his decree, if all these evil consequences opened up before his mind after he had made it? Would not a man be justified in altering his purpose, if he found out that lamentable results would flow from its execution which he had not foreseen? And if this would be true of the best, the highest, and most powerful of men, why not of the Deity?

(2.) "An Inquirer" says, in the introduction to his question, that he believes in the infinite foreknowledge of God; but further on he most distinctly limits that foreknowledge; for if God, at a certain date or epoch made up his mind to create man without knowing what the result of that act would be, his foreknowledge must then have been as truly limited as would "An Inquirer's" be, if he should resolve to emigrate to America or Australia without knowing what would befall him in these distant lands.

(3.) Even granting that the Deity resolved to create man only at an advanced date in past eternity, if his foreknowledge be infinite he must have all along foreseen his decree, and moreover, seen away past its consequences. If, as "An Inquirer" admits, the Deity could foresee and see past man's decrees, why should he not have foreseen and seen past his own? Indeed he *must* have done so, if his foreknowledge was infinite.

(4.) But the true representation of the case is that God's foreknowledge and decrees are co-eternal. Here again, as in our March No., we must take off our shoes from our feet and walk with reverent tread, confessing our incompetency, with our finite minds, to fathom the depth of the infinite being and perfections of God. Yet, although we cannot tell the *quomodo*, we can tell *what must be*, from the data with which both reason and revelation supply us. Having had the end stretched out before his infinite mind from the beginning, the Deity must, from the very first, have purposed to do all that he since has done. It is as absurd to talk of God, at any point of time, knowing and purposing something literally new to him, as of God coming to occupy a portion of space which he never occupied before.

(5.) The only reason, therefore, why God created man, although knowing all the evil which would ensue, must have been, as we formerly stated, that he foresaw how a preponderance of good would

result to the universe out of the ruin, through the introduction of the remedial scheme, as well as greater glory to himself.

(6.) "An Inquirer" has not clearly apprehended our meaning in the sentence on which he animadverts. We did not intend to say (as how could we?) that man's transition from sin to holiness, or the reverse, absolutely alters God's eternal foreknowledge; but that the varied hues in the web of human conduct would be all found reflected in the Deity's prescient mind—the transition from light to shade, or shade to light, in the former, being matched by a corresponding transition in the latter—and the latter, moreover, called forth by the former.

We thank "An Inquirer" for his thoughtful communication, and hope that these brief replies will be satisfactory to him.

B O O K S.

He is Mine. By E. KENNEDY. London: Elliot Stock, 62 Paternoster Row. Glasgow: T. Adamson, 165 Cowcaddens Street. Pp. 228.

WE have heard it said concerning certain volumes that they deserve to sell were it only for the felicitousness of their titles. Without doubt, Mr. Kennedy's book has other claims upon the patronage of the public; but it as decidedly possesses this minor recommendation,—for a happier appellative could not have been fixed upon,—so finely suggestive of that act of appropriation by which Christ, and with him "all things," become the property of the believing soul.

We are glad to meet Mr. Kennedy on the field of authorship, as we have been glad to meet him of late once more on the field of ministerial labour. He is one of the now much-reduced list of the valiant nine students who suffered modern martyrdom in the Independent Divinity Hall of Glasgow, on May-day, 1844.

On that eventful first of May
They got indeed a holiday;
But then it was for ever!
And for a dish of cream and curds,
They got some hard dismissal words
That made their spirits shiver.

And why was it that they were so turned adrift? Because they held the resistibility and universality of the operations of the Holy Spirit of God! The Divine Agent, however, whom they honoured, did not desert them; for they have almost all been filling useful positions in the Church of Christ ever since. Nor should we omit to state that the act of separation is now generally regretted by the earnest members of that respectable communion. For some time Mr. Kennedy, for reasons which we need not particularize, thought it to be his duty to discontinue pastoral, though he never discontinued altogether evangelistic labours; but we are glad that he has now again become

wholly consecrated to his Master's service, and of this complete consecration the volume before us yields ample proof.

From what we knew of our author's habits as a student, we were perfectly certain that any book which he would issue would bear marks of thought and literary polish. Nor have we been disappointed. "He is Mine," is a series of carefully prepared evangelical essays in which the critical and the devotional, the literary and the experimental, are finely interblended. The use of the first personal pronoun, concerning which the preface contains an explanation, is not at all egotistical. It is quite of the opposite character. The frequent apostrophe is significant of the soul's surrender to the love and service of the Lord Jesus Christ. Apposite anecdotes are here and there introduced, by which the interest of the reader is maintained and stimulated. Altogether the book is eminently calculated to be useful to the perplexed sinner who cries, "What must I do to be saved?" as well as to the child of God who may take it up at a leisure hour, when in quest of food for the soul.

The papers are twenty-two in number, and possess this additional recommendation that they are brief, as well as interesting. After two introductory articles on "The Desire of all nations" and "The Truth," in which the first personal pronoun could hardly be used, the Saviour is successively contemplated as "My Life, My Way, My Friend, My Shepherd, My King, My Pattern, My Peace," &c. There was only one designation which we were not quite sure about—"My Complement." The word complement is ambiguous. It sometimes means fullness, or that which makes complete; but it also often conveys the idea of "filling up that which is lacking." To some readers it might suggest the idea that after the sinner had done a good deal, Christ would make up the rest. Of course, the essay itself gives no encouragement to this anti-evangelical idea. We speak only of the title. We think that "My Fulness" would be at once more safe and more expressive.

As instances of our author's style note the following passages:—

"Perhaps never was there a more graphic description of the position of the human soul given than when it was represented by Plato as a chariot drawn by two fiery steeds. These were not coupled together so as to make them pull in the same direction. They were wholly disjoined, and each left free to pull in what direction he pleased. Then their colour was indicative of their characters—the one was white and the other black: the one symbolical of good, the other of evil. Left at the mercy of two such antagonistic powers the plight of man was pitiable and hopeless beyond description. In the existing condition of man these two powers were not equally poised. The white was not a match for the black. The voice which arose within, or came occasionally from without, on behalf of the good, was that of the mild and wise master, who spoke not with the authority that he ought; but the evil passion was the voice of the evil mistress, which touched a chord in the human breast that too readily determined the course to be pursued. Man was like a ship at sea, with the steersman washed from the helm, without sufficient ballast to keep it from capsizing, driven hither and thither by every wind that blew and every billow that rolled."

On Christ the truth he thus writes:—

"And what now can be the meaning of all those scriptural statements? In what respect is it said of Christ, and in what respect does He say of Himself, that *He is the truth*? Certainly, not that there is no truth apart from Him, for this would not be true, inasmuch as there are innumerable truths, and in their own place highly important, too, quite apart from Christ. As little does it mean that there is no other who teaches truth than He, for this, too, would be untrue. Neither does it mean that He is the embodiment of every truth, for He is not; nor that He is simply the revealer of truth, for while this last would be true, it would not be exclusively true of Him; neither, in the circumstances, would it be a truth very much to the purpose. Than in Christ there is no saving truth for man; and His incarnation, and life, and death, and ascension were designed to develop, in its many-sided phases, the only truth which can effectually meet man's pressing spiritual difficulties, and satisfy his highest spiritual aspirations. I am persuaded, therefore, that when we so repeatedly and so emphatically read of Christ as the truth, that the meaning is, that in or around him is centred all truth necessary to human salvation. There may be, and there are, ten thousand times ten thousand truths revealed and known without revelation, but Christ crucified, in one aspect or other, is the truth of which the believing soul takes especial cognizance."

In the Essay entitled "My Life," Mr. Kennedy works out happily the definition that "life is the special activity of organized bodies." Finding the "Intelligence, Sensibility, and Will" to embrace what may be called the organism of the mind or spirit, he shows fully how Christ is the *tabulum* or food of all the three.

We were rather startled when we came to the chapter "My Brother," to find that Mr. Kennedy gave prominence to the statement that Christ is nowhere called in Scripture the brother of the human race. And even while believers are called his brethren, he maintains that Christ is never called their Brother. The expression "The Elder Brother," as applied to Christ, has not the authority, he asserts, of the Word of God. Now we have been called upon of late to buckle on our armour so earnestly in defence of the Fatherhood of God, that we are inclined to guard with almost as sacred a jealousy the world-wide Brotherhood of Jesus. We think that the pleasing doctrine is implied in the Saviour's Universal Atonement, and that the name itself is justified by the Incarnation of Immanuel. If he took the flesh of all, to die for all, in a most important sense he became the brother of all, even although they who specially do his will are "his mother, his sisters, and brethren." We have no doubt that Mr. Kennedy agrees with us; but he makes what we think to be too conservative a stand for the direct usage of Scripture, forgetting, as we think, that a name may be given by implication almost as distinctly as by literal conferment. If Christ be God's only begotten Son, and as such has taken upon him the nature of all men, to die for all, the inference is manifest, in our opinion, that he is the brother of all, although in a special sense he is the brother of believers, just as God is the Father of all, but specially the Father of believers. But we must let Mr. Kennedy state his own case:—

"It is well worthy of notice that there is hardly any name freely applied to Christ in Scripture but is fitted to humble, and to keep one humble. 'Do I acknowledge Him as my way and my life? Then I acknowledge that I have

lost my way, and that I have forfeited life. Do I own Him as my Mediator and my Advocate? Then I own that I need a mediator to interpose, and an advocate to plead for me. Do I recognize Him as my Redeemer and my Saviour? Then I recognize that I can neither redeem nor save myself. Do I confess Him to be my Righteousness and my Light? Then I confess that I have no righteousness of my own, and that my own internal light (the light of reason) is not sufficient. Do I profess that He is my Refuge and my Foundation? Then I profess that I am in the greatest peril away from this refuge and on other than this foundation. And do I hail Him as my Shepherd and my King? Then I admit my errant proclivities, and that I am subject to His ruling power. It is impossible, intelligently and accurately, to apply any of *these* names to Christ without expressing honour to Him and indicating a reason for deep humiliation to myself. But if I unqualifiedly and confidently proclaim him my Brother, the ground is shifted and the result is different. The claim to such affinity, unless I am very thoughtful and very guarded, is very likely to give rise to an undue feeling of pride. When I come to call any freely and familiarly, "*my brother*," I come very soon to regard myself as good as he is, and to view myself as being altogether on an equality with him.

Except it be this, I can see no reason why Jesus is not called in Scripture *our brother*. But the silence is significant, and I deem the reason good. To nothing more than pride is man prone, and we never find the holy men of old leading the way in anything that can legitimately conduct man to a sin of such magnitude. If we, therefore, at any time step beyond the example of the apostles and the primitive disciples, and meditate upon Christ as, and call him, a Brother, let us do it in full view of all the conditions, and circumstances, and peculiarities of the case, never unmindful of the mighty disparity between us, nor of his matchless and unapproachable character."

Our readers will at once see from this beautiful and original passage why it is that Mr. Kennedy objects to the too free and frequent use of the name "*My Brother*," on the lips of sinners. It is to keep them humble and throw a hedge around the sacred character of Christ. Yet he who "*received sinners and ate with them*" did not seem to be afraid of being treated with too great familiarity.

Before concluding our notice we must refer to the chapter "*My Propitiation*." After quoting some of the well-known texts, "*He tasted death for every man*," "*He gave himself a ransom for all*," Mr. Kennedy adds the following interesting paragraphs:—

"I strongly sympathize in the following wish expressed by an old writer: 'I could almost wish that we might meet with a man that had never heard anything of these and similar scriptural statements before, one who should not know anything of the apostles, who or what they were, and had no concern whether the doctrines they taught were reasonable or unreasonable, true or false; that we might only propose it to him, and that he might give us a free and unprejudiced answer, what notion he would conceive that these writers had and designed to convey to us concerning Christ's mediation and sufferings, His death and propitiation.'

"Such an impartial judge we can hardly hope to find in the present state of society; but the next best to such an inquirer is 'one who, not intending to submit his reason to the teaching of the apostles, but merely for the satisfaction of a literary curiosity, candidly and learnedly interprets their words for the purpose of determining what they really taught. Exactly such may be found amongst the German scholars and critics which the last few scores of years have produced, and to the verdict which some of them have returned on this matter, it may be worth while attentively to listen:—

"Wegscheider, a prominent leader of the old Rationalist party, held it to be the doctrine taught by Scripture that the death of Christ was both sub-

stitutionary and propitiatory, whose sufferings were endured by Him, the pure and immaculate Lamb, instead of the punishment of the human race, and whose blood was poured out as a propitiatory sacrifice for the sins of the whole world. To the very same purpose spoke Von Ammon, who cared as little as the former for the popular theology.

"To the same purpose spoke also De Wette, another leading ornament of the same school: 'Christ hath saved men, principally by what He did and suffered. The death of Jesus is the central point of apostolic doctrine, especially of that of Paul. This death Jesus, the blameless and sinless, endured for the sins of men, accomplishing thereby, as the self-offering high priest in the higher sense, what the sin-offerings of the Old Testament were intended to accomplish.'

"And, finally, Dr. Hase, another distinguished scholar, critic, and theologian of the same school, wrote thus: 'In the New Testament Christ is set forth as sent by God to save the world, ruined by sin. The condition of God's giving salvation or pardoning sin is the whole life of Christ on earth; above all, His death as a ransom price for our sins, as a sin-offering in our stead, in virtue of which we are redeemed from the bondage of sin, and obtain forgiveness of sins, eternal life, and peace with God.'

Still, our author, while holding the orthodox view of Christ's vicarious sufferings, objects as follows to a common mode of expression concerning them:—

"I do not think it at all follows, from anything that has just been said, that any strictly penal element formed any part of the Atonement or Propitiation proper. The word punishment does not once occur in any of the definitions which we adopt as expressing our view. I am satisfied it did not require essentially to form any part of the atonement, nor is it necessary it should. I am not satisfied that it can be proved from Scripture that there was any direct punitive infliction by the divine Father upon the divine Son. No doubt the Son suffered, physically, and especially mentally, intensely, agonizingly, to a degree of which we can have no conception,—one outcome of which were His tears on Mount Olivet, another His bloody sweat in the garden, and another, the bursting or breaking (John xix, 44) of His heart on the Cross,—all of which were results of the relations He sustained to mankind, and the vivid conception which He had of sin; so that His expiation or propitiation, which was effected by His obedience and His sufferings, His life and death, were no legal fiction, but an unprecedented and a stern reality. Still I do not think that I need to recognize in the sufferings or death of the Son any direct infliction of punishment by the divine Father."

As to the exact nature of the sufferings of Christ on the cross, as long as we are in this world we must ever be content to say—

"O never, never, can we know,
The depths of that mysterious woe."

It entirely depends upon the meaning which we attach to the word "penal," however, whether we should use that adjective or not in describing the elements of distress that entered into the propitiatory sufferings of the Saviour. In one sense the Divine Government did directly inflict sufferings, and in another it did not. We firmly believe that the Father never loved the Son so much as he did when he was on the tree; yet at the same time "it pleased the Lord to bruise him and to put him to grief for us." Take Mr. Kennedy's own illustration which immediately follows, and from which we get a clear view both of the nature and extent of the Atonement:—

"The subjects of a given kingdom have been act and part in treasonable designs, and have all incurred death. The heir-apparent, however, has inter-

posed his good offices, and done somewhat on the basis of which an amnesty is issued to all the rebellious subjects. Those who lay down their arms are readily and freely forgiven. Those who continue still in rebellion must be dealt with as the law directs, and made to suffer for their past and continued treason, and especially for their rejection and contempt of the gracious remedy. The intervention or reparation was as really and truly for those who won't renounce their treasonable and rebellious courses as for those who do. And if any one should suppose that there is the very slightest approach to injustice in making these continued rebels suffer their demerits in their own persons, considering the intervention of the heir-apparent on their behalf, he assumes that the heir suffered the very same kind and the very same amount of punishment which the law pronounced against them. The assumption is false from beginning to end. He never intended to do this; he did not engage to do this; he could not do it. The Executive never considered that he did any such thing. There might be much suffering in what he did; there might be very little; or there might be none. At any rate there was no direct infliction of suffering by the Executive. The dignity of his position was what imparted value and importance to what he did. When I use, therefore, the word satisfaction, or substitution, or atonement, or reparation, expiation, or propitiation, I never mean to convey any other idea of the work of Christ than what is in harmony with the preceding illustration and representation.

In this quotation we call attention to the sentence, "At any rate there was no direct infliction of suffering by the Executive." Now we maintain that even although our Queen does not scourge a criminal with her own hands—although her common executioner does not touch a hair of his head—the very fact that he lies in a prison that is bolted and barred by her, implies "direct infliction" of punishment on the part of her Government in a certain sense. We quite agree with Mr. Kennedy that grief and mental agony were the chief ingredients which entered into the composition of that bitter cup which was given to the Saviour to drink; but inasmuch as it was the Father's plan and purpose that his soul should be made an offering for sin, and inasmuch as it was in accordance with the Father's will that he was given over to the power of his adversaries, we would hesitate to say in so unqualified a manner that no "strictly penal element formed any part of the Atonement or Propitiation proper."

We sincerely thank Mr. Kennedy for his suggestive volume, and hope that we may soon meet him again in the walks of sacred literature. We must not close without saying that the printer and publisher alike have done their work admirably. The volume is handsome and well got-up.

The Westminster Confession of Faith tested; or, The Doctrines of Men compared with the Doctrines of God. By the REV. ALEXANDER STEWART, Minister of John Street Evangelical Union Church, Aberdeen. Glasgow: T. D. Morison, 8 Bath Street. Pp. 379.

HERE is a large and closely-printed volume on the distinguishing tenets of the Evangelical Union. Besides the excitement which prevailed throughout the whole country at the time when our churches were first formed, there have been from time to time local agitations arising out of particular occurrences, which have made controversial treatises, like the volume before us, appropriate and

welcome. Whether or not any theological stir in Aberdeen has called this goodly volume forth, we are not informed; but certainly the discussions which it contains remind us of a brisk campaign held in Glasgow seventeen years ago; while the truths brought to view are what the readers of this Magazine have all along held to be the very cream and marrow of our peculiar doctrinal testimony.

Mr. Stewart passes in review, sentence by sentence, the whole of the dark and knotty third chapter of the *Confession of Faith*, and examines minutely every proof text which the Westminster Assembly adduced in defence of that dreary bulwark. As is well known, many of these passages were singularly inapposite, but others were apparently more to the point. They are all, one by one, patiently subjected to the crucible of Mr. Stewart's unsparing exegetical analysis. Of course the book is not exactly in the style of Mr. Dickens's works; but doubtless there is a class of readers who will be more deeply interested in it than in Little Dorrit or David Copperfield. Does any one wish all dreadful darkness removed from John vi, Rom. viii, Rom ix, and Ephes. i?—To him would we say, Buy Mr. Stewart's book and the cloud will be dispelled.

Our author gives us in his preface his estimate of the compilers of the Confession:—

"The Confession was written by an assembly, consisting of one hundred and forty-two divines, with thirty-two lay assessors. These men were not all of one mind regarding some of the doctrines passed as scriptural, neither did they all assemble at once to deliberate. From sixty to eighty out of the gross number gave regular attendance. Though the majority of this Assembly agreed that certain doctrines were based on God's word, we are no more assailing the Scriptures when we may differ from them in their interpretation than when we may dissent from the decrees of the Council of Trent. We are bound only to abide by 'the law' and 'the testimony,' and not by any human interpretation of these. We wish to cast no aspersion on the men composing the Assembly. They had many qualifications for their work, and did noble service for the time, but their work was not perfect. 'It would be absurd,' says Dr. Hetherington, in his *History of the Westminster Assembly*, 'to ascribe perfection either to the men or to their works.' Why then make that a standard which is admittedly imperfect? Have we not the law of the Lord, which is perfect, converting the soul—the testimony of the Lord, making wise the simple?"

When discussing the hardness of Pharaoh's heart, Mr. Stewart uses the two following simple but clear illustrations:—

"Permit yet other two illustrations of a different kind, and, first,—If a man go to commit suicide by drowning himself, it would be quite contrary to God's law or desire, but, in the exercise of his free will, he persists and submerges himself under water. God will then maintain the laws relative to water and human life, and in thus upholding His own laws, He will most certainly drown the man. He was wrong, as a rational being, in putting himself in a wrong relationship, and God will not break His wisely established laws to accommodate the wilful wickedness of men. It was far from God's intention that them an should do the wickedness of drowning himself, but having interposed thus with his sin, it then became God's intention that the man should meet his doom. Now, to our second illustration. Can it be the will of our supreme rulers that men should become criminals, that they might lie under punishment in jail, or die on the scaffold? No one will say that it is; but then, in defiance

of the laws of the State some commit crime. The State, then, however reluctantly, intends to put them in prison, or to death, as the case may be. In all these cases, both a primary and a secondary intention, are manifest,—a primary intention, which is earnestly desired; and a secondary, which is carried out in righteousness, however reluctantly. ‘How shall I give thee up Ephraim? How shall I deliver thee, Israel?’ (Hosea xi, 8.) This is an illustration of God’s reluctance in respect to the second intention, saying, ‘I would it were well with you, but ye would not.’”

To show also that he who makes a decree is chargeable with all the consequences, even although he may not himself directly execute it, he thus writes:—

“In the sixth chapter of Daniel we have an account of the decree by which Daniel was cast into the lions’ den. This decree was established, and the writing thereof signed, by king Darius, at the request of his advisers. Though the king only ratified and signed the decree, it was, nevertheless, called the ‘king’s decree,’ and the responsibility he felt to rest on himself, for when he learned that it took effect against Daniel, the king ‘*was sore displeased with himself*, and set his heart on Daniel, and laboured till the going down of the sun to deliver him.’”

“David made a decree respecting Uriah, the Hittite, to the effect that Uriah should be put in the forefront of the hottest battle. By this means Uriah was slain, but David laid not a hand upon him. Was David, then, free from responsibility on this account? Hear what Nathan, the prophet of the Lord, said unto him. ‘*Thou art the man.*’ . . . ‘*Thou hast slain Uriah, the Hittite, with the sword.*’ David was thus the efficient and responsible doer of that which took place by his decree. We might multiply cases, but these we deem sufficient to prove that the one who decrees is properly the doer, and, in the light of morality and the word of God, the party on whom responsibility devolves. This must be the reason why Isaiah says (chap. x, 1) — ‘*Woe unto them that decree unrighteous decrees.*’”

“This short investigation cannot fail to bring us to the conclusion that he who makes the decree determines in himself that a certain thing shall be done, and that all praise or dispraise that may attend the matter decreed is due unto him who thus determines. If, then, it were true that God had decreed all things, including all the actions of men, right and wrong, He would be to praise for the right entirely, and equally to blame for the wrong. And men could, in righteousness, no more be praised, or blamed, than the tools of the builder for the house he constructs, or the knife of the assassin for the assassination. By the truest logic, the doctrine of the Confession regarding ordination, leads us inevitably to the awful conclusion that God is the author of sin. The saving clause in the Confession can no more prevent this conclusion than it could still the waves of the sea. We need scarcely say that we recoil from this conclusion with the strongest aversion, and reject it with the utmost loathing. We, therefore, equally abhor the doctrine that involves it, to wit, that God has ordained whatsoever comes to pass. God is of purer eyes than to behold iniquity, and certainly could by no means decree it.”

The following passage is also impressive and suggestive on the sovereignty of God:—

“Sovereignty will never prosper the indolent and slothful man,—it is ‘the hand of the diligent that maketh rich.’ Sovereignty will never give health to him who violates all its laws; sovereignty will never convey a man by land, or sea, unless he use the means; sovereignty will not keep a man alive unless he use food and drink; sovereignty will never justify the sinner till he believe the blessed Gospel of the grace of God; sovereignty will never make a man holy while he continues in his sins; neither will sovereignty ever condemn any one except on the ground of unbelief, (John iii, 18). The sovereignty of God thus acts according to established laws and principles. Since this sovereignty

means that God can do what he pleases, why should we suppose that by it God is bound up to do only those things that are arbitrary, unintelligible, harsh, unconditional, inconsistent, and despotic? How much better to say with Professor Finney, that 'The sovereignty of God is nothing else than infinite benevolence directed by infinite knowledge,' (*System. Theology*, p. 802). It is extreme folly to conclude that because God is a sovereign, He may on that account disrespect law, or rule, or right, whenever He may please, just as if the infinitely holy One could *please* to do such things. Is He not a law unto Himself?"

Here and there throughout the volume we meet with valuable disquisitions on the relation of foreknowledge and foreordination, the extent of the atonement and affiliated doctrines. The most elaborate discussion, however, centres round the exposition of Acts iv, 27, 28—"For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." Mr. Stewart's interpretation of this passage is somewhat peculiar. He holds that the Jews and Romans at the cross did not really kill Christ. They were gathered together to do it, but did not actually accomplish it. God bruised his Son and carried him off by the heavy burden of our sins before their mode of execution had time to work. It was not, according to our author, crucifixion that killed Jesus; but it was reproach that "broke his heart." Here Mr. Stewart brings his extensive medical knowledge to bear upon the subject, and endeavours to show that the death of the Saviour was caused by the effusion of blood into the pericardium—an opinion which he substantiates by the testimonies of the late Sir James Simpson of Edinburgh, and Drs. Struthers and Harvey of Aberdeen. The whole discussion is very interesting; but in our opinion, the criticism, on this point, is hyper-criticism. It is very plain that the Jews were regarded by Peter as the "murderers" of our Lord, and that his physical death was brought about by their enmity. We are of opinion that the passage can be explained in a perfectly satisfactory manner by bearing in mind the relative provinces of foreknowledge and foreordination, which Mr. Stewart has elsewhere so clearly laid down. God foresaw that the holy life and faithful words of Jesus would rouse up the Jews to such a pitch of fury that they would take his life. He determined to give him up to their hands. Thus they sinfully brought about that death which God had purposed, but which, of course, he could have brought about himself in such a way as Mr. Stewart suggests, or in a thousand other ways, without human intervention.

The following on election is clearly expressed:—

"This is agreeable to the doctrine of God's word. It teaches that no one can charge God's elect—that they are all justified, (Rom. viii, 33). There is no passage in all God's word which shows that any man is elected to everlasting life while he is in unbelief; but if men were actually chosen in eternity, many would be chosen while yet in sin—many would be elect unbelievers—elect of God, and children of wrath, under condemnation; but the elect of God are all justified men, and all believing men, therefore they cannot be actually chosen till they have believed the Gospel. The *Confession of Faith* is wrong. It contains dangerous heresy when it says that men were actually elected before

the world began, and that God, in electing, paid no regard to faith. The truth is, that God pays great regard to faith—so great, that he elects no man without it. He chooses only on condition of faith. ‘God hath, from the beginning, chosen you to salvation through sanctification of the Spirit and belief of the truth,’ (2 Thess. ii, 13).’’

In the following passage our author disposes of Dr. Eadie’s reasoning on Ephes. i, 4, in a very summary manner :—

“Dr. Eadie, in his commentary on our text, builds up a huge structure in support of unconditional election. A child, however, may pull it down. He proceeds in this fashion, Why was Abraham chosen, and not others? Why was Shem’s race selected to the exclusion of that of Ham and of Japheth? Why is one born in Europe, to enjoy European privileges; and another born in Africa, to slavery and wretchedness? Why is one born of Christian parents, while another gets a heritage of woe? Enough is now said to show the power of the argument; yet, after all, it is perfectly powerless—a monument of mistake. All men were not commanded to be like Abraham, and condemned for not being chosen as he was. The races of Ham and Japheth were not commanded to be as that of Shem, and condemned for not being so. The African child was never commanded to be born in Europe, and condemned for not being thus born. The ill-favoured child was not commanded to be born of Christian parents, and condemned for not having such. If not, there is no illustration here of Calvinistic theology, for it says that the non-elect cannot be elected, but are commanded to be among the chosen, and condemned for not being there. This is the doctrine of Calvinism respecting election, but there is nothing in heaven, or in earth, that can support it. It is not of God, and ought never to be found among men.”

Throughout the course of his volume, Mr. Stewart displays considerable exegetical acumen and acquaintance with the original languages of the Word of God. His style is simple and clear; but here and there greater accuracy in composition might be observed. And whether it be our author’s fault or his printer’s, a larger number of literal errors is to be found in the volume than we can allow to pass without notice. We would advise, indeed, all young authors, to read over their printer’s proofs *twice* or even *three times*, that thorough accuracy may be secured. In conclusion, we recommend this book to our readers as one from which an excellent idea may be obtained of what Evangelical Union doctrine is, and of the scriptural arguments by which it is established.

The Righteousness of God viewed in its various aspects. By WILLIAM ADAMSON, Minister of the Gospel. Glasgow: T. Adamson, 165 Cowcaddens Street. Pp. 114.

WE heard the substance of this valuable work read as a literary contribution to a theological society; but as the sederunt came on after dinner, we were conscious of “nodding,” like Homer; and therefore, although impressed with the general excellence and merit of the piece, we felt persuaded that we had not thoroughly grasped all the author’s positions and arguments. We have therefore been glad of the privilege of reading the essay carefully in an extended form.

Mr. Adamson’s great aim in this treatise is to combine in the evangelical doctrine of the “righteousness of God” both the forensic and

ethical elements which, as he thinks, have been too frequently and too long dissociated. He thus writes at p. 46 :—

“We must therefore cling tenaciously to the grand Protestant doctrine of the imputation of Christ's righteousness, as the ground of the sinner's justification in the sight of God and his own conscience. At the same time, it appears to us that, important though it be, it does not contain the *whole* truth. So far as it goes, and it goes a great way, it is a doctrine which is in full harmony with Bible statements and Christian experience; but, as above stated, it contains only one element of the truth. It leaves out another element which, though not the most important, is nevertheless of unspeakable importance, and which is, that not only does God impute or reckon the righteousness of Christ to all who believe, but he also bestows upon all such the same precious blessing. It becomes objectively and forensically the believer's by imputation, and becomes subjectively and ethically his by reception. The believer has faith in it as the sole objective ground of his justification, and it is in his faith as the subjective root of his spiritual life. God thus graciously *imputes* and *imparts* his own righteousness, which is in Jesus Christ, to all those who believe in his name.”

Again, at p. 52 :—

“The sum and substance of what we have advanced in this chapter is, that God imputes to the believer the perfect righteousness of Christ—i.e., reckons it to him as if it were his own, and treats him accordingly, and at the same time he imparts the germ of the same righteousness which serves as the righteous principle from which all righteous acts spring. After this manner Christ Jesus is of God ‘*made unto us wisdom, and righteousness, and sanctification, and redemption.*’”

We will not enter into any extended argument on the important points of which these quotations treat. There is the less occasion for this, that one of our contributors has already given an elaborate exposition of the doctrine of the righteousness of God as commonly regarded by Protestants. We would only add that ever since we began to preach the Gospel ourselves, we have sought, we trust, with some little earnestness and sincerity, so to present the truth to our fellow-men that Christ's atonement for sin would at once, under God, be the means of leading them to experience the joy of forgiveness, and the power of a new and regenerated life. Our brethren, we believe, do the same. After reading our excellent brother's book over attentively, we find that the conclusion of the whole matter is just this, that when a man believes the Gospel, not only does he rejoice like the eunuch in the desert, but the love of God is so shed abroad in his heart that he becomes a new creature in Christ Jesus. This is substantially what good men of all creeds and countries have taught in different ways; but we have to thank Mr. Adamson because he has afresh expressed the important twofold truth, and that too with some of his own idiosyncratic originality.

Perhaps we do not use too strong an expression when we say that Mr. Adamson apparently claims to be the first of the Evangelical Union ministers who has taught prominently that both of these elements, the forensic and the ethical, are to be found in the New Testament phrase, *the righteousness of God*,—although he produces quotations which apparently show that Luther, Neander, Olshausen, and others held the same double view. Let us welcome light from whatever

quarter it may come. The gifts of brethren in the church are all the gifts of God.

At p. 90, our author thus states another point in his theory:—

“All spiritual righteousness, whether found in God, Jesus Christ, angel, or man, is God’s, and consequently is a unity; and, further, the word righteousness (*δικαιοσύνη*) signifies, in every place in which it occurs in the New Testament, a mental state—an element of character.”

It is indeed a favourite view of Mr. Adamson’s, and one which is frequently expressed throughout the work, that all righteousness is God’s, and is a unity. We thought at first that the notion almost approached the borders of a Pantheistic idea; and even yet we are not certain that some of our author’s expressions might not wear that aspect to those that did not know him. But knowing as we do that when he speaks, for example, of the “principle of holiness” entering the heart of a man when he believes the Gospel, he does not mean that a *slice* or *portion* of God’s own personal holiness becomes his, but only that the man’s heart becomes conformed to the love and purity of the Divine heart, we conclude that by unity in the passage just quoted he means uniformity, or in other words, that real righteousness, whether in the Father, in Jesus, in the Holy Ghost, in angels, or in man, is the same in kind and in its essential characteristics. But of course Mr. Adamson’s own holiness must be literally as distinct from God’s in its production and outworking as it is from the holiness of the editor of this magazine.

We admit also that Christ’s righteousness while he lived, and when he died, on the earth, was “a mental state,” or in other words, that holy devotion, that led him to do all that was right for him to do in his circumstances. But since God has been pleased to attach a wondrous value to that “obedience unto death,” and to impute it to man, as Mr. Adamson himself maintains, at the moment of faith, as a meritorious ground of forgiveness, it has become a great historical fact as well as “a mental state,” with the hopes and the happiness of centuries crystallized around it.

Upon the whole we feel thankful to Mr. Adamson for coming out so boldly with the opinion that God both imputes and imparts righteousness to the sinner who believes in Jesus—and that this double reference is to be found locked up in the expression “the righteousness of God.” There is no doubt, as he says, that if, sometimes, the phrase has chiefly a forensic aspect in the New Testament, at other times, it seems to have almost exclusively an ethical sense, as for example, in the well known texts, “Seek ye first the kingdom of God and his righteousness;” “the kingdom of God is righteousness, and peace, and joy in the Holy Ghost,” &c. Yet we would suppose that the phrase must always have primarily one or other of these significations, and that the context must determine in any given place whether the meaning be chiefly, though not exclusively, the holiness of Christ imputed to the believing sinner, or the holiness of Christ leavening his subjugated soul. Our space forbids our giving more copious extracts; but we advise our readers to get the

book for themselves. If their experience be like our own they will think more of it after the third perusal than after the second or first. Perhaps the work has suffered somewhat from being only an amplification of a smaller essay. The subject would admit of a much larger treatise yet. But, possibly, with Solomon's warning about "the weariness of the flesh," if we are to have books, the shorter they are the better.

In conclusion, we desire to express our satisfaction that a man of so much power of thought as Mr. Adamson is, and one so eminently qualified to gather men of thought around him, has been translated in the Providence of God to Edinburgh, to represent the Evangelical Union there, and unfurl the banner of the everlasting Gospel, in addition to the honoured friends who are already stationed in that important corner of God's harvest-field.

Sabbath Evening Lectures. By GEORGE CRON. Glasgow: Thomas D. Morison. Belfast: Phillips & Sons. Pp. 207.

THE quaternion is now complete. The spirit of "prophecy" has of late abundantly descended upon our brethren; and the last we notice is certainly, in more senses than one, not the least.

In almost every denomination of professing Christians it has now become common for ministers of the Gospel to deliver Sabbath evening lectures on subjects of special interest. Two important ends are answered by this good custom—greater interest is excited, and greater numbers are gathered together.

Mr. Cron has wisely given to the public a volume of such discourses recently preached in Belfast, thereby extending the radius of his influence. His readers will find that he has not sought to attract the public by what are commonly called *sensational* sermons, but by discourses of special doctrinal importance. One or two of them, such as, "Daniel and the Lions," "A Triad of Duties—Repentance, Faith, and Prayer," and "the Three Grand Universalities," afford admirable reading on evangelical and practical topics; but the majority are controversial. We do not object to this. It is well known that the Evangelical Union had a controversial, as well as a *revival*, origin. If its distinguishing tenets were held by the larger denominations around, there would be no need for its separate existence; and therefore we think it quite right that our ministers should, now and then, and in a good spirit, explain and defend these important points of difference. Thus, in his first sermon, on "The Devil's Creed," after an elaborate introduction on Satanic agency in general, Mr. Cron proceeds to remark—(1.) That the devil is not, and cannot be, a believer in the doctrine of universal foreordination; and (2.) that he is not, and cannot be, a believer in unconditional election and reprobation. This second remark he illustrates as follows:—

"Calvinism teaches that we come into the world either elect or non-elect—unconditionally so; and that the number in each circle can neither be increased nor diminished. If a minister preach all his life soul-saving truth, he cannot take one from the non-elect portion of the race; and if he preach soul-destroying error, he cannot take one from the elect section. Now, if this be the true

state of things, how helpless for mischief Satan must be! To what purpose are his goings to and fro, and his unceasing labours as a coiner and circulator of untruths? They are of no use whatever. The elect are safe—absolutely safe; and by no planning or effort can he enlarge the company of the non-elect. It cannot be that he is a believer in unconditional election or reprobation; for, if he were, he would allow matters to take their course. Why interfere when he cannot influence the issue one way or another? We never heard of a being that relished doing what he knew was utterly useless. But, assume that faith is the condition of election, as it is of pardon and justification, and how intelligible becomes his activity! By exerting himself he may hinder thousands from believing and getting among God's elect; and, considering what he is morally, it is natural that he should. It would be strange if he did not exert himself to keep sinners in a state of Gospel unbelief."

In like manner he shows that Satan "is not, and cannot be, a believer in the doctrine of the (unconditional) perseverance of the saints," and that "he is not, and cannot be, a believer in the doctrine of a limited atonement."

In the second discourse ("Who worketh all things after the counsel of his own will," Ephes. i, 11), he thus writes:—

"When a man turns the Sabbath into a day of pleasure, does he do God's will? When a man waylays his neighbour and, after knocking him down, robs him of what money he has, does he do God's will? When a man despises, or oppresses, or over-reaches the poor, does he do God's will? When a man utters profane oaths, coins lie after lie, or abuses himself with intoxicants, does he do the will of God?"

The "origin of evil" does not dismay Mr. Cron at all; for, under cover of the American theologian, Bledsoe, he thus explodes by one shell that much-vaunted fortress of difficulty:—

"It is not '*more difficult to account for the rise of the first sin in the bosom of a spotless creature of God, than to account for any other volition of the human mind.*' So writes Dr. Bledsoe, an author of rare candour, modesty, and metaphysical acumen, and his opinion should carry weight with it; but to myriads on myriads *the existence of sin is a deep impenetrable mystery.* Considering the awful danger to which it exposes the soul that commits it, and the wide-spread misery of which it is the occasion, it puzzles them that God should not have taken measures to prevent it. They ask, Why did He not use His *omnipotence* to prevent it? Our answer is—*omnipotence* is out of court. God confessedly cannot work *contradictions*. If men are to be treated as rational and free, the *omnipotence* of God must be kept in abeyance. What more could God have done to secure the obedience of Adam and Eve in Paradise? *Compelled* them to obey? To have brought *omnipotence* to bear on them to gain an end of that description would have been to mutilate them—or rather to unmake them; would have been to cast them down from the platform of persons—the platform of angels and God—to the comparatively ignoble platform of things; and if God had intended ever to do that, we may confidently affirm that He would not have endowed them with the gifts of reason and moral freedom at their creation."

We remark, in conclusion, that these discourses are eminently calculated to solve sundry difficulties concerning the divine administration, by which many earnest and pious souls are perplexed, and by which sceptics are prejudiced against "the glorious gospel of the blessed God." Mr. Cron's style of composition is clear and correct, and every here and there sparkles with, what we may call, a sly, dry wit. His reader is thus gently drawn along from the beginning to the end of the book. We must also add that the volume is beautifully got up, and is a credit to both publisher and printer.

The Finding of the Book: an Essay on the Origin of the Dogma of Infallibility. By JOHN ROBERTSON, Coupar-Angus. Williams and Norgate, London and Edinburgh. Pp. 159.

WE are sorry that Mr. Robertson, who seems to be a gentleman of education and talent, has been led to assume a position so hostile to the authority and influence of the word of God. He thinks that "the finding of the book" of the law of the Lord in the reign of Josiah (2 Kings xxii, 8), was a mere artifice to which Hilkiah and Shaphan resorted for the aggrandizement of the priestly order, and that they were the real authors of the Pentateuch. If this be the case, we wonder much that the men who practised so glaring a deception should have succeeded in giving to the world a moral code which has been such a blessing to the nations of the earth, and which the Lord Jesus Christ himself declared to be everlasting in its obligations. We do not enter into the lists with our author as to the particular difficulty which he brings up, being assured that there are many possible ways of getting over it, without having recourse to the violent and unlikely explanation which he proposes. We would only add, with much affectionate sympathy, that it is our earnest prayer that Mr. Robertson may be led to see that the blessed Bible is not, as he says, a veil between men and God, but an invaluable revelation of the Father's character and will.

The Higher Christian Life. By W. E. BOARDMAN. New Edition. London: Morgan and Chase.

Holiness through Faith. By R. PEARSALL SMITH. London: Morgan and Chase.

THESE two volumes, the former of which has had already a great sale, both in this country and in America, have both been written with the view of leading believers to walk more closely with God. They are eminently calculated to do so. No one can read them without receiving spiritual benefit. While we so express ourselves, however, we must take exception to one particular aspect of the doctrine to which the works give so much prominence, namely, that the sanctification of the soul is made complete at once by a single and simple act of faith. Justification, indeed, is so effected; because the Gospel which is believed at the hour of acceptance is a historical truth; but sanctification is brought about rather by the consequent surrender of the will to God, and the habitual maintenance of that surrender. No doubt we read that God "purified the hearts of the Gentiles by faith," (Acts xv, 9); but the word "faith" seems to denote there the objective truth believed as much as the act of believing itself. Still, we warmly recommend the books as being richly fraught with spiritual blessing to the souls of men. Being full of anecdotes, moreover, they are very interesting.

BRIEFER NOTICES.—*Substitution: Is it Scriptural and Reasonable?* a Letter to the Rev. C. H. Spurgeon. By T. R. Manchester: John Heywood.—We would recommend T. R. to study the view of the atonement which this Magazine advocates; for he would find it

to be free from many of the objections which he brings against Mr. Spurgeon's commercial theory.—*Lectures on the Incarnation, Atonement, and Mediation of the Lord Jesus Christ.* By Chauncey Giles. Glasgow: James M'Geachy.—Although this pamphlet regards the work of Christ from the peculiar and, in our opinion, objectionable standpoint of the New Church, we had edifying impressions while reading it of the amazing love and condescension displayed in the incarnation.—*The Evangelical Union Sabbath School Hymn Book.* Glasgow: Thomas D. Morison.—We have omitted hitherto to notice the supply of that *desideratum* which our Sabbath-school teachers have hitherto felt. Our thanks are due to the compilers of this Hymn Book, who have succeeded in giving us 115 finely selected hymns—for a penny!—*The Soul's Inquiries Answered in the Words of Scripture: a Year-book of Scripture Texts.* Arranged by G. Washington Moon, Member of the Council of the Royal Society of Literature. London: Hatchards, 187 Piccadilly.—The accomplished author of this year-book gained considerable reputation some seven years ago by defending the Queen's English against the Dean's English—that is, against the grammatical rules propounded in *Good Words* by Dr. Alford, of Canterbury. Neither Mr. Moon's powers, nor his piety, have *waned* since that time. For every day of the year there are three texts given, with a blank space on the opposite side for the autograph of a friend, or other memoranda. The texts seem to be admirably chosen; and the whole get up of the book, which is in the antique ornamental style, is most creditable to the publishers. The handsome little volume would make an excellent present to a friend.—*Three Suggestions respectfully Addressed to the Committee on Union.* By John Robertson, Coupar-Angus. Edinburgh: Williams and Norgate.—Mr. Robertson, in this pamphlet, endeavours to persuade the Union Committee of the Presbyterian Churches, that they should make their platform as broad as to admit men with the opinions of Bishop Colenso and the Baboo Chunder Sen.

OBITUARY NOTICE.

DEATH has spared our ministers for some years; but during the quarter one of our youngest pastors has been called away—the Rev. James Kirk of Belfast, son of our honoured brother, Rev. Professor Kirk of Edinburgh. Wherever our departed friend went he won hearts to himself by his holy amiability of disposition, and to his Saviour also by his winning way of telling the story of the cross. Possessed of very respectable talents, he bade fair to be most useful in the church below: but the training through which he passed here will qualify him for active service in the spirit-world. Our deep sympathy is hereby extended to his young widow, his parents, and his bereaved church.

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THE ORIGIN AND FORMATION OF THE EVANGELICAL UNION.

No. 7.

WE closed our last article with a long and interesting quotation from the defence of his own views which Mr. Morison made before the Synod of the Secession Church, on the 8th of June, 1841. The excerpt referred to contained chiefly testimonies from the ancient Fathers, the Reformers, and British theologians, in favour of the doctrine of universal atonement.

Two divisions of the first charge yet remained to be discussed, namely, the nature of Faith and Assurance. On these points Mr. Morison's statements were substantially the same as those which he had made when pleading at the bar of the Presbytery, except that his quotations from the divines who favoured his own way of thinking were more numerous, and the references to his own change from darkness to light more touching, as if he felt he had possibly a more appreciative and more sympathetic audience of clerical brethren. He thus referred to his "venerable professor," Dr. Brown's views of faith, who, it must be remembered, was present on the occasion:—

"The Doctor describes faith as 'the persuasion of the truth of the notices about God.' Again, the Doctor defines one who is 'strong in faith,' as one 'who has clear and accurate apprehensions of the meaning and evidence of the revelation of mercy.' These were precisely the views of faith which he (Mr. Morison) entertained, and these views exactly harmonized with his own experience. When he passed 'out of darkness into marvellous light,' he was entirely occupied with the glorious truth which he had discovered in the Bible, that 'Jesus loved *him* and gave himself for *him*.' It was the meaning of this truth and its evidence that alone absorbed his mind, and he was conscious that he did not believe it in a manner different from the way in which he believed any

other truth. All the effects which followed in his history, flowed from the peculiarity of the thing which he believed, and not at all from any peculiarity in his way of believing it. The moment he *saw* the truth, that same moment he got peace of conscience. He repudiated, from the bottom of his heart, that theory of faith which put into it as much of the moral law, and as many good feelings, as possible."

In this last sentence he referred to the statement made by Mr. Meikle, of Beith, before the Kilmarnock Presbytery, to the effect that "faith includes, besides the assent of the understanding to the Gospel testimony, the consent of the heart, and even comprehends works of holiness in the life." "Was not this dangerous heresy?" exclaimed Mr. Morison, after making the quotation. "Would not the members of Synod, in a spirit of even-handed justice, take notice of this?"

On the question of Assurance he again quoted from Dr. Brown—

"Dr. Brown, in his treatise on the *Lord's Supper*, says that 'personal reliance on the Saviour's sufferings and death, as the expiation of our guilt and the price of our salvation, is the necessary and immediate result of the belief of the testimony in its true extent, and is so closely connected with it, that it is not much to be wondered at, if it has sometimes been identified with it.' In his *Opinions* also, he says, 'Is the hope of eternal life necessarily connected with the faith of the Gospel? and does every believer, from the Gospel, at all times, enjoy the unclouded hope, the undoubting expectation of eternal life? To the first of these questions we reply unhesitatingly in the affirmative.'"

With these sentiments Mr. Morison expressed his entire concurrence, but added his own explanation about the "doubts" of believers, fortifying his remarks again by a reference to his own experience—

"He by no means held that a believer never was in doubt. He admitted that most believers were at times under clouds. Their doubts, however, arose from the temporary absence to their minds of the object of faith. He had no conception of persons actually engaged in believing the divine testimony, and at same time actually in doubt as to their interest in Christ. If, moreover, Satan or the world seduced their attention away from the saving truth of the Gospel and led them into sin, they would fall *into temporary unbelief and consequent darkness and doubt*. It had been supposed that this doctrine of instantaneous assurance did not admit of faith growing in degree. This, however, was a great mistake. Faith grows stronger as the views become clearer. One passage of God's Word fairly understood was sufficient as a basis on which to rest faith, and found peace. When, however, other passages were found to contain the same truth, and to present it perhaps in a plainer or a more striking aspect, faith could not but be confirmed. This was the history of his (Mr. Morison's) own experience. When he first found out that 'Christ loved *him* and had given himself for *him*,' he found it in a single passage; he believed it, and got peace from it. When he discovered, however, that so many whom he was accustomed to respect, did not believe for themselves the same all-glorious truth, he could not but be a little staggered in his confidence. As he continued to examine, however, he found out new passages declaring the same truth, he saw admitted doctrines and facts throwing light upon it, and discovered that it was the darling Gospel of sainted reformers and martyrs,—and all this additional evidence gave additional strength to his faith, so that now

he never heard or read anything to make him waver for a moment even to the slightest degree. He might add, that this doctrine of the necessity of assurance was one of the *main points* for which the Reformed churches contended in opposition to the doctrines of the Papacy. The 'general and doubtful faith' of the papists is 'detested and refused' in the 'National Covenant'; and it is expressly 'protested' against in almost all the reformed confessions. Here Mr. Morison read various extracts from the books referred to."

We need not continue our *resumé* of the rest of Mr. Morison's defence. Suffice it to say that for six hours he held the audience spell-bound under his irresistible demonstrations of truth—his hearers feeling that their hearts were blessed, as well as their intellectual curiosity gratified; while not a few of the clergymen seemed to be afraid that the crowded Glasgow assembly were drinking in what they deemed to be heresy with too much avidity. We should perhaps explain that the youthful appellant did not get the whole of his defence delivered at one diet. So much time had been consumed by the preliminary readings and the mere statement of the case, that it was not till the evening sederunt on Tuesday was considerably advanced that Mr. Morison stood forth to address the court. He had only finished the consideration of the first two counts, namely, those on Faith and Man's Ability, when the hour for adjournment had arrived. On Wednesday forenoon, however, he resumed his address, and discussed the subjects of Prayer, Repentance, Justification, Election, and Original Sin,—ending as before with another artless and ingenuous reply to the charge of disingenuousness as to the circulation of his tract. His powerful peroration ran as follows:—

"He would now close his remarks, and conclude by saying that it signified little what was done in relation to himself, but it signified much what was done in relation to the doctrines which he taught. His own character was of small moment; his importance as a man or a minister was nothing, compared with the interests of eternal truth. He could conceive that he, as an individual, might be sacrificed, his character might be stabbed and massacred—he could conceive all this to be done, and yet the sacred doctrines he taught be left untouched; and he hoped that, if anything *was* done in the way of imputation on his character, nothing would be done to injure the blessed truths he had endeavoured to proclaim. He trusted that the Spirit of wisdom would direct them to a right understanding in this matter; and he would repeat that he was willing that his own character should be dealt with according as they might think it deserved—he was willing to be dealt with even harshly by his fathers and brethren, though, at the same time, he could not think that there would be one of them disposed to deal harshly with him, or who would be desirous, through him, to wound the doctrines he held; he would ask no mercy for himself, but he would and did ask a candid and patient consideration of the doctrines; he would and did ask them to pause and ponder before they condemned. It would surely be a dangerous thing to denounce as heresy opinions held as the apple of the eye by the best and the holiest men both in ancient and in modern times; and he could not think for a moment of the Synod being guilty of such a course. He would now leave the case in their hands, trusting that, under the Divine Spirit, they would judge righteous judgement; and he felt confident that, whatever might be the upshot to himself,

all would tend to the furtherance of the Gospel in the land, and to the promotion of the glory of the Gospel's God."

A very clever pamphlet entitled *The Synod's Judgement Reviewed*, by a writer who hides himself under the name of "Nicodemus," thus describes the scene which took place at the close of Mr. Morison's address:—

"The defence was bold and decided, and indicated a strong conviction of the truth of his own views. The course he pursued was evidently quite unexpected by the great proportion of his judges. By his statements they seemed to be both perplexed and alarmed. The auditors present were under the influence of very different feelings. No one could fail to perceive that he had fairly enlisted their sympathies, however little impression he might have made on his judges. This fact was sufficiently demonstrated by the full-toned response which burst from them at the conclusion of his address. The applause of the audience brought up an indignant scowl on the countenance of the Moderator, and threw a dark shade over the faces of a great number of the members of court. To satisfy the people at a distance who might read the reports, it was stated that the cheering in the galleries was supposed to proceed from a few of the congregation of Kilmarnock who were present. To produce such a cheer would have required nearly the whole congregation. A few could not have made such a sound, nor would they have produced such a sensation in the court."

We do not wonder that such an address called forth such a cheer. And when we remember that not only were the positions of the young appellant most reasonable and scriptural, and supported by a truly amazing amount of philosophical and theological learning, but that he stood there alone and unaided (save by his God), and sacrificing everything for the sake of truth, conscience, and Christ, we wonder that the Moderator did not condone the outburst of applause, on the ground that it might indicate chivalrous sympathy, as much as doctrinal agreement. The judge of many a civil and criminal court, in similar circumstances, would have taken no notice of such a formal breach of order. But ecclesiastical courts have all along been proverbially unsparing.

It now fell to the lot of the members of the Kilmarnock Presbytery to defend, at the bar of the Synod, the judgement against which Mr. Morison had appealed. It was undoubtedly a rare opportunity which they thus enjoyed (and one for which they were indebted to the youngest member of their court,) of airing their rustic (we shall not say rusty) divinity before a city audience, and a supreme ecclesiastical assembly. Nor do they appear to have been slow in taking advantage of the opportunity; for the long and elaborate speeches of Messrs. Campbell, Elles, Meikle, Ronald, and Thomas, showed that they *tried to put their best foot foremost*. Yet we can quote comparatively little from these addresses; for we find in them only a recapitulation, with enlargements and variations here and there, of pleadings which have been already before us.

On reading over Mr. Meikle's speech (and we cannot use the name of that much respected minister without noticing that only a few weeks ago he passed, at a venerable age, to his rest and reward)—on reading over his speech, we find him unanswerable only when he hits Mr. Morison on his weak point, that is, on the doctrine of Calvinistic election, to which he then still clung, although he has since given it up. The minister of Beith is reported to have spoken thus:—

“ Mr. Morison also said that he could not offer salvation to all the hearers of the Gospel, except on the principle that atonement was made for all men. He holds the doctrine of eternal, personal, and unconditional election, in reference to the application of redemption; and, when he asks us, How can you consistently offer salvation to all, if Christ has not made atonement for all?—We ask him, How can he consistently offer salvation to all, if God has decreed unconditionally to bestow it only on some? This difficulty is as great, on the theory of the particular application of redemption, as on that of definite atonement; and, when Mr. Morison shall reconcile the universal call of the Gospel with the former, which he admits, then we shall be prepared to reconcile it with the latter, which he denies. Mr. Morison stated, that atonement for the elect alone was never heard of—never dreamed of, during the three first centuries of the Christian era. Now, sir, in contradiction to this, I beg to read an extract from the epistle of St. Clement to the Corinthians. He was Bishop of Rome, and that Clement mentioned by the Apostle Paul, in Phil. iv, 3, whose name was in the Book of Life. I have not the original, but quote from the translation of that epistle by William, Lord Bishop of Lincoln, published 1710, 2d edition, section 49,—‘ By charity were all the elect of God made perfect; without it, nothing is pleasing and acceptable in the sight of God. Through charity did the Lord join us unto himself, whilst, for the love towards us, our Lord Jesus Christ gave his own blood for us, by the will of God; his flesh for our flesh; his soul for our soul.’ Elect is the antecedent to all these affirmative propositions; and, consequently, Clement here declares that Jesus Christ gave his blood for the elect. In proof that the doctrine of a definite atonement was held by the fathers, in the age which immediately followed the apostolical, I shall quote a sentence from the 17th section of the epistle of the church of Smyrna, to the church at Philadelphia, concerning the martyrdom of Polycarp, the disciple of the Apostle John (translated by the same),—‘ Neither is it possible for us ever to forsake Christ, who suffered for the salvation of all such as shall be saved throughout the world—the righteous for the ungodly—nor worship any other besides him.’ ”

We shall see in the sequel how Mr. Morison disposed of Mr. Meikle's second-hand quotation; but meanwhile we note, in passing, that the contradiction between the unconditional election of some to special grace, and an earnest call to all sinners is, in our opinion, complete, and such as should lead all thoughtful and conscientious men over to the Arminian side.

Mr. Ronald, of Saltcoats, startled the Synod by informing them that the Presbytery had not charged Mr. Morison with heresy on the Extent of the Atonement, and that his errors lay rather in the direction of Faith and Assurance. We have already explained the reasons why the Presbytery, mainly through Mr. Ronald's influence, had adopted this strange course at the eleventh hour, although the general impression throughout the country was that Mr. Morison's teaching on the Atonement

was "the head and front of his offending." These were mainly two—namely, that Mr. Ronald himself was in reality more liberal than the rest of his co-presbyters, and wished to hold that Christ had, in a certain sense, died for all, inasmuch as he "had opened a door of mercy for all;" and also, because they were afraid lest Professors Brown and Balmer, with an influential following, would sympathize with young Morison as to the Extent of the Atonement, were it bluntly charged against him, and thus make a great secession from the Secession Church. Therefore did Mr. Ronald labour most energetically to show, to the great astonishment of the Synod, that the Kilmarnock Presbytery had not been displeased with their young brother so much for maintaining that Christ had died for all men, as for insisting upon it that whosoever simply saw it to be true that Christ had died for all, and therefore for him, was immediately assured of his personal salvation. Mr. Thomas ended with a still more elaborate attempt to bring home the charge of disingenuousness against Mr. Morison, or as the latter styled it in his reply, "an attempt to massacre his character."

We must here explain why it was that Mr. Morison had a right to reply at the bar of the Synod, while he had none at the bar of the Presbytery. The reason was that the Presbytery themselves had served a libel upon him. Had his case come before them as an appeal against the judgement of the session, the appellant would have had a right of reply in Clerk's Lane Chapel, Kilmarnock, as well as in Gordon Street Chapel, Glasgow; but since his own session were unanimously with him, and the Presbytery had ultroneously summoned him to their bar, he had no right to speak a second time. Such is the not very justifiable order of Presbyterian Church Courts. We propose to give a quotation from Mr. Morison's extemporaneous reply at the bar of the Synod. It was believed to be, if possible, even more forcible than his opening speech. We will see how he first laid good Mr. Meikle on his back in the matter of the quotation, and then how he exposed the weakness of Mr. Ronald's several positions:—

"Mr. Morison, after the meeting had been constituted, resumed. He went over the speeches of the members of the Kilmarnock Presbytery who spoke, and remarked on many of their arguments. He stated that he heard nothing from any of them, by way of reply, which could induce him to modify any of his sentiments. In remarking on Mr. Meikle's speech, he took particular notice of two passages which Mr. Meikle had quoted—the one from the 'apostolic' Clemens, and the other from the church of Smyrna to the church of Philomelium—to prove that an atonement for the elect alone was held as a doctrine in that early period of the church. He (Mr. Morison) was astonished that Mr. Meikle should have produced such passages, as they only proved what was admitted on all sides, that the early fathers believed that Christ died for all believers, while they did not contain one word to the effect that he died for none else. He (Mr. Morison) had read both of the epistles he referred to, not

only in that translation from which Mr. Meikle had quoted, but also in the original Greek, and he had read them for the very purpose of ascertaining the views of the early fathers on the extent of the atonement, and he could assure Mr. Meikle that there was literally nothing in these writers that could be made to accord with his limitarian views. In this judgment he was confirmed by the learned Bishop Davenant, whose knowledge of the fathers could not be questioned, and whose authority even Mr. Meikle might have respected. Here Mr. Morison read a quotation from Milner, the ecclesiastical historian, in which he says that 'the notion of particular redemption was unknown to the ancients, and he wished that it had remained equally unknown to the moderns.' Surely Mr. Meikle would not set up his own opinion as to an historical matter of fact, in opposition to two such authorities as Davenant and Milner.

"In reference to a remark which Mr. Ronald made on the drift of the first charge—viz., that the Presbytery did not bring forward, as a charge against him, the tenet of the universality of the atonement, he (Mr. Morison) said, why, then, was it made the principal topic of presbyterial inquiry? Why was it universally understood that this was the grand peculiarity that was preached in Kilmarnock? He never for a moment dreamed, till the last meeting of Presbytery, after the answers to his reasons of protest had been drawn up, and after Mr. Ronald had stated that he (Mr. Morison) need not take up the doctrine of universal atonement—he never dreamed, till then, that, in the mind of any of his accusers, this was not the 'head and front' of his offence. He could understand why Mr. Ronald did not wish to bring this forward as a charge against him. Mr. Ronald differed from the rest of his brethren on this point, and entered his dissent in committee, although that dissent was dropped when the minutes were read over. If this doctrine be not involved in the charge against him, which ran in these terms—'that the object of saving faith to any person, is the statement that Christ made atonement for the sins of that person, as he made atonement for the sins of the world, and that the seeing of this to be true, is saving faith, and gives the assurance of salvation,'—he could not understand what was involved in the charge. He did hold that the doctrine of universal atonement was the object of saving faith. This doctrine was the Gospel, and the Gospel alone was the object of saving faith. Mr. Ronald had stated that there were two meanings of the word atonement. This, however, was not a question about what meaning *might* be attached to the word atonement. He cared not though the word were discarded from every human language; but there was something that Christ had done, call it by what name they might, and that something was what every sinner was to believe—and it was the belief of that something that was to bring salvation, and the consciousness of salvation, into the soul of the believer. God required no more than that man should give him credit for the truth of what he says about this something, in order that he may be saved. It might be said that the mere giving God credit as to a matter of fact which happened on Calvary was too simple to be justifying, saving faith; but it was this very simplicity which deprived man of all ground of glorying in his salvation. Mr. Ronald had stated that the atonement was a mere channel of mercy. It was more; it was *an act* of mercy, it was in itself mercy to the unbeliever—kindness—love. It had completely satisfied God, completely propitiated him for the sins of us all, so that if we give God credit for it we shall be saved. Mr. Ronald thought it a paradox to say that a sinner could derive assurance from the doctrine that he (Mr. Morison) held. He represented the sinner as saying, 'my sins are not so atoned for, but that I may be punished; how can I, from perceiving such an atonement as this, ever learn that my salvation is certain, when the truth I believe only tells me that my salvation is possible?' It was true that the atonement only made the sinner's salvation possible, but the sinner's belief of what God says about the atonement, renders it certain and secure. Faith is the *hinge* of the sinner's destinies. Mr. Ronald had spoken of prayer—he had said faith was just prayer. This was most strange jumbling of distinct doctrines. Faith was giving God credit for telling the truth—prayer was asking him to confer a blessing. Then as to repentance; Mr. Ronald held that it was godly sorrow for sin, but

if this be admitted, it must also be maintained, that godly sorrow for sin goes before faith in Christ. It was, however, impossible for a man to feel godly sorrow before he be in a believing state. Some might think that it was a small matter whether one held that repentance came before faith, or faith before repentance. It had been made a *questio vexata* in theological systems, but let it not be supposed that it was a trivial matter. It was trivial so far as a system of theology is concerned, but it was no trivial matter to a sinner who was crying out, "what shall I do to be saved?" He (Mr. Morison) referred to passages of Scripture, and to several authorities, in support of the opinion that the sinner must be a believer before he can feel godly sorrow for sin."

After administering a well-merited castigation to Mr. Thomas for the savageness of the attack which the latter had made on his character, Mr. Morison concluded this his second speech, as follows :—

"As to his doctrines he asked no favour ; he asked a righteous judgement, and he trusted that these doctrines would not be injured in the eyes of the public by any decision of this court. These were the doctrines which he must preach so long as he did preach the everlasting Gospel. He now committed his case to the hands of his fathers and brethren, and he looked up to God, hoping that the doctrines would be left untouched, and that his protest and appeal would be sustained."

It was by this time late on Thursday evening, and the reverend court had already spent three days on the case. The appellant and his adversaries had now been fully heard, and it only remained for the Synod to debate and deliver judgement on the appeal. Before parties were removed from the bar, a good impression was produced by the brief speeches of two lay gentlemen from Kilmarnock, who appeared as commissioners from Clerk's Lane Church, and who both declared that the congregation would adhere to Mr. Morison, whatever might be the decision of the Synod, and also testified to the value of his labours in the town and neighbourhood. Independently altogether of what man might think, it was evident that the Lord thought highly of him. Dr. Heugh then acted as the mouthpiece of those whom Mr. Ronald's statement had taken by surprise, and asked "Whether the holding of the doctrine of universal atonement was distinctly charged against Mr. Morison as an error?" The Presbytery "answered that it was not. Many of them held it to be an error by itself; but they had agreed not to make it a distinct charge. They considered that there was a sufficient ground of charging Mr. Morison with departure from the standards independently of it." Parties were then removed; but as the night was now far advanced the Synod agreed to hear members of court, and deliver judgement at next sederunt—namely, on Friday forenoon.

Meanwhile the greatest excitement prevailed, in connection with the case, throughout Glasgow and Scotland generally. The "daily press" was not in existence then; but such papers as the *Herald*, the *Courier*, the *Argus*, and the *Morning*

Chronicle, being published on different days, kept the public well informed as to the progress of the debate. The *Argus* of Thursday, June 10th, after giving several columns of Mr. Morison's address, and announcing the adjournment of discussion till the following day, contains the following foot-note in a parenthesis :—

“The above case is exciting the deepest interest in the public mind—and, during the period it has been before the Court, the church has been filled by respectable audiences, listening with eagerness to the proceedings. We have never, in the whole course of our experience, seen so numerous a meeting of Synod; while the attendance of the members is more numerous and regular than we ever before witnessed—so anxious are they to hear any part of the interesting case in which they are the judges. In so far as the interests of the Secession Church and of religion generally are concerned, a more important cause was never before tried in Scotland.”

The debates were not confined to Gordon Street Church, but were transferred to thousands of tea-tables, and were even briskly conducted on the public streets. Excited groups of civilians and ecclesiastics were seen arguing theological points on the pavements, while fists were clenched, and sticks flourished with unevangelical vehemence. One reverend interlocutor was heard saying to a band of his brethren, in the neighbourhood of Gordon Street Chapel, “We must keep him to the standards; for if we don't, he'll do us altogether!”

When the court met next day Mr. Fraser, of Alloa, delivered the first address. This gentleman made a kind of apology for appearing before his brethren at so early a stage, adducing as a reason the fact that Mr. Morison had done him the honour to mention his name twice, and animadvert upon the statements which he had published in reply to a member of his own Presbytery, who sympathized with Mr. Morison. Nothing in his address calls for special remark, save that he had not proceeded far till he was called to order by Mr. Pringle, of Auchterarder, for introducing the question of universal atonement, which, the latter maintained, was not in the record. But the Moderator ruled that, as Mr. Morison had been heard for two hours on that point, it was but fair that members of court should be heard on the other side. It was already becoming plain that there were two parties in the Synod—the strict limitarians, and the general-reference-men. Fraser belonged to the former class and Pringle to the latter. Mr. Fraser concluded with the following motion:—“That the protest and appeal of Mr. Morison be dismissed as ill-founded; that the sentence of the Presbytery of Kilmarnock be affirmed, and Mr. Morison's suspension from the exercise of his ministry be continued; and that a committee be appointed to deal faithfully and tenderly with him, in reference to his erroneous tenets, with a view, through the

blessing of God, to bring him to repentance, and to the *acknowledgement of the truth as it is in Jesus*." How strangely the last sentence falls upon our ears! To how many had James Morison shown the truth as it was in Jesus! A cloud had always hung around the truth, to their minds, till he, by his words and his writings, under God, had dispelled it. O Mr. Fraser! Mr. Fraser! Heaven's recording angel thought, that day, as he took down your words, that young Morison knew more about the truth as it was in Jesus than you! The Synod seemed to feel that Mr. Fraser's motion was not the thing; for, as we shall afterwards see, that made by Dr. Heugh carried the day.

But who is this who has already come forward to second the unfortunately worded motion? Let us take a good look at him; for he is a remarkable man. We have time to consider him well; for we should perhaps have mentioned sooner that while brethren, who had only a few words to say on a point of order, were allowed to speak from the part of the chapel where they were sitting, the members of court who had anything like set speeches to deliver were expected to take their stand within the railing that was on a level with the precentor's desk, in which the Moderator was sitting. Indeed the earliest orators had been called thither by acclamation, at the commencement of the proceedings. There Mr. Morison had delivered his long defences; and there the members of the Kilmarnock Presbytery had spoken on behalf of their own judgement. Who then is the minister who advances to second Mr. Fraser's motion? It is Andrew Marshall, of Kirkintilloch. He is already well known as a man of learning and of power; for it was a sermon which he delivered, some years before, in Greyfriar's Chapel, Glasgow, that provoked the entire "Voluntary Controversy," and led ultimately to the secession of the non-intrusion party from the Church of Scotland, and the formation of the Free Church. Ah! he does not know, as he mounts that stair, and takes his place on that elevated rostrum, that this "Atonement Controversy," in which he is about to make his *debut*, is to affect his future career far more powerfully, both personally and socially, than the "Voluntary Controversy" had done; for this speech he is on the point of delivering made him all at once the leader of the limitarian party in the Secession Church, and led, years after Mr. Morison's case was settled, to his being the libeller of Professors Brown and Balmer, as the abettors of too free a Gospel. These eminent men, however, were too influential to be overthrown even by his fearless assault; and when the great majority of the Secession Church espoused their liberal, rather than his strictly limitarian, though perhaps more consistent views, disgusted and broken-hearted, he left the Church alto-

gether, and ended his days in gloomy and fretful isolation from all his brethren. Alas! the young man whom he rose to condemn was to have more effect upon his life than he dreamed. In view of such subsequent events, it is almost affecting to read the first words which Dr. Marshall uttered.*

"The Rev. Mr. Marshall, of Kirkintilloch, said, they would give him credit when he said that he took part in this discussion with no ordinary pain. He had particular reasons for feeling pain on the occasion. Though Mr. Morison was a young man, with whom he had no acquaintance, whom he never saw till Tuesday last, he was yet a person of great interest to him. He was not only the son of an old friend and brother minister, but of late he had become connected with him by family ties, and so connected as to give him a deep interest in all his concerns. He gave this as his excuse for not entering, as he might otherwise have done, into the discussion of his defences. In these defences he had shown no small ability, much self-possession, but still they were injudicious in the extreme, and calculated, in his opinion, to do anything rather than to serve his cause."

Reference was made in this exordium to the fact that Mr. Marshall was related to the young wife of the appellant at the bar. Although he had passed middle life he could not be called old. He was above the medium height, and had a powerful body as well as a powerful mind. "Nicodemus," who seems to have been a phrenologist, is wicked enough to say that "time had thinned his locks, and had revealed two most commanding bumps, Veneration and Destructiveness." Veneration made him worship the *Confession*; while Destructiveness made him glad to get a fling at his young "relation," whom, constrictor-like, he had buttered before trying to devour! Of course "Nicodemus" says that Mr. Marshall should have kept the animal part of his nature under more complete control.

Like Mr. Fraser, Mr. Marshall was interrupted when he broke ground on "the extent of the atonement;" but he fearlessly said that he would sit down if he were not allowed to discuss that point. He declared that any one of common intelligence would see that the whole argument was summed up in that point. Grant to Mr. Morison that Christ died for every man, and all his positions would follow as a matter of course. Overturn that position, and all was overturned. For his part he intended to speak on nothing else.

His address produced a considerable effect upon the assembly. He became very excited as he warmed with his subject. He had no table before him on which to lean or *thump*, if at any time he wished to give effect to his words; but every now and then he slapped his right thigh with his right hand, or his left thigh with his left hand—an elocutionary resort which although rare, and not *selon regle*, was nevertheless neither undignified nor without effect.

* The degree of D.D. was conferred upon Mr. Marshall in 1842.

Yet to one who knows the world-wide graciousness of "the truth as it is in Jesus," it is easy to silence and capture all the forts of limitarianism from which he aimed his heaviest guns. The anonymous writer already referred to, who was present on the occasion, says, that the passage in his speech which made the greatest impression was the following:—

"Mr. Morison said the atonement removed all obstacles to salvation except those existing within ourselves. Now he asked if the atonement did not remove obstacles within ourselves. If it did not, it was not the atonement he had trusted to, or to which the people of God had always trusted. Christ had given himself for the Church to redeem it from all iniquity. Did not iniquity exist within ourselves? He died to take away an evil heart of unbelief—a heart at enmity with God—and were not these obstructions within ourselves? He had no doubt that every one who heard him would answer in the affirmative."

Now if Dr. Marshall had only been humble enough to read and ponder the tract on "The Nature of the Atonement" which his young relative had published about half a year before, he would have found an easy and satisfactory answer to this objection of which he made so much. In that tract, as our digest has already made plain, Mr. Morison distinguished between Atonement and the consequences of atonement. Reconciliation, Justification, and *Redemption* were consequences of the atonement. The Atonement was made equally for all men; but those are redeemed—that is, delivered from the power of sin—who believe the Gospel and yield their hearts to God; and, of course, the Saviour had this blessed result before his mind when he died upon the tree. It is pitiful to hear the eminent Dr. Marshall confessing, like the humbler lights of the Kilmarnock Presbytery, the *utter impossibility* of reconciling the free Gospel calls that are addressed to all men, with the doctrine of election. Strange if there indeed be points in our Father's scheme of grace that are *irreconcilable*! We are sure that Marshall's departed spirit, if it could communicate with us to-day, would say, "My young friend was right and I was wrong. The key of reconciliation lies in Atonement for all, and Redemption for those who believe." We feel sure also that he would express regret for another passage in his speech, which, as to both matter and manner, is thus noticed by "Nicodemus:—

"It has been said before, that in order to be able fully to estimate the character of the speeches, it was necessary to have been present to hear them delivered. In no case is this remark more strictly true than in that of Mr. Marshall. There is an acerbity in his writings at all times, which no one acquainted with them can have failed to remark; but when that acerbity is coupled with the living voice,—a voice, in his case, by no means pleasant in its tone,—these together give a severity to the language which it does not retain in its written form. During this speech, Mr. Marshall made good use of these qualities or defects, or whatever else they may be considered, to make his words tell on the hearers; and when he came to that part of it in which he says, respecting Mr. Morison and those who hold his views 'I trust many of

them will get to heaven notwithstanding their absurdities; I trust many of them will be the foremost to join in singing the song of the redeemed; *but one thing is clear, they must first change their principles*,"—when he uttered these words, his voice and features were strained to the uttermost. The most sarcastic sneer, of which even he is capable, accompanied them; and no one who heard him will soon forget the bitterness of temper in which they appeared to be uttered. The sound must still reverberate in their ears. If they had only seen his face and heard his voice, without knowing that he was using the language of hope, they must have supposed him to be denouncing curses both loud and deep."

We suppose that Mr. Marshall meant to say, that Mr. Morison and his friends could not sing the new song "Worthy is the Lamb." He showed himself by such a statement to be far less liberal than Whitefield, who admitted that the Arminian John Wesley would be so near the throne, and so entirely hidden by its blaze of glory, as to be invisible to himself and other less highly exalted saints. Does the captain deserve no praise, who nobly swims out to save a drowning mariner, because the latter has eagerly clutched the rope that was extended to save?

The respectable speech of Dr. Stark of Dennyloanhead, who followed Mr. Marshall, contains nothing calling for special remark; but we are arrested both by the individual who next presented himself to the Synod (the Rev. Dr. Heugh, of Glasgow), and by the address which he delivered. This divine exercised no small influence in his day and generation. Of fluent speech, graceful carriage, and winning countenance, he was eminently gifted with the power to persuade. He was then fifty-eight years of age, and, as yet, showed no signs of that collapse of health which removed him, five years afterwards, to a better world. He published a pamphlet on the Atonement controversy, in one of its later stages, which he entitled *Irenicum*; and both title and pleadings were characteristic of the man. As a friend of our own somewhat facetiously remarked, "the pamphlet proceeded exactly like a pendulum, giving now a stroke on the one side, and anon one on the other." In the opening of his address, Dr. Heugh gathered up all the points on which all parties were agreed, such as the Sinfulness of man, the Divinity of Christ, the reality of the Atonement, &c. He expressed a hope that, as the result of the Synod's deliberations, Mr. Morison "would be among them as before, and even more abundantly than before." He complimented the young appellant in the following terms:—

"In regard to his mental qualifications, it must be gratifying to them all to see a person so young exhibiting so much talent, so much learning and reading, beyond his years; and his ever ready elocution—why, it appeared to him he had too much of it. It was a great misfortune to many young men to have the power to speak without limits; the tongue is apt to damage the intellect;

and it was perhaps to this cause that so many of his sentiments had in them the character of crudity. He believed him to be a person of great piety and zeal, and he bitterly lamented, for the sake of Mr. Morison and the Church, that the talents of such a man should be lost by what he would call the sins of his youth."

The "sins of his youth," which David confessed, were very different indeed from the imaginary transgressions to which Dr. Heugh referred. We do not believe that when Dr. Morison looks back to these exciting years, 1840 and 1841, he sees much sin to confess, in the public acts of his life. Strange, indeed, if that defence of truth should be *sinful*, which led so many to see their "sin put away by Christ."

When Dr. Heugh approached the debated points, the pendulum swung beautifully. Amid loud cries of "Hear, hear," he advanced a view which "he believed would satisfy the minds of ninety-nine out of every hundred ministers of the Secession Church—namely, the general reference of the atonement to all men, and its special reference to the elect," or, as he expressed it, "that the gift of God was to all men in *exhibition* through the Atonement, but to the elect in *possession*." Now, rightly understood, that was an admirable exposition of the Arminian view. We hold exactly this, that the elect—that is, believers—*possess* the gift of eternal life,—a gift which is *exhibited* to all men for their acceptance by faith. But we are afraid that by the word "possession" Dr. Heugh meant that possession which is the result of eternal, arbitrary, and unconditional appointment.

We need not follow the Doctor through the various counts of the indictment, but content ourselves with remarking that, at the close of his speech, being not satisfied with the wording of Mr. Fraser's motion, he proposed the following in its stead:—That the Synod, without sanctioning everything in the papers and pleadings, approve of the diligence and fidelity of the Presbytery of Kilmarnock, dismiss the appeal on account of the erroneous and inconsistent opinions set forth by Mr. Morison, and his blameable conduct in regard to the suppression of his tract—continue his suspension—and appoint a committee to deal with him, with power to restore him to the exercise of his office if they are satisfied." When Dr. Heugh read this motion, Mr. Marshall started up, and said that he begged leave to withdraw his support from Mr. Fraser's, and second Dr. Heugh's in its stead, as he liked it better.

It was now two o'clock, and the hour for mid-day adjournment had nearly arrived; but another address was yet to be delivered by which the excitement of the assembly would be wound up to a higher pitch than it had yet attained. See, there is Professor John Brown of Edinburgh mounting the

rostrum, and about to give forth his deliverance on the subject. Now, it must be premised that this very deliverance had been looked forward to with no little interest, not to say uneasy apprehension. It was well known that Dr. Brown had published theological opinions scarcely distinguishable at all in scope and bearing from Mr. Morison's. The latter, as we have already seen, had again and again quoted from his professor's books in defence of his own positions. The remark was quite current already among the ministers, that "the evil had begun in the Divinity Hall." No wonder, then, that the question had often been asked, Would Dr. Brown speak? and if so, What would he say? For the reverend Doctor, it must be remembered, was a host in himself. Perhaps no one stood higher in Scotland, at that day, as an exegetical theologian; and if he should cast the weight of his great influence into the scale, on the side of his favourite pupil, that single vote, it was thought, would be worth hundreds of votes from ordinary men. It need not be matter of surprise to our readers, therefore, that when Dr. Brown rose to speak, a murmur of expectation ran through the crowded assembly.

Although barely sixty years of age, Dr. Brown had already begun to present a venerable appearance. He had not been in robust health for some time; and he begged leave to read the observations he was about to make. We will give his entire speech because it was brief and concise and had an important bearing on the case:—

"The Rev. Dr. Brown, of Edinburgh, next addressed the Synod. He said he had given the subject all the attention in his power, and his conscientious conviction was, that the most of the doctrines charged against Mr. Morison had not been, and could not be, proved to be contradictory either to the Holy Scriptures or to their symbolical books; and that any impropriety which he might have committed in reference to the concealment of his views, and not using all his influence in suppressing the tract objected to by the Presbytery, though it might have called, and in his apprehension did call, for brotherly correction, and even presbyterial caution and admonition, by no means warranted the proceeding, so soon, to the inflicting so high a censure as suspension. He would briefly state the grounds on which he came to this conclusion, and would go over the charges preferred against Mr. Morison. The doctrine in the first charge seemed to him to be substantially as follows:—The object of saving faith is the statement that 'God was in Christ reconciling the world to himself,'—that Christ 'died for our sins according to the Scriptures,'—that 'he is the propitiation for the sins of the whole world,' a statement implying that the sins of the individual believing have been atoned for. This is the Gospel; to believe this, in its true meaning, is the faith of the Gospel; and the holy, benignant character of God, as 'a just God and the Saviour,' revealed in this truth, in the measure in which it is discovered, gives peace to the conscience, purity to the heart, confidence towards God, and the good hope of final salvation. If Mr. Morison meant anything different from this, he had nothing to say in defence of his doctrine; but this appeared to him the meaning of his statements, and if he was sure in his own mind of anything, he was sure that that was the doctrine contained in the Bible; and he was not aware that it was inconsistent with the symbolical books of their church. The second statement

with which Mr. Morison was charged was equivalent to this:—That the man to whom the Gospel is preached labours under no physical inability to believe it, and that, now that the atonement has been made, no obstacle in the way of salvation remains, but his wilful rejection of the divine testimony, and his obstinate indisposition to receive the holy salvation which it reveals and conveys. There is surely no heresy here. The third statement imputed to Mr. Morison, as he understood it, was equivalent to this:—That awakened sinners ought to be warned of the sin and danger of putting off, on any consideration, their immediate duty to believe the plain accredited testimony of God regarding his Son,—cautioned against supposing that anything can serve the purpose of faith, or can be any good reason for not immediately setting to their seal that God is true—assured that solid peace and good hope can never be obtained in any other way; and that, though they should be commanded to pray, they should be told that to pray in unbelief, or substitute the mere saying of prayers—the asking what they neither desire nor expect—to substitute this in the room of immediate faith, is but to insult God, and increase their own condemnation. It appeared to him that the language of Mr. Morison on this subject was exceedingly liable to misapprehension; yet, at the same time, he was fully persuaded that the evil Mr. Morison intended to guard against was a real and important one, and that the point to which the convinced sinner had come when this particular statement of doctrine was intended for him was a critical point, where he was in danger of making shipwreck; while at the same time he thought that, practically, the language was not likely to do much harm; for, when the sinner became alive to his real position, as an object of the condemning sentence of the holy God, trembling on the brink of a miserable eternity, if the unhappy creature obtained but a glimpse of the true character of God, the eloquence of Mr. Morison, though it were ten thousand times greater than it was, would not prevent that man from praying; his mind and heart would rise to God in—“God be merciful to me a sinner,” and this would be acceptable prayer; but still it was prayer in the faith of the truth, though the man had got but a glimpse of that truth. The next statement imputed to Mr. Morison, so far as he could understand it, was equivalent to the following proposition:—That the repentance enjoined in the New Testament is a change of mind chiefly in reference to God, and that it is through means of this change of mind that men are led to a true sorrow for, and thorough forsaking of, sin. He could see nothing erroneous in this. As to the fifth charge, the distinction referred to did not appear to him a happy one; but he could scarcely bring himself to think that a man was to be set down as a heretic for holding by it; it was nearly the same thing they met with in the works of some orthodox divines, the distinction between judicial and fatherly forgiveness. As to the order of the decrees, Mr. Morison had better let that alone, and they had better all let that alone. They would sadly lose themselves if they made their conceived order the basis of argument. Mr. Morison had quoted a sentence from Bishop Davenant on the subject; he wished he had gone farther, and taken the Bishop's advice.—[Here Dr. Brown quoted a passage from Davenant, deprecating needless discussions on this mysterious subject.] With respect to the “many unscriptural, unwarranted expressions, calculated to depreciate the atonement,” that Mr. Morison was charged with—only three were given. The first was far from being a happy expression—that where he described it as a ‘talismanic something.’ It seemed, however, to be just an out-of-the-way mode of stating its exclusive and perfect fitness for its purpose, and its mysterious *modus operandi*. He did not think Mr. Morison was wise in using expressions of that kind; it was not ‘speaking the words that became sound doctrine.’ The second expression specified, appeared to be a very sober statement of a most indubitable fact, that to all eternity a saved sinner must continue *deserving* of hell, and could deserve nothing else; and though he might hope for and obtain ‘eternal life,’ that would be entirely ‘the gift of God through Jesus Christ his Lord,’ which, however secured to him, could never be deserved by him. As to his doctrine that the atonement did not secure heaven for the elect, or the removal of internal obstacles to the obtaining of a personal interest in the blessings of salvation, that was the most

objectionable thing he was represented as having said. He endeavoured to explain it away, but, in his apprehension, he had much better at once have admitted that the expressions were inaccurate. He said the atonement did not secure the removal of the obstacles; and he got over this by saying, that the atonement, *per se*, did not remove them. Who ever thought so? The blessings of salvation were the result of the sovereign love of God, and obtained through believing, but the love of God had opened a channel through the atonement for that divine influence, by means of which that faith was produced that put the sinner in possession of these blessings. He had read Mr. Morison's productions with a good deal of interest; and, though there were in them many expressions which, for various reasons, he would not choose to employ—could not employ, yet he could not say he had found *many* unscriptural and unwarrantable statements, and *not one* which, taken in its connection, and according to its obvious object, could be truly considered as calculated, as he was sure none of them were intended, to 'depreciate the atonement.' With regard to original sin, though he did not sanction all that Mr. Morison said on that head, neither Scripture nor their standards affirmed, that all men were 'deserving of death, temporal, spiritual, and eternal, entirely on account of Adam's sin.' Not one of the statements on this head was contradicted, either in the Bible, or their symbolical books. The charge of disingenuousness (continued Dr. Brown), referred to the concealment of the tract previous to ordination—to his avoiding all objectionable modes of phraseology on his presbytery trials, and the alleged breach of his pledge afterwards. He could not account satisfactorily to his own mind for Mr. Morison's conduct in some of these instances; but still, as he expressed regret for some of them, they could scarcely lay the foundation for such a sentence as that which had been pronounced on him.—Such were his convictions with regard to the whole subject. He did regret that the matter should have been brought before that court in its present form. He sincerely regretted that more means had not been used for the purpose of bringing the Presbytery of Kilmarnock and Mr. Morison to a mutual understanding with regard to these points, and he could not but think, that the highest censure but one that a court could inflict for the grossest heresy, or immorality, should not have been resorted to till every other means had been tried in vain. His conviction, in looking to the whole matter was, that it was, in a great measure, a war of words. Good would, however, come out of it, for it would lead, not merely to an explanation of words, but to an elucidation of doctrine, and the ultimate result would be in a high degree advantageous to the Secession Church. He was persuaded that the present breeze, though it had almost mounted to a gale, would be found a healthful one; and he was conscious of a feeling which, he trusted, was something better than pride, though he could scarcely get any other name for it, when he looked on that assembly, gravely though earnestly discussing 'the deep things of God,' and contrasted it in his imagination with another assembly, recently held elsewhere, debating fiercely with regard to their 'beggarly elements.' He should be happy to see some method adopted by which the good that might be brought out of this might be realized with the least possible measure of attendant evil; he had no talents himself for public business, and was not prepared to point out any course, but he trusted some other member of Synod would. He fondly hoped that, on the present occasion, they would not have the Synod desecrating the high censure of suspension, by inflicting it upon what, so far as he could see, was a misapplication of phrases, rather than a perversion of doctrine, and that Mr. Morison would have more good sense than to become the martyr of words—mere words."

It can easily be understood how the reading of this paper produced a profound impression on the Court. For, in the first place, as the old woman said of Dr. Chalmers's pulpit performances, "it was *fell* reading." The speaker forgot his recent illness and became thoroughly warmed up as he

proceeded, making the large chapel re-echo the tones of his noble voice, while his noble countenance beamed with holy enthusiasm, and his flowing white hair rose and fell, owing to the vehemence of his elocutionary excitement. Besides, it was quite apparent that the professor virtually threw his shield over the pupil. He took up all the points one by one, and summarily disposed of them. A gentleman who was present informs us, that we can have no idea of the impression which was produced when, at the close of his decisive comments on each count, the Doctor exclaimed "Surely there is no heresy here!"

We would respectfully draw the attention of our theological opponents in Scotland to this remarkable speech. They are constantly telling us that "Morisonianism" is very deadly error indeed. We say to them, Look here, gentlemen. You admit that Dr. John Brown of Edinburgh was a very learned and godly man and a very accomplished theologian. You have his *Commentary on First Peter* and his *Discourses and Sayings of our Lord* on the shelves of your libraries. Well, that man of penetrating intellect and angelic piety rose up in the Synod of his church, when this system of truth was on its trial, and declared that he saw no heresy in it, but that, as far as he could discover, excepting a few questionable expressions, it embraced the true Gospel of the grace of God! What think ye of that? Ponder the fact well.

One paragraph of the address brought down the applause of the whole house. The General Assembly of the Church of Scotland had concluded its annual meetings in Edinburgh on the preceding week. Heaving with the excitement that issued in the Disruption of the Free Church, that anxious conclave had been almost exclusively occupied with the battle of its state-paid endowments. When Dr. Brown contrasted the theological discussions of his own Synod with these grovelling contentions about what he scornfully called "beggary elements," the belligerent divines before him forgot the asperities of theologic strife and broke out into a unanimous cheer. They had no endowments other than the intellectual; and the young appellant had no "living" to fall back upon. Yet the smile and the sunshine were short-lived; for, as the address closed, and they who heard it realized that the respected speaker virtually endorsed the alleged errors of Mr. Morison of Kilmarnock, they felt that a serious crisis had arrived for their church, and that clever helmsmen would be needed to steer her clear of the rocks of difficulty into the midst of which she had been drifted.

When Dr. Brown's speech was concluded three o'clock had

arrived, and the Synod adjourned. The loud buzz of excited conversation showed that it almost broke up in confusion.

We had intended to include in our present paper a notice of the evening diet, at which the Synod's decision was given, but we must defer that account for another quarter.

A LOFTY CLAIM.

WHEN Jesus said, "I am the door" (John x, 9), he made a lofty claim. With safety, and comfort, and blessedness within: with a wandering, wretched, woe-begone race without, it is a lofty claim for any one to make—"I am the door." Neither sage nor sovereign has been able to say that in truth. Amid a thousand discordant claims there is but one that has the ring of reality about it. It is that which is here put forth.

It is told of an artist that, when painting pictures of Paul and Peter, he had over-coloured their faces, and that when challenged by a cardinal for doing so, he smartly replied that he meant to represent them as blushing at the claims of their successors. But could any face be painted as blushing for the claims of Jesus? Not in truth, we think. His claims are very great, but they are sustained. His credentials have been freely canvassed. His right to utter this word has been established. Standing in the centre of history, with a halo round him which none can fail to see, he alone has been able to say in truth, "I am the door."

We are struck, however, with the strength of self-assertion which we find in Jesus. "I am," he says, and a world of thought is opened up as he adds what he is. The tones in which he speaks of himself would be exceedingly offensive on the lips of any one standing on the platform of the world's teachers, the world's benefactors, the world's patriots, the world's martyrs. He directs men's attention to himself in a way that would be egotism in another. And yet we do not feel that it is so in him. You never find him representing himself as one who is afraid that he may go too far, that he may be detected, that his claims may be disproved. You never find him apologizing for any claim he sets forth, or retracting any word that he uttered, or contradicting any assertion he had made of himself. His self-assertion is calm, deliberate, and strong. His words do not falter on his lips. He knew himself, asserted himself, spoke of himself, because he had nothing higher, holier, more essential to say, to man. And he

has said nothing more momentous to the world than this very utterance, "I am the door." For sheep and shepherds alike there is truth here.

It is worthy of observation that the door *is adapted to man*.

With a fine ease and command, the Saviour moves from figure to figure in his illustrative mode of teaching. He knew how to embody his thought. He knew the reach of those minds he would educate. He knew how to gather up the results of his undertaking, and make them stand out before the eye. He did not trouble them with the process; for, as a rule, it is with results that the people are concerned, and not with processes. One scents the fragrance of the rose without being able to move through all the mysteries of nature's laboratory. We can watch the sweep of planets though we cannot describe the glass through which we view them. We read the hours upon the dial though we cannot name a wheel of the machinery. Our souls are borne aloft upon the music wave, though the science of harmony is hid in mystery to us. And so with higher matters. Jesus did not pause to tell men what he thought, how he felt, what he planned, ere he entered upon this world. He does not debate, he pronounces. He does not go into details, he gives results. And the result could not be more attractively presented than when he says, "I am the door."

But this adaptation goes farther than simply in the mode of presenting the thought. The true adaptation is in the thought itself. "I am the door" into safety, blessedness, rest. We have but to ask if men are outside of these things, destitute of them, and then ask, by what means shall the soul reach them? to see how adapted the thought is to man. A moment's reflection convinces us that the thoughts of men are not crystallizing round a divine centre; that the affections of men are not bound with a divine girdle of gladness; that the human heart is not keeping time to the beating of the Divine heart; that life to multitudes is a life whose waters are very troubled, and whose sky is very dark. The wanderings of the great throng are in a downward way, while pasture, safety, and sublime freedom are within their reach. Well, how shall men reach them? Shall we learn as we gaze upon the curling clouds from the pagan altar? Shall a man like ourselves come between us and the God we have offended? Shall human engineering trace a path back to peace? Shall deed of man open a door into that enclosure within which all that the weary soul longs for may be enjoyed? It is at this point you hear a voice saying, "I am the door." Seneca has said a few

fine things, but he could never say that. Socrates has said many things the schools have treasured, but he never said that. Milton has charmed us with his numbers, but he could never sing of himself in this way. Bunyan has thrilled us with quaint pictures, but he, poor tinker, required a door for himself. How did Bunyan enter? Of whom did Milton sing? For whom did Socrates long? For that Jesus who says, "I am the door."

This adaptation to the circumstances and wants of man comes finely into view if we contrast it with the schemes of men, of really earnest men. You think of Fichte's "blessed life," and the way to reach it. If through the door of philosophy the soul must enter into quiet and harmony, who then could be saved? The wisdom that is from above would require to be more simple and suitable than the wisdom of man, otherwise it would be an eternal "without" for the race. Or you think of the esthetics of Schiller as he tries to take you in through some door "Beautiful," to the bliss you need. If only through a door of beautiful culture the soul can enter into peace and safety, what then is to become of us all? And if Christianity itself be a system of esthetics only, which is chiefly beneficial to the nature of woman, what then is to become of the rougher, ruder, more stubborn soul of man? In the power of Christianity to culture the soul we all believe; but it is not this first. How shall such natures as Luther, and Calvin, and Knox, and myriads more of great stalwart souls, be brought under culture? When shall they begin? If it is to be a school, how shall they enter? Or if presented as a thing of safety and bliss, where shall they find the door? If, again, over the doorway to life and peace, any such words were written as would demand a dialectical discipline such as is indicated by the words which Plato wrote over the door of his academy—"Let none but geometricians enter here," who among the masses of men could find their way in? Such things are not adapted to man,—to man as ignorant, as condemned, as weak,—but this door is.

Let it be noticed further that this door must *be entered by man*.

The mistake, that the soul may be borne in without activity on its own part, has come, in this land, to be a very potent one. It is not that it is simply a mistake in philosophy, or a vitiating point in theology about which earnest souls have had many a quarrel. Its practical influence has been fearful. A little acquaintance with the religious conditions and difficulties and objections of men, would reveal what influence this thought has had upon the soul. The error has had many a

name, and we care not to characterize it now. Men have called it "waiting God's time"—"sitting at the pool of ordinances;" but God has called it unbelief, sin, refusing to come to Jesus, to enter in by the "door." The false thought has become soporific. It has laid a spell upon the faculties of the soul. In their silence souls are sighing, but know not that Jesus waits to welcome. Voluntary activity is demanded of all. Men enter by thought, by believing thought.

There are, of course, multitudes who stand without and who choose to do so. It is not any particular error in this direction that troubles them. They have taken up their attitude of choice. Within view of the "door" they turn away their eyes. With the path of bliss before them, they choose one more rough and thorny,—at the end of which destruction waits.

But many have entered, and are entering constantly; and can testify that if there be a door anywhere for man, Jesus is that door. They entered of choice. They entered heartily. And having entered, their eager eyes watch for others. Their only regret—a regret deep, real, and unfeigned—is that they were so long in entering. Many of them would have been more stately in soul, more beautiful in culture, more rich in memories on which the soul loves to linger, and more mighty in influence upon the lives of others, had they only entered sooner. Every year they delayed was a loss, an irreparable loss, a loss which may be felt perhaps amid their highest raptures in heaven. But as a fact, they have entered now, and, amid the provision of the Gospel they go out and in and find pasture. The hour that witnessed them entering by that "door" is one of the bright hours of their history.

It is cheering to know that the door is wide enough for *all men*.

Its dimensions, indeed, in relation to men, have been handled with a strange freedom,—an unbecoming freedom,—by different parties of polemic Christians. Some of the strangest lines in the history of doctrinal discussion are to be met with when men have tried to measure that door—some contending that it is too wide, others that it is too narrow,—some contending that it is for the whole race, others that it is only for a portion. The dimensions of that "door" have come upon us again as a fresh question for thoughtful men. Preachers are charmed with the privilege of being able to state in church courts that "the death of Jesus Christ has opened a door of mercy for the whole world." Others are startled at the boldness of the statement. But why the alarm? What does this bold statement amount to? Men are told that "it

is one thing to say that the work of Jesus has opened the door of mercy for the world, and that it is quite another thing to say that He is the surety for all mankind"! So it is, perhaps. For if that door of mercy be hedged round by other thorny considerations, who can pass through and enter? Let us not play at debate. That door of mercy is a veritable fact. It means that God wishes to save all men, or it means nothing. It means that a real atonement has been made for man, or it means nothing. The truth thus symbolized is for every man in design as well as power and fitness. To speak of a door of mercy opened for all, and then hedge that door round with unconditional decrees, with irresistible influence, and a host of other nullifying considerations, is not to meet the wants of men, is not to utter harmonious truth, is not to do the Saviour justice when he says—"I am the door." It is well that above the din of contention the voice of Jesus is heard saying—"If any man enter he shall be saved, and shall go in and out and find pasture.

R. M.—M.

ON LITERATURE:

A HOMILY FOR YOUNG MEN.

As the earth has been designed by its Creator to bring forth fruit, so is it also with the immortal soul of man. It is God's will that men should bring forth "fruit unto holiness." But the analogy between the material earth and the human soul does not stop here. As in the former, cultivation is necessary to its fruitfulness, so is it in the latter. The fallow ground of the mind and heart must be broken up ere good results can be obtained. And, further, even as there is material seed as the germ out of which springs that bread which is the staff of life temporal, so also is there needed a spiritual seed to germinate the fruits of life eternal. And, once more, as in the world of matter, the fruits of the field become not only "bread to the eater," but also in turn "seed to the sower," so is it in the world of spirit. They who sow and reap spiritual fruits, shall find in these fruits additional and more precious seed wherewith to bless both themselves and others.

What seed is to the production of the fruits of the earth, truth is to the production of the fruits of the soul. The character of a man is according to what he thinks and believes—to the ideas which find a place in his mind. To the attainment of a good moral character it is quite as essential that

there be *truth* in the mind, as that appropriate seed is required for the production of a certain kind of fruit. Truth has been variously defined. We will not stay to analyse the definitions here. Viewed generally it may be termed the proper representation of reality. Truth is not the reality it represents. It is only the medium through which the reality becomes known to those who do not come into immediate contact with the reality. A simple illustration will make our meaning evident. "Christ died for all men." This is truth,—not the mere words, however, but the idea which the words convey, constitute the truth. The idea conveyed is indeed the truth, *par excellence*. But the truth is not the historical fact of the death of Christ. Christ died for all men more than eighteen centuries ago; but the truth still exists. We do not say that Christ's death *was* truth: it still is truth, and shall be throughout eternity. (Here we are obliged to use popular phraseology, and call the fact by the name of the representation.) Viewing truth subjectively, that is, in its relation to the mind, we remark in application of the foregoing definition, that the person who possesses truth in regard to any matter does not receive that matter really and substantially into his mind, but is brought into certain relations towards it by the act of believing or receiving the truth concerning it. Thus it would be absurd to say that the man who believes the Gospel actually receives Christ's death into his mind; yet he, through belief of the truth regarding the death of Christ, becomes a partaker of the benefits resulting from it.

The infinite mind of God is the grand primary source of all truth. But man is capable of communing with God, and of ascertaining what is his mind and will. And some of the greatest and most thoughtful of our race having soared to the heights, and penetrated into the depths of the divine thought, have returned and deposited their acquirements in the storehouse of literature, and by their exertions and discoveries have brought divine realities down to men. Literature is a granary into which precious spiritual grain, gathered through the long ages of the past by skilful and laborious husbandmen, has been deposited for the spiritual nourishment of the race. Let us, then, often betake ourselves to this glorious storehouse; for in partaking of its fruits we will grow up into true intellectual and moral manhood,—not forgetting, however, that truth is not confined to literature. Like the lark, it soars in the blue heavens. It lurks too in the green woods, dances in the noisy brook, and permeates every nook and cranny of this beautiful earth on which we live. Altering slightly the words of Mrs. Hemans, we may say—

Truth lingers all around our path,
If but our watchful eyes
Can trace it in familiar things,
And through their lowly guise.

But in consulting literature, let us be careful lest we receive into our minds the mere chaff of worthlessness, or what is worse—the tares of error. It is not all good seed that is cast into the granary of literature: and if we do not carefully sift and scrutinize what we read, the result will be that thorns and briars will spring up where only good fruit should appear. As already indicated, there are two evils to be avoided in our reception of literary seed—there is chaff and there are tares. How many of our fellow-men and women feed upon the merest chaff! It is lamentable to think of it. How large a portion of the literary granary is occupied with the most worthless husks! When we consider this, and remember the specious appearance which these husks present, we become alarmed for the hungry yet thoughtless multitude who devour them so voraciously.

What abundance too of the tares of error is to be found in the storehouse of literature! Side by side with the good seed of the word are these poisonous crops of the enemy to be found;—and so like are they sometimes to the true seed, that it needs a most watchful eye to detect the difference. At the present day, perhaps, there is greater need for carefulness than at any previous time. Error is now so mixed up and smoothed over with truth, so seemingly reasonable and just, that it behoves us to receive the opinions of even some teachers of theology with much caution, as well as devout and earnest consideration.

For what havoc do not both of these evils produce, when sown in the human heart! When the specious chaff is so eagerly received, and when the receivers of it fancy they are partaking of the finest of the wheat, their precious souls are being starved. Here, for example, is a young man, absorbed with the beauties of mere word painting, or even with the petty and would-be-smart sayings of mere literary triflers. His mind is so much taken up with the mode in which thought is presented, that the substance of the thought is entirely overlooked. Like the botanist who would study the flowers upon his mother's grave, without a single thought of the dear one whose body was interred within, he would carp and quibble, or utter admiring criticism upon the style in which the most solemn and important truths are written, while the truths themselves remained buried from his sight.

Or look at this young woman. Over the pages of a modern

novel—one of these sickly, sentimental heart-depraving books—she is all-engrossingly bent. Her work is neglected; her highest interests are forgotten; and her heart shuts out from its affections that love and friendship and benevolent regard which are the life-blood of society. Her sensibilities are depraved and developed to a morbid extent. She has indeed sympathies; but they do not embrace real sufferers. The misery and poverty which appear all around her in the actual world make no impression upon her heart; she beholds it all unmoved. But over the woes of an imaginary love-sick swain, or forlorn maiden, she drops the sympathetic tear and heaves the profoundest of sighs. She lives in an ideal world, and to a certain extent she retards the progress of the actual one. Not only is she herself an idler in the great bee-hive, her example is contagious, and she helps to make drones of others.

How pernicious too is the influence of error! As certainly as man is sanctified through belief of the truth, so surely does he become corrupted through the reception of error. Can an evil tree bring forth good fruit? Can the seed of tares bring forth a harvest of fine wheat? Impossible. Only "he that believeth shall be saved." Now, it is not belief in general which is thus referred to. It is belief of "the truth as it is in Jesus:" and the belief of no other thing will save the soul. Every other thing is, in reference to salvation, and where brought into competition with the Gospel, soul-ruining error. What is true in regard to this most important of all concerns is also true in regard to things of minor importance. Let us all be deeply convinced of this, and be ever careful, ere we give credence to the opinions of men, to see that they are true. Nothing but truth will stand the lapse of time,

"The wreck of matter and the crash of worlds."

Systems of error may lift up their heads and sit enthroned on the high places of this world for a day; but by and by they must and will crumble into dust. Let us then declare ourselves on the side of the truth, though the world should be against us. Let us abide by it through good report and through bad, for we may rest assured that by so doing "we shall in due time reap the reward if we faint not."

But how shall we know the good from the bad, the true from the false? By what test shall we try the many books with which we are beset, so that we shall neither on the one hand impoverish our minds with what is useless and trifling, nor on the other, wreck and ruin them with what is false?

With reference to the former matter we will only suggest one consideration. We do not condemn novel reading, nor

purely literary works. We have derived considerable pleasure and benefit from both. But this we may be sure of: *first*, with regard to novels, that whenever they draw away our attention or interest from the real facts of life, either by their own improbable nature or by our over-absorption in their perusal, they are then unquestionably pernicious and ought to be given up; while at the same time we must consider that the great mass of novels have an immoral tendency, and should never be perused at all. To peruse them for the sake of any good lesson that may be derived from them is like wading to the eyes in mud to get possession of a pin. *Secondly*, with regard to fine literary composition, it should only be regarded as a mere adornment of something that is essential and important. Whenever we lose sight of the essential in the cultivation of the circumstantial, then emphatically are we "grasping the shadow and losing the substance." What can mere finely turned sentences or smart literary gossip do to satisfy the cravings of the immortal soul, or fit it for its great and eternal destiny! Truth, like beauty "unadorned, is adorned the most," in a great many cases at least; and better for us to sacrifice the mere form than the great truth which it seeks to adorn.

But how shall insidious error, mixed up and smoothed over with truth, be detected and avoided? This is a more difficult task, and, as we imagine, there is no royal road to the performance of it. We must exert all our energies of heart and mind to guard the citadel of our being from its deceitful and dangerous influence.

One important consideration is that our affections have much to do with our reception of truth or error. How true, in regard to belief of error, is the old proverb, "The wish is father to the thought"! When a man's affections are supremely fixed upon God, how steady and sure is his progress through the innumerable errors that beset his pathway through life! When the soul submits itself to the influences of the good Spirit of God, how quick is its discernment of what is only the mere semblance of truth! Many men, in the pride of their hearts, keep themselves from decision for God and duty, because, forsooth, they do not understand and comprehend *all* God's ways. How foolish is such conduct! Did such persons really wish to do right they would speedily find enough of plain incontrovertible fact to warrant their doing so. Their own unworthiness; their dependence upon a higher power; the merciful providence by which they are continually surrounded, are first truths in the experience of all, and surely these should suffice to induce every honest man to yield himself to God.

But it is also requisite, in order to avoid error, that our intellectual faculties be exercised. We must sift and examine every theory and statement that is urged upon our attention. Our reason is the faculty of mind which enables us to discern between truth and error. The function of reason is to recognize the relationship that exists between ideas—at least this is one of its functions. This function it discharges intuitively. Reason is that God-given power which sits as umpire in the human soul and with uncorrupted fidelity sees and makes known the truth. Its judgements, subjectively viewed, are invariably correct; they are true judgements in accordance with the evidence supplied. How then, it may be asked, does error arise? We reply that it may arise from the false or imperfect information presented to reason. Reason takes a correct view of what is brought before it, but that may be either insufficient or untrue. Reason does not procure evidence; it sits in judgement upon it. It is not the procurator fiscal, if we may so speak, but it fulfils the office of judge or jury.

Again, in discharging its judicial function, reason proceeds upon some hypothesis, as a standard or touchstone to which matters under consideration are subjected. What is unknown or unadmitted, is brought into comparison with what is known or admitted, and thus its truth or error is made apparent. This hypothesis or standard may either be laid down by reason, or by the mere wishes of men; and when by the latter it is frequently wrong. Hence arise the possibility and actual existence of error. If sinful man sets up an incorrect standard of right and wrong, of true and false, and brings all things to this standard, the conclusion must also be false.

But there is no necessity for such false hypothesis, or for such false and imperfect evidence. There are indisputable facts lying at the basis of all truth,—there is some infallible standard by which we may test all that we read. In the domain of mathematics we have the self-evident axioms and postulates which substantiate the truth of all theorems and problems with which they agree. In the domain of philosophy, too, we have first principles which are irrepressibly forced upon our convictions by their self-evidencing truthfulness—such for instance as—every effect must have a cause; an intelligent design must have an intelligent designer, &c., &c. And above all, in the domain of theology we have the infallible testimony of the word of God, by which we ought to test every doctrine propounded by men. “To the law and to the testimony, if they speak not according to this word, it is because there is no light in them.” Moored on these eternal rocks, we need not be

drifted out upon the troubled sea of error, but repose calmly and peacefully by the haven of rest. Our duty, then, in relation to the mass of literature which contains so much error, and is so apt to mislead the thoughtless mind, is to keep firm hold of what is indisputable, and ere we take other ideas or theories into the foundation upon which our faith and hope repose, see by fair, independent, and comprehensive comparison, that they harmonize with eternal facts.

But let us test each theory and idea by the standard which is legitimately related to it. Men do not usually count fluids or measure grain by feet and inches. So neither should they try the doctrines of Christianity by the first principles of mathematics, nor test the Bible by systems of physical science. No doubt all truth is more or less related, and the knowledge of it in one sphere assists us to understand more clearly what is embraced within another sphere; but, in our opinion, it is only fair and just that we should proceed with our inquiries after truth in an independent way, examining each system in the light of its own evidence, and from its own foundations. It is this confounding of one sphere of truth with another that has caused so much rationalism and scepticism of late years. Because scientific men find higher professions and claims to supernatural power in the Bible, they reject it, on the ground that no such phenomena are to be found, at least in their estimation, in the world of science; yet we cannot help asking, What right have they to import such material considerations into the sacred and inspired revelation of God? But our space forbids further remark. We have here simply touched upon a great principle of thought, which is capable of indefinite expansion and elucidation, but which in the meantime we must allow each one to work out for himself. We close this paper by exhorting our young readers, in the words of Solomon, "To buy the truth and sell it not;" to "Cry after knowledge, to seek her as silver and search for her as for hid treasures."

A. W.—S.

Of himself, he (the Rev. R. Hill) remarked,—“My aim in every sermon is, a stout and lusty call to sinners, to quicken the saints, and to be made a universal blessing to all.”—*Sidney's Life of Rev. R. Hill.*

Lekh Richmond says—“Keep in mind that excellent rule:—Never preach a single sermon, from which an unenlightened hearer might not learn the plan of salvation, even though he never afterwards heard another discourse.

"THE RESTITUTION OF ALL THINGS."

"OF the times of the restitution of all things God hath spoken by the mouth of all his holy prophets since the world began." This was the lofty theme of all the prophets. In the midst of the wreck and ruin which sin had wrought, they pointed rejoicingly forward to a glorious time of restoration, when all that was confused and chaotic would become orderly and beautiful. They told men that not for ever would this world swing through space, groaning under the curse of sin, but that a brighter and better day, a day of purity and peace, would yet dawn upon it.

As the basis of a few thoughts upon the subject of "Restitution," we have selected that profound Scripture contained in Eph. i, 9, 11. Alford's translation of it runs thus:—"*Having made known the mystery of his will according to his good pleasure, which he purposed in himself in order to the economy of the fulfilment of the seasons, to sum up all things in Christ; the things in the heavens and the things in the earth, in him in whom we were also taken for his inheritance.*"

Ellicot's translation is better. It is as follows:—"*Having made known unto us the mystery of his will according to the good pleasure which he purposed in himself in regard to the dispensation of the fulness of times, to sum up again all things in Christ; the things in the heavens and the things upon the earth, even in him in whom we were also chosen for his inheritance.*"

(1.) *These words seem to teach that God has revealed his ultimate design with regard to the work of redemption.* He has "made known unto us the mystery of his will." The things which he eternally purposed within himself to do he has at length disclosed. We have now more than stray hints regarding the glorious consummation of all things. We have a revelation. The veil has been drawn aside from the hidden councils concealed for ages. God hath in these last days spoken unto us by his Son, making known "the mystery which hath been hid from ages and from generations."

(2.) *This revelation which God has given has respect to "the dispensation of the fulness of times."* By "the dispensation of the fulness of times," Alford understands "the whole duration of Gospel times." This interpretation recommends itself to us. We find in Scripture implicit reference to several dispensations or ages. The first was the Edenic; the second, the Antediluvian; the third, the Patriarchal; the fourth, the Legal. Each of these dispensations fulfilled its purpose, and passed away. The fifth in order is the Gospel dispensation, or "the dispensa-

tion of the fulness of times." All the prior ages run up to and meet in this one. In it they find their "fulness" or completeness.

"The dispensation of the fulness of times" dates from the first advent of Christ (see Gal. iv, 4, 5). From the first advent it runs on to the second advent at the judgement day, when it shall be wound up. During the interval which stretches between these two points God's scheme of mercy was to be filled up, or completed. To this age all others pointed, and to it they were all preparatory. This dispensation was to be the harvest of those which preceded; for in it God's great plan of restoration was to be carried out to its consummation.

This leads to the reflection that God's eternal purpose of grace is now being perfected. The present Gospel dispensation is final. Upon us the ends of the world have come. The times of the Gentiles are now being fulfilled. Those who were far off are brought nigh. There has come a time of refreshing from the presence of the Lord. Souls dead in sin, souls dead to God and goodness, are beginning to live. The work of redemption is progressing. The Gospel, like leaven hid in the heart of the world, is gradually making its quickening power felt to the very circumference. It is a centre of life in a corrupt and dying world.

Christ came into a world disturbed and disordered by sin. Man was at enmity with God. Man was at enmity with man. The mission of Christ was to bring all into a state of harmony and peace. He is the bond of union between God and man. In him this lapsed race is restored to God. He is also the mediator between man and man. He unites man to man. Those who come within the sphere of his influence possess a unity of feeling and life. "Of twain he makes one new man." All men become one in him. They become one organic whole. They constitute a holy kingdom, over which he reigns supreme. In 2 Cor. v, we read that "God was in Christ reconciling the world unto himself." He was in Christ winning back the alienated hearts of men to himself. By the incarnation and death of his Son he laid the foundation for a universal and everlasting re-union between heaven and earth. Ever since he entered into this new relation with his creatures the work of reconciliation and reconstruction has been going on. But this blessed work has only begun. In the ages to come God will show the exceeding riches of his grace.

(3.) *God's perfected plan is one of restitution.* It is to sum up again all things in Christ—to gather all things into him, so that they might be constituted anew, and form a new creation—to head up in one all things in Christ—that is, to bring them

under Christ as the one great head. The only other place in the New Testament where the verb here employed (*ἀνακεφαλαιῶ*) occurs, is in Rom. xiii, 9, when Paul says, "If there be any other commandment (that is, than those specified), it is briefly comprehended (*ἀνακεφαλαιῶνται*) in this saying, viz.:—"Thou shalt love thy neighbour as thyself." As the whole law is gathered together or summed up in one precept, so all things are gathered together or summed up in Christ.

The circle embraced by this work of restoration is wide as the universe. It extends to all things in heaven and upon the earth. We dare not restrict the words further than they restrict themselves, or dilute the blessed truth which they express. They are evidently used in the widest sense. The restoration of which they speak is to be limitless in its sweep, comprehending all things earthly and heavenly.

Some, reasoning from the scope of the entire epistle, have supposed that the expression, "things in heaven and things upon the earth," refers to the Jews and Gentiles who were to be united in Christ. But this is a mere fragment of the apostle's thought. The bringing of the far-off Gentile near to the Jew was but a subordinate step leading to the reconciliation of both to God. By throwing down the middle wall which parted them, and uniting them together, Christ paved the way for the higher union of both to God. His great aim was that "he might reconcile both unto God in one body by the cross, having slain the enmity thereby." This is doubtless one of the leading thoughts in the epistle. But here the apostle's mind is taking a wider range than the union of Jew and Gentile to each other and to God. He sees all Christ's sheep which are lying scattered up and down throughout the universe, gathered together, and forming one flock under the watchful care of Christ himself, the one Great Shepherd.

"Both men and angels," says Doddridge, "were at first in sweet and harmonious subjection to the Son of God, the great Creator of both; but man, having broken himself off from the society, the Son of Man, by his humiliation and sufferings, recovers all who believe in him, and in his human nature presides over the kingdom to which in the world of glory they and his angels belong."

This interpretation, although in substance correct, is too narrow. The restoration of man includes all with which man is connected. It includes the restoration of the material world. This is indicated by the neuter form of the words *τὰ πάντα*. The outer world, which was cursed when man fell, will be restored to its primal glory when man is restored to the image

of God. Earth shall then in the fullest sense be brought into harmony and union with heaven.

How "the heavenlies" are to be influenced by the mediation of Christ we cannot tell. Perhaps they are by it to be brought into closer union with their great head, and into fuller unison with all that is related to him. Enough for us to know that the attractive power of Christ is felt through all creation; that he is gradually drawing all that is good to himself, that he is summing up all things in himself, and that he is making all things new. This to us is a great mystery. We know it only in part. When the web is finished and lifted from the loom, we will be better able to judge of the general design. It will be seen to be something worthy of God. Even now God's wondrous plan is unfolding. There is a bright light in the clouds, though the jaundiced eye sees it not. That light is prophetic of the glorious future in store for the world. "The whole creation groaneth and travaileth in pain together until now, but its complete redemption draweth nigh." The jubilee of the world is at hand. The clouds which darken the moral sky shall melt into eternal sunshine.

(4.) *The restitution of all things is IN CHRIST.* He is the great restorer. His own words are—"Behold, I make all things new." In him all things are to be reconstructed and reorganized. He is the living centre of unity. All things are to be reunited under him as the common head. As the second Adam he is the head of the new creation. In him whatever belongs to God's perfected plan is to subsist. All things in heaven and earth are to be summed up in him.

The same truth is brought out even more fully in that parallel passage found in Col. i, 19, 20—"It pleased the Father that in him (*i.e.*, in Christ) should all fulness dwell, and having made peace through the blood of his cross, by him to reconcile all things unto himself, whether they be things in earth or things in heaven." Here the reconciliation of all things is said to be "by him" (*δι' αὐτοῦ*), and the "by him" is explained to mean, "by the blood of his cross." The sacrificial death of Jesus is thus the procuring cause of this reconciliation between heaven and earth. Its virtue is felt through all creation. Christ the Redeemer is the root of creation, and every branch springing from him, everything in any way connected with him, must feel the efficacy of his sacrifice. And when the influence flowing out from his sacrifice comes into contact with moral beings, if it be not resisted but yielded to, it purifies and ennobles the whole nature, making it altogether a new creation.

Thus far we have considered the restitution effected by
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Christ—the reconciliation which takes place through the blood of his cross, as boundless in extent, as reaching to creation's utmost limit, as having the universe for its circuit. But a limitation is forced upon us. From the text in the epistle to the Ephesians, with which we started, we learn that this restitution includes only what within that wide circuit is *in Christ*. This important idea is repeated. God's purpose was "to sum up all things in Christ, *even in him*." All that is outside of him is therefore excluded from this blessed restoration. "It is," says Ellicot, "as if the design of the Holy Ghost were to make us feel distinctly that to what lies *out* of him, and apart from him, be it mortal or immortal, human or angelical, no efficacies of consummating love can be properly conceived to extend." Where there is contact with Christ there is life and beauty. Where there is separation from him there is death and corruption. Whatever is united to him is a fruitful branch in the living vine. Whatever has no attachment to him is a withered branch fit only for fuel. By some powerful law, resembling gravitation in the natural world, Christ draws and centres round him whatever is within the radius of his influence; but whatever lies beyond the radius of his attraction is repelled from him, and shares the fate of those "wandering stars to whom is reserved the blackness of darkness for ever." In other words, whatever has not a centripetal tendency towards Christ has a centrifugal tendency from him. If that centripetal tendency be ever so feeble it will ultimately draw the soul near to Christ to be renewed and reformed in him, and thus fitted to fill up some part in God's perfected plan. And, on the other hand, if that centrifugal tendency be ever so feeble it will, unless checked, cause the soul to gravitate further and further from Christ, until it reaches a state of hopeless confusion and ruin.

The great truth that there is restitution in Christ alone, and destruction out of him, cannot be too strongly enforced. It is one of the foundation truths of Scripture. It leads us to see that although Christ bore the collective sin of all mankind, none are saved, none are restored to God, except those who are *in him*. "If any man be *in Christ* he is a new creature." That "if" is all important. Everything hangs upon it. At first sight the two doctrines of a universal atonement and universal restoration may appear to be counterparts of each other; but they are not. Christ died for all, therefore all must be saved, is fallacious reasoning. Dr. Candlish was evidently exulting in his escape from universalism, in the doctrine of a limited atonement, when in his introductory lecture on future punishment, delivered at the opening of last year's session of

the New College, Edinburgh, he said "what has always silenced and convinced me, has been the absolute impossibility, as it seems to me, of holding consistently, whole and entire the great doctrine of redemption—the astounding fact of the atonement—a Divine Redeemer—a real substitution—an actual endurance of wrath—the interposition of heaven's love after that tremendous fashion, without admitting the correlative and corresponding fact of a hopeless hell." The Doctor saw that if the strictly substitutionary view of Christ's death be accepted, then those who hold by its world-wide reference are landed in universalism. It must be so. But this strictly substitutionary view we do not accept. We believe that the atonement had a substitutionary element in it, but we do not believe that it was "a real substitution." The atonement of Christ *per se* saves none. It is only when the objective fact of Christ's death for sin becomes a subjective reality that any are saved. What is this but saying that there is no salvation but in union to Christ? All are not necessarily saved for whom Christ died; but all are saved who are in Christ; while all who are out of him are lost. It is not in accordance with God's unalterable and eternal plan to save or restore any but those who have a vital connection with Christ.

(5.) Here a question, which has already been in part anticipated, falls to be answered. It may be put thus:—*Will that portion of creation lying beyond the sphere of Christ's restoring grace yet be drawn to him, and thus be brought into a state of purity and bliss?* Time was when no jar was audible in the minstrelsy of the universe. Time was when no prodigal roamed in all the vast domains of God. Will that time ever come again? Will every lost sheep be brought into the everlasting fold? Would that we could believe it!

"The wish that of the living whole
No life may fail beyond the grave,
Oh, comes it not from what we have
The likest God within the soul?"

Yes; such a wish is good. It is godlike. The universal Father must desire to gather every wanderer into his eternal home. And all who are in sympathy with him must share in this desire. But are God's desires never thwarted? Is everything he *wishes*, or even *wills*, carried out? Is not his will often thwarted now, and if so, may it not be thwarted for ever? What if there be some over whom he yearns who will not come home! Will he force them back? Those who say so forget that God cannot coerce moral beings without destroying their free agency. And if their free agency be destroyed,

they are no longer moral beings; and their compulsory obedience is purchased at a high price when purchased at the price of the destruction of their godlike natures.

Besides, there is in Scripture an ominous silence regarding the recovery of the finally impenitent. They are never spoken of as being restored to the holy family of God. The very opposite truth is taught. Nor do we see how it can be otherwise. Future punishment is not corrective. It is retributive. It is *punishment*. And will penal suffering burn out moral evil? Will ages of misery do what the cross could not do? And, further, by the natural outworking of those laws which God has established, moral evil must perpetuate itself as long as the being in whom it is found exists, unless some stronger power come in to counteract it. But what stronger power can be brought to bear upon man than the cross? Calvary was not an experiment. It was the fulfilment of God's remedial scheme. Love, like water, finds its level. At the cross the love of God reached its highest point. Beyond the gift of his Son God cannot go. It is vain to expect a higher manifestation of saving power. Let no one, therefore, think that those who have not been won to moral goodness by the cross will be recovered in some other way; since for those who, in the exercise of conscious freedom, have passed outside the circle of redeeming grace "there remaineth no other sacrifice for sin."

But the "larger hope" that, somehow or other,

"Good shall fall
At last—far off—at last to all,"

is, as Bushnell observes, "one which many are resolved to have without Christ's permission, if they cannot have it with." It is, however, a hope which Christ does not allow. To indulge in it "is practically," says Professor Ellicot, "to make a mock at the express declarations of the Word of God. In plain terms, it is to avow a belief that the cursed whom the Lord shall have bidden to depart from him into the realms of his wrath, shall be yet forced back to the arms of his love—that the worm that dieth not shall die—and that forgiveness shall be meted out to that for which it has been solemnly declared that there shall be no forgiveness, neither in this world nor in the world to come. From such denials of what is written may God deliver us."

Are we then shut up to believe that for all that is not summed up in Christ there is utter and irremediable ruin? We are. When trying to obtain a more consolatory view of this awful subject we feel like a wave dashing against a rock, and falling helplessly back. The stern fact of "everlasting

punishment" is clearly revealed in Scripture. Nor can we extract an opposite doctrine from such texts as the one before us; for if only what is summed up in Christ is restored, what becomes of all that lies outside of him? Were there a portion of this world upon which the sun's rays never shone, it would be covered with a pall of impenetrable darkness—the rivers and lakes would be frozen up—vegetable and animal life would cease. So, if there be a portion of the universe upon which the rays of the Sun of Righteousness never fall—if there be a portion of the universe beyond the sphere of Christ's restoring love, its condition must be one of endless darkness and death. When we say "endless death," we do not mean endless destruction in the sense of annihilation. A thing may exist and yet be dead. The soul of the unbeliever exists, and yet it is said to be "*dead in trespasses and sins.*" And so the finally impenitent may eternally exist, and yet be eternally dead.

On *a priori* grounds, we cannot believe that the waters of destruction close over those who are "without Christ," and that they pass out of sight, leaving no memorial behind save "a flag floating where the bark's engulfed." The presumptive proof of the immortality of the soul reaches almost to demonstration. We deny that the doctrine of the soul's natural and inherent immortality is the product of Platonic philosophy. It is a universal belief. It is a first principle in all religions. It lies buried beneath the confused mass of pagan superstitions, and may be seen cropping out in such wild fancies as the transmigration of souls. It is, in short, one of those primary notions or intuitive beliefs which Scripture assumes rather than proves. The familiar text, "These shall go away into everlasting punishment," settles at once the immortality and the annihilation questions. Punishment is not loss of being. It is not non-existence. It is something positive. It is something consciously endured. Those who "go away into everlasting punishment" are not deprived of self-conscious existence, but of all that makes existence sweet and desirable. They suffer "everlasting destruction from the presence of the Lord and from the glory of his power." They are eternally separated from Christ, the fountain of all blessedness. They are excluded from his presence, and are beyond the sphere in which he manifests the glory of his restoring power.

This may seem a strange "restitution of all things," but it is the only one which the passage under consideration warrants. For, mark, it does not speak of the restitution of all things absolutely, but of all things *in Christ*.

It may be said that this militates against what was advanced in the beginning of this paper regarding the univer-

sality of Christ's work of restoration. Such is by no means the case; for while it was stated to be universal in extent, it was shown to be limited in intent, being restricted to all within that sphere of things denoted by the expression *ἐν τῷ Χριστῷ*.

In a word, it is the gathering up in Christ of all that is worth being gathered up. It is the reuniting in him of all that can be reunited. It is the drawing into him of all that lies even at the utmost verge of his saving influence. Everything that is in any sense in him, will be restored. Everything that is apart from him, being unfit for a place in God's completed plan, will be burned in the fire as useless chaff.

We cannot tell how great a harvest will be reaped when the Divine scheme of restitution reaches its last stage; but this we do know, that Christ shall see of the travail of his soul and be satisfied. He shall be satisfied with the result of his mediatorial work; for, although all will not be restored, there will be a spiritual seed gathered in large enough to repay all his toil and pain. There shall be a great multitude whom no man can number; and over this redeemed inheritance he shall eternally reign. Those who consciously oppose him he will bring into a state of subjection. He will plant his foot upon the neck of all his enemies. Every mutinous spirit will be compelled to bow to his authority and pay him homage. "For he must reign till he hath put all things under his feet." This subduing of his enemies is one side of his work of restoration. A restraint will be put upon sin. The wicked shall no longer afflict the good. All that is evil shall be confined to one place—the "bottomless pit." There shall be a great gulf fixed between the righteous and the wicked. To the latter the Lord shall say, "Depart from me ye cursed into everlasting fire." And will not that dreadful sentence be but the carrying out of their present estrangement to its legitimate end in eternal separation from him? There is nothing arbitrary in it. It is only the consummating of an existing state. By their own free wills they have withdrawn themselves from him, and now they are "driven away in their wickedness." And so when he shall say to the righteous, "Come, ye blessed, inherit the kingdom," he will but complete what they have already. They have sought to get near to him, and now he draws them closer. They enter with him into the heavenly realm, and sit down with him on his royal throne. And when this, the final stage in God's purpose of grace, is reached, "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, shall ascribe blessing and honour and glory and power unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

And the great God looking down upon redemption's finished work as he looked down upon this world when newly created, shall pronounce it "*Good*."

J. M. C.—L.

CONVERSION ILLUSTRATED.

[It has all along been our aim to occupy the pages of this Magazine with original articles, that is, with contributions never before published, and written specially for the edification of our readers. An intelligent subscriber and friend, however, in the neighbourhood of London, has taken the pains to transcribe for us the following elegant simile which he met lately in the course of his reading ; and as we agree with him that it is at once interesting and instructive, we gladly give it a place.—ED. E. R.]

"The Spirit who gave the Word is the author of the change [Conversion], and the Word is the instrumentality employed. The manner in which that instrumentality operates admits of illustration.

"By the side of a small but constant water current grew a willow tree, the boughs of which were lopped off, as is common with agriculturists. An ash tree overshadowed it, and a seed of the ash falling on the head of the willow grew there ; at first as a well-formed sapling, but afterwards as a handsome tree, which struck its roots into the willow, and sent other roots creeping over the head and down the sides till they took firm hold of the soil. Even so does the Word which the Sower soweth, falling into a good and honest heart, germinate. For a long time the two trees grew together, and both appeared strong, even as the old man and the new man co-exist ; but at length it became manifest that the new growth was obtaining the pre-eminence. The new tree fed on the sap and fatness of the old one, converting the very being of the willow into the nature and substance of the ash ; and of course the more of life there was in the willow, the more would the ash draw from it. Not unimportant to a Christian is it what manner of man he was before he became a Christian. The native energy of Saul the persecutor, revealed itself in Saul the Christian ; and the strength and boldness of Andrew Fuller, wrestling on Wicken Green, may be traced in the "undaunted firmness" of Fuller the Theological Reformer.

"It was further observable, that the new tree was all and entirely ash. No twig or leaf upon it was willow, or gave any signs of a willowy origin. It resembled, from its trunk to its least leaflet, the seed from which it sprung, and not the willow on which it fed. 'Whosoever is born of God doth not commit sin ; for his seed remaineth in him and he cannot sin, because he is born of God.' For thirty years the two trees grew together ; but the last time the author visited the spot, the ash flourished, a tall, handsome, and healthy tree ; of the willow nothing remained but a few fragments of dead wood at the bottom of the trunk."—From *Biblical Studies*, by Wm. Robinson, of Cambridge.

THE JOINT WORK OF PASTORS AND CHURCHES.

It is an inspiring, mighty thought that all the churches of Christ, in Christendom and Heathendom, and all the pastors of these churches, have virtually the one great work to accomplish; and, moreover, in proportion as the societies of Christ, with their leaders, are loyal to the plans and purposes of the Captain of Salvation, some section of this one imperial work is achieved.

The deep and intense personal interest of the Apostle Paul in the primitive churches is most noteworthy. "The care of all the churches" came upon him, and the bearings of phases of doctrine and steps of practice on the well-being of the churches gave Paul most unsophisticated concern. His usual anxiety for the welfare of the body of Christ was blended with more than his ordinary affection when he penned the Epistle to the church at Philippi. The tone of the epistle bearing witness, Paul loved the Philippians with a special affection. His heart, as a man, and especially a Christian, was at once broad and deep. He loved all men, especially all Christian men,—he loved all the churches of the Lord Jesus,—but his delight in the Philippian society of saints seems to have been greater than in any other church under his care as an Apostle. There was a magnanimous, royal impartiality in the heart of Paul, even when it was wounded by the church at Corinth. It was as difficult to pervert his affection as to corrupt his principles. Indeed, like God,—like Jesus Christ,—he loved on principle. His affections were moral affections; and they were as righteous when they flowed in the stream of compassion, as when they flowed in the stream of complacency. And just because he loved on principle, he bore a special regard to the church at Philippi. To their everlasting credit, they had so behaved themselves in the service of Christ as to win the almost unqualified approbation of the keen-sighted, high-minded, tender-hearted Paul. It was, then, with the deepest, frankest solicitude, that the Apostle wrote to this church respecting the bearings of his life or death, his presence or absence, on the spiritual interests of the Philippians. By the time he wrote to this church, while the storms of life and the shocks of conflict had failed to break the temper or sour the spirit of Paul, he had a strong desire to put off the armour that could neither be dented nor disjointed, and to lay down the sword that could neither be blunted nor broken, and to go up and home to his Lord in the heavens. It is in the manliest, mellowest spirit possible that he cherishes and expresses this desire. He had seen much Christian service, and service demanding

more than ordinary bravery. On many a field had he fought the good fight of faith, and won trophies for the great Captain. He would like to see Him now face to face. Was it not natural? War, even holy war, is not to last for ever. War is temporary. Peace is eternal. The veteran spiritual warrior longs for the eternity of Peace. But Paul remembered the peeled Christian flocks—the sheep among wolves. He was in a strait. He might die and go up. He might live and remain for a short time on the field where the interests of the Christian empire are advanced. He might visit the Philippians again. He might never see them more. But one thing they must do whether he lives or dies, whether he is with them or away from them. He says—“Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.” That was the imperative, indispensable thing. Paul’s presence or absence, life or death, was comparatively immaterial. That was essential.

When Paul writes thus to the Philippians there is before him a great fact or series of facts, a supreme truth or cluster of truths. The Gospel—the Gospel of Christ—is that truth. While the Gospel of Christ ought never to be written or preached apart from its relations to the law of Christ, or any other section of God’s Word out of which it rises or into which it flows; we believe the apostle drew sharp distinctions between the Gospel—especially the Christian Gospel, the perfect Gospel—and other sections of the truth of God. The Gospel is no longer the Gospel if it is severed from related truths. It is shorn of a measure both of its meaning as the wisdom of God, and of its force as the power of God. But still there is the distinction between the Gospel of Christ and the other departments of Christian theology which there is between the centre and the circumference of a circle, between the vital organ of the body and the limbs, between that which gives vitality and that which is vitalized, between God’s peerless, saving, and sanctifying manifestation of himself, and all the other manifestations of God. The relations of these manifestations of God to this great manifestation may well be explained, whether they are antecedent or coincident or subsequent; but we must not confound things that differ. The Gospel of Christ contains the good news of the pre-eminent manifestation of God—God manifest in the flesh—God incarnate—God in Christ manifesting himself as the Father of spirits and King of souls;

as the great Heavenly Father yearning for the return of all his lost little ones; as the great Heavenly King propitiated by his Almighty Son's satisfaction for sin;—that is the Gospel of Christ. When Paul defines the Gospel as the death of Christ for our sins, we are not to think of the bare, barren fact. We are to think of the fact instinct with all the love and righteousness of God, charged with all the mercy and majesty of God, glowing with the grandest purposes in relation to the salvation and regeneration of the individual soul, and the entire race of mankind, and clothed with adaptations competent to fulfil, with infinite ease, its magnificent promises. The mere fact of the death of Christ! We know of no such fact in this book. We know that fact with all the righteous compassion of the Fatherhood of God in it. We know that fact with all the resources of the government of God behind it. We know that fact as the foundation of God's present kingdom of grace, and as the glory of God's present kingdom of righteousness. We know the death of Christ as the life of man. If any one cries, *Ecce Homo!* Behold the man! and stops there, we wait for a moment and respond, *Ecce Deus!* Behold the God! We do not know the man apart from the God, or the God apart from the man. We know the God and the man—the God-man in the one Lord Jesus Christ. If pastors and churches are to do their joint-work; they will need to understand, in something like the same sense, the Gospel of Christ. Surely, if they are to get from that Gospel their daily spiritual bread—their daily living water—their daily strength for work—their daily courage for warfare—their daily inspiration for victory, and their undying hope of heaven, they must, amid a natural and salutary variety of aspect, see substantially the same God in the one Christ.

The supreme obligation resting on the church at Philippi, with its bishops or pastors, was the living a life worthy of the Gospel of Christ. This is a very large part of the joint-work of a Christian church and its spiritual office-bearers, whether teaching or ruling be their prime function. The word "conversation" (ch. i, 27), in our popular acceptance of the term, does not convey anything like the full force of the original. The Greek word translated "let your conversation be," means "live as a citizen," that is, live or order your conduct according to a certain rule or standard—live as a good citizen, regulate your whole life so that it may be worthy of the Gospel of Christ. Conversation, in the modern acceptance of the term, is only part of the life of the lips, although a very important part of human conduct. But the Apostle enjoins the Philippians to conduct themselves at all times as the citizens of that state or kingdom founded on the Gospel of Christ. They

were to behave as the freemen of the Lord, as the subjects of a Saviour-King, as the sons of God and heirs of glory. They were to have a life in the whole radii of it, and in the whole circumference of it, worthy of the great central force, the Gospel of Christ. Thus we see, while Paul would never allow the law of faith to be confounded with the law of works—while he never confounded the Gospel of the kingdom with the law of the kingdom—while he never confounded the righteousness of Christ with the righteousness of Christians, he insisted with all the earnestness of his vehement soul, and with all the authority of an inspired man, on the necessity of a personal Christian righteousness worthy of the glorious grace of Christ's Gospel. God felt that it *became* Him, in pardoning sin, and in leading many sons unto glory along the highway of grace, to make the Captain of their salvation perfect through sufferings,—indeed, to make the Mediator a competent daysman by a propitiatory death. God felt that it would not be worthy of Him, worthy of his high and holy government, to save souls without the cross of Christ, the Lamb of God. And now he demands of us a life worthy of the cross of Christ, a life that adorns the Gospel of Jesus Christ. A life, a joint life—a work, a joint work—worthy of the Gospel of Christ! That is the offering, the joint-offering—the living sacrifice, the joint living sacrifice—demanded from churches and their pastors. In order to appreciate the magnitude of this united offering and reasonable service, we need to entertain at one and the same time somewhat true and exalted ideas both of the nature and scope and issues of human life, and of the nature and scope and issue of Christ's death. Paul says to pastors and churches, let your life, your whole life, your inner life and your outer life, your intellectual life, your emotional life, your volitional life, your closet life, your domestic life, your social life, your mercantile life, your political life, your church life, your daily life in all the relations of life, your varied undivided life, which you can live but once for all, be worthy of the Gospel of Christ. Let the intelligence, and the goodness, and the beauty, and the strength, and the blessedness of your life, be worthy of the light and the mercy, and the holiness, and the manifold might of the Gospel of Christ. Let us live in a manner worthy of our Heavenly Father and his dear Son and the awful cross. How difficult for the church of Christ and its pastor to live as it becometh the Gospel of Christ, to be a credit and an honour to the spirit and aims of the cross of Christ. It is an easy thing to bend to a low standard, but to reach the singleness of heart, the dignity of character, the quiet complete conservation of life, in outline and in detail, in our ministerial vocation, in

every section of our being, demanded by the genius of the Gospel,—that is not easy. It is practicable, however, when we take up the position of our brother Paul, “I can do all things through Christ strengthening me.” Thanks be to God, the Gospel so difficult to adorn, can itself constrain us to regulate all our being by its own loving and holy influences!

There is one section of this life worthy of the Gospel of Christ which demands special attention when we are treating of the joint life of churches and their pastors. Paul names strife, holy wrestling zeal for the faith of the Gospel, for the purity and diffusion and success of the truth in Jesus, as a prominent feature of the life worthy of the Gospel. How the apostles and the Primitive church strove, and strove together, for the faith of the Gospel! The truth is often assaulted, corrupted, twisted, hindered. The church has been appointed for the defence and the diffusion of the Gospel of Christ. A great trust has been committed to her. A vast work has been appointed to her. We are to preserve the truth within our own borders. We are to defend the truth against all comers. We are to go forth into territory not yet conquered, and take possession of it in the name of Him to whom has been given sovereignty over all flesh. We are to contend for the faith once delivered to the saints. We are to strive for the faith of the Gospel. The spirit of the wrestler, the spirit of the soldier, must be ours. We are to strive in the faith of the Gospel, *for* the faith of the Gospel. A holy passion born of God must burn in our hearts. Christian enthusiasm must glow within us. Our strife must not be the strife of the low-born sectarian. Personal ends must be discarded. Even denominational ends must occupy a very minor place. Our passion to push forward the interests of the truth and of the empire must be kindled at the cross, and fed by motives from above, and fanned by the breezes of divinest influences. It is beautiful to see a human soul that has been plucked as a brand from the burning, and clothed with the imputed righteousness of Christ, deliberately setting itself to strive, as only the spirit of Jesus can strive, to spread the good news from God to every man, to relieve the burdened heart of humanity, to lead some wanderer back to the heart of the Father. There is a difference between strife in behalf of a sectarian Christianity, and strife for the faith of the Gospel. There is a difference between strife in behalf of a speculative Christianity, and strife for the truth in Christ. We strive lawfully and loyally when we strive to lead souls to the Father through the Son. See that burdened, bewildered soul, with all the ordinary motives of life, inferior and superior, dying within it, under the suspicion that God has no fatherly care over it.

And when you hear it asking, in the agony or listlessness of despair, Is there a living God? Is there a loving God? Is God a Father? Is there a God in Christ to me? Strive and strive, for hours, and days, and nights, to let that soul see the Fatherhood of God rising, "like a planet in the blue," in the great firmament of the Gospel of Christ, and you shall have a rich reward in hearing the returning soul cry, My Father, O my Father!

And this strife, this holy warring, for the faith of the Gospel, and for the accomplishment of ends which brought the Son of God from glory to the cross, and which engage his sympathies and energies to-day, must be a common strife, a united strife, a striving together with one mind, and in the steadfastness and strength of one spirit. Here, if anywhere, all the members of a Christian church, all the office-bearers of a church, pastor and people, people and pastor, should be of one mind, striving together as one great Paul-like, Christ-like soul for the circulation of the truth, for the winning of men to God, for the purity of the body of Christ, for the safe translation of souls to a glorious immortality, and for the honour of the three persons of the Christian Trinity. Occasionally churches are in advance of their pastors, and the very men who ought to be leaders lag behind, and are a drag upon the aspirations and energies of the better portion of their people. Occasionally pastors are in advance of their churches, and with all their striving cannot get the mass of their people to go forth to battle. We know not which is the more melancholy spectacle—a pastor damping and nullifying the Christian aspirations of his church, or of any portion of his church, or a church, or any portion of a church, damping and nullifying the best influences of a pastor. We can easily imagine that some unsophisticated babe in Christ may ask, But who, naming the name of Christ, and a member of a Christian church, could do that? Who, naming the name of Christ, and putting on the harness of the Christian ministry, could do that? Child, Christian child, see that *you* strive with and not against your Christian brother for the faith of the Gospel. And let us remember there are many ways of hindering the truth, and contending against our brother, when he is on the side of Christ. There is the loud voice of angry contention. There are the divisive words of hot debate. There are the keen remarks of a cynical criticism. There is the stern opposition of godless deeds. There are the counteracting influences of conformity to the world. There are the repressive suffocating influences of a sinister silence. There is the strife of negative attitudes against our brother's Christian influence and the faith of the Gospel of Christ. Pastors and flocks should

stand fast in the one spirit of Jesus, striving together for the faith of the Gospel, and be possessed—literally possessed—by this one spirit, the right spirit—the magnanimous, merciful, godlike spirit of Paul. No idiosyncrasies from within, and no provocations from without, should disturb or break this unity of purpose in teaching the truth, in saving souls, in serving Christ, in striving as the Spirit of God strives.

The joint work of churches and pastors ought to be prosecuted without terror in the presence of adversaries. The adversaries of a superstitious or corrupt church may be the friends of the Gospel and of Christ. The adversaries of the truth and the true church are the adversaries of Christ. Such adversaries of Christ's Gospel, and of Christians, wield the sword of persecution, or blow the trumpet of calumny, or unsettle the foundations of moral government, or weave the webs of sophistry, or in some way or other make it difficult or dangerous to manifest our loyalty to the Saviourship and Kingship of Christ. On our banners we must inscribe—"In nothing terrified by our adversaries." Still we must be careful that we do not confound opposition to *us* with opposition to *God*. Having made ourselves sure that we are on Christ's side, then our watchword must be—"In nothing terrified by our adversaries." We live in critical times, audacious times, times when the church and the ministry must put on the *whole* armour of God, and contend with all the weapons supplied by the Word of God, and the providence of God. The heart of the godly man may well be struck with Christian sorrow and anxiety, but not with the terror of misgiving or of cowardice. A vessel carrying Julius Cæsar was caught in a storm, and the sailors were afraid. He rebuked their terror by reminding them that the vessel carried Cæsar. The great vessel of the Gospel, carrying the souls bound for the port of a glorious immortality, carries Christ. With Christ on board, that vessel will weather all storms. The Captain of our salvation is with us. God is round about us. God is within us. All the resources of the government of God are behind the cross of Christ. Let us lean back, then, on God himself, "in nothing terrified by our adversaries." It were more than childish to say that error, and sin, and Satan, and the hosts of evil are naught; but with the Gospel of Christ in our hearts, and ourselves in God, we confront the adversaries of Christ. That is the inspiration of the Christian minister and church. And let us ever remember that this spirit is not the spirit of sectarian savagery, but the spirit of Christian good-will toward the adversaries themselves. It is the spirit of David the Psalmist, and Paul the Apostle, and Luther the reformer, in their highest, holiest moods.

W. B.—K.

ABOUT PREACHING.

PURELY speculative subjects, that require much thought and calm investigation, may be best brought before the minds of others in written discourse; but subjects that are practical, and that seek to influence the whole man, can be effectively represented and promulgated only by oral discourse. Hence there are multitudes of preachers,—preachers philosophical, astronomical, geological, and political. Amid the multitudes of orators, however, there is one class to whom the term “preacher” is in a sense consecrated,—that class, namely, who seek to woo men from sin, and win them to God, by the words they utter. It pleased God by the foolishness of preaching to save them that believe, (1 Cor. i, 21). Accordingly, in old time, he bade certain men go to their fellows and deliver his message, challenging their attention and obedience by a Thus saith the Lord, or, Hear the Word of the Lord. Jesus, too, was a Prophet as well as a Priest and King. He was a preacher, a preacher who magnified his office, and who, through having filled it, has exalted it, so that it ought to be beyond the cavil of all men—the pattern of all Gospel preachers, the exemplar in this, as in other respects, which no man may lightly keep others from imitating. And as he could not always remain in visible form among men, Christ, ere he ascended, made provision that the line of preachers should be unbroken. “He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ,” (Eph. iv, 11—13). Thus divinely instituted, “the race of true ministers cannot be destroyed. Individual members of the ministry may be slain, but the divine priesthood is immortal.” The preacher’s livelihood is also of divine appointment—“Even so hath the Lord ordained, that they who preach the gospel should live of the gospel,” (1 Cor. ix, 14).

Certain men then are chosen to be preachers unto others. Herein is wisdom as well as love. Doubtless God could have commissioned angels to be messengers of his grace to men. But he who knoweth all things saw that fallen men would be the fittest preachers of the Cross. An angel, in language such as men could not employ, might speak of the holiness of God; the majesty of law; the hideousness of sin; the beauty of purity; and the perfect sufficiency of the work of Christ to meet all the needs of men. So far, however, as one can judge,

it were an insuperable obstacle to the success of his ministry among sinners, that he had never bowed in terror at the thought of the holiness of God; that he had never shuddered at the thought of having dishonoured the law; that he had never seen, not the hideousness of sin merely, but the hideousness of sin in himself; that he had never, in mingled hope and despair, struggled to Calvary's Cross, and with blinding tears and agony of soul looked up to say, "O Lamb of God, I come;" or been rapt into a very passion of joy, and gratitude, and adoration, as he heard Jesus say, "Thy sins are forgiven thee." Those that cannot sing, "Unto him that loved us, and washed us from our sins in his own blood," must lack qualification to win the guilty from their sins. True, Christ, the prince of preachers, was free from guile; but it is to be remembered that he knew what was in man; that he had made the sins of men his own; that he not only saw but felt their bitter results, and in a sense in which neither angel nor man could do so, bore their awful curse. Out of his dread experience came much of his qualification as a preacher of mercy to sinners. And so, not to unfallen angels, but to men who have known what it is to be away from God, to feel unutterable grief on account of sin, to desire with a great and earnest longing to get back again to their Father's smile, and amid many drawbacks and imperfections to struggle after likeness to him, has the Gospel treasure been committed, (2 Cor. iv, 7). To such men, made tender by their own fierce sorrow, made great by the gentleness of God, made Christlike by having received of his spirit, has God said, Go, be my messengers; be ambassadors of my Son, and beseech all men in his name to be reconciled to me, (2 Cor. v, 20). Than these any other really Gospel preachers are impossible. That man who, though he has never felt his sins as an intolerable burden, or tasted the blessedness of salvation, ventures to proclaim Gospel truths, is a usurper. He has no "call" to preach; for as yet the Master has committed no treasure to him. That he has great talents, many desirable acquirements, choice stores of information, approval of his congregation, and ordination from brother ministers, may be true. These, however, count for nothing when they are not allied to personal acquaintance with Christ as a Saviour. Sooner or later, from lack of this indispensable qualification, the unconverted minister finds his ministry a drudgery. When the novelty of preaching is past; when he has grown accustomed to the power which a preacher has, in virtue of his position, there comes upon him a sense of weariness, and even of aversion to his work, that turns what is a perpetual joy to others into a source of trouble to him. That he may be used to bless others is true. We may not restrict the operation of the Divine Spirit.

As a rule, indeed, an unconverted minister's labour is fruitless. The conditions have not been supplied which God demands in order to the pouring out of the fulness of his favour. Still, making what is the general rule only more clear in its sterility and unloveliness, there are sometimes exceptional cases of good done through means of an unconverted minister's preaching. Through the words of the Spirit, uttered by lips that moved from sense of position, not from fulness of Christ-begotten love,—through the words of the Spirit, spoken in an earnestness that was functional, not heartfelt, help has been sent to souls sadly burdened by sin, and peace breathed by Christ on those that were in trouble. No honour to the man who thus unwittingly gave bread instead of the accustomed stone. What Ruskin says of bad men who speak truth, may with special emphasis be said of unconverted ministers: "Selfish in their industry, unchastened in their wills, ungrateful for the Spirit that is upon them, they may yet be helmed by that Spirit whithersoever the governor listeth; involuntary instruments they may become of others' good; unwillingly they may bless Israel, doubtfully discomfort Amalek." There was wisdom in the advice given by an old minister to one who had declared his intention to enter the ministry—"Do not be a minister unless you cannot be anything else." The young man was surprised at what he regarded as a discouragement from one whom he had expected to make glad by the announcement of his purpose. In explanation he was urged to abandon the idea of the ministry if there was any other walk of life in which he could tread,—only to become a minister if he felt necessity laid upon him to do so,—that such was his pity for souls, and his desire to spend, and be spent, for Christ, that he could not be at rest save in such self-sacrifices, and unceasing labours, as the ministry demands. Only such men are needed still.

Against the ministry many sweeping charges have of late been brought. From some quarters no cry has been more frequent than that "the pulpit has lost its power," and in books, magazines, and newspapers, ministers are urged to consider their position, and do a multiplicity of things to "bring the pulpit into harmony," as the phrase is, "with the spirit of the age." No one will contend that the pulpit is all it ought to be. Yet it may be worth while to ask, Whence comes this continual complaint against the pulpit? and, Who are those that, through the sources specified, inform us what the pulpit should be, and how the ideal is to be realized? The judgement which, in no uncharitableness, but in sad truth, must be passed on many of the complaints against the pulpit is, The wish is father to the thought. The real trouble to many who rail against the short-

comings of the pulpit is, that it has so much power. They wish it were effete, as they say it is; and desire for the greater influence of the pulpit is, in many instances, simulated by those who are the sworn foes of the religion of Christ, that they may more effectively hurt the friends of truth, and help to destroy the restraints which religion imposes on social and public life. Even from a foe, lessons of wisdom should be learned, and when the enemies of the pulpit speak wisely, their words should be pondered. Still, it were a blunder of the hugest kind were ministers and others to pay indiscriminate regard to men who, could their wishes be realized, would either sweep the pulpit from the land, or partly from ignorance, and partly from hostility, would rob it of its real power, and denude it of its true glory.

What is it which foes and mistaken friends of the pulpit would have it to be? It is exceedingly difficult to determine; for there is a wonderful indefiniteness in the jeremiads of our litterateurs against the pulpit, and a still greater indefiniteness, save in the matter of contrary opinions, in their description of what the pulpit should be and do. A story is told of certain farmers who requested their pastor to pray for a change of weather. He agreed to do so, provided they told him what kind of weather was to be prayed for. This they could not do; for while all united in condemning the weather they had, they disagreed as to what change was desirable. So ministers might agree to do their utmost "to bring the pulpit into harmony with the spirit of the age" so soon as their critics were agreed as to the direction in which change should be made. Meantime those who announce themselves as discoverers of a remedy for the pulpit's weakness, sadly disagree among themselves. To try to please them all would be to please none, and lose from the pulpit all that is worth having in it. If the objectors spoken of agree in anything, it is in the opinion that there should be a little less religion in the pulpit, and a little more of something else,—the opinions as to what the something else shall be being as diverse as the men that utter them. Only this is evident, that nineteenth-century men have outgrown the need for hearing about the atonement of Christ, about justification by faith, about fleeing from the wrath to come, about sanctification, and a life of faith in the Son of God. Our forefathers might need to be spoken to of such things, and possibly children, and the childish in mind, may be satisfied to hear of such things still, but for any others, they are clearly "behind the age;" the men of to-day need stronger fare. And, under cover of what the "age" requires, the critic, according to the particular shade of his own bias and belief, proceeds to urge preachers to be

more intellectual or more scientific; to grapple with the problems about the solution of which men have been differing for ages past, or to take to do with social and political subjects of present importance, to discard theological dogmas and phraseology, and speak to men of the things in which they may naturally be expected to be interested.

Now, in all this there is a singular overlooking of things fundamental. The true minister is not at liberty to accept the advice given. He is the minister of Christ, and so long as he is so, Christ, and not philosophy, science, or politics, must be the burden of his preaching. The *beau ideal* of his preaching is that described by Paul when writing to the church at Corinth—"I determined not to know anything," or rather, "I did not determine to know anything among you, save Jesus Christ and him crucified." (1 Cor. ii, 2.) It was to preach Christ and him crucified that he first bent his attention to study. It was to preach Christ and him crucified that he took upon himself the solemn vows of ordination. It is to preach Christ and him crucified that he is instant in season and out of season, submits to not a few troubles, and makes not a few sacrifices. So soon as he loses interest in that theme, and determines that something else shall be the burden of his preaching, he ceases to be a minister of Christ. A minister of science, of philosophy, of politics, of a church, or of a denomination he may be, but a minister of Christ he is not. It is, therefore, not so easy as is imagined by some for a minister of Christ to change the character of his preaching, to "abandon religious dogma and religious phraseology," and speak only of commerce and the thousand things which, although felt by many to be specially interesting to them, would involve a change of position frightful even to contemplate, a loss which no possible gain could compensate. The necessary answer, therefore, to those advices—the sum of which, when stript of vague generalities is, "Cease to preach Christ"—is, "It cannot be done." Men may fancy, and say, that the refusal proceeds from inability to preach anything else. The inability, if such there be, is moral, not mental. There are many who make Christ, none but Christ, the burden of their preaching, who, if they chose, could speak Sabbath after Sabbath of the discoveries of science, the findings of philosophy, and the respective merits of the different schools of politics. Christ, however, not these things, is their master. Hence to his service they have dedicated themselves, and their continual resolve is to preach Christ, none but Christ,

Till their poor lisping stammering tongues
Lie silent in the grave.

Besides overlooking what is fundamental in the minister's

position, such advices overlook what is fundamental in the needs of the hearers. The things which ministers are urged to speak about instead of Christ, or at least to which they are urged to give an equal prominence—touch but a part of any man. They are not to be undervalued, and they are not undervalued when they are declared to be subordinate. Culture is desirable, but not essential. A man may be noble in sentiment, sympathetic in heart, upright in dealing, and faithful to God and his neighbour, and know very little of any of the sciences; but no one can possess these qualities without knowing the Gospel of the grace of God. To the formation of a true man the Gospel is a prime requisite. If, therefore, the aim of the pulpit is to be, not to make men acquainted with the “higher studies,” but to make them true, noble, godlike, the Gospel, in all its wondrous simplicity and richness of meaning, must continue to be preached. By so much as the Gospel is kept back from the people, by so much are they retarded in the development of all that is loftiest in aspiration, grandest in character, and sublimest in deed. Besides, how very few are there who understand, and care for those subjects to which ministers are urged to give all but undivided attention. Suppose a minister were to devote a Sabbath forenoon to interest his congregation in the recent speculations on the “basis of life,” and to point out the difference that prevails on that fundamental point between those professed high-priests of science, Huxley and Darwin, few indeed of his congregation would understand him, and fewer still would appreciate him. The assumption of the pulpit’s critics is, that those comprising the ordinary congregations of ministers are tired of Gospel preaching, and desire philosophical disquisitions and scientific discussions. Those acquainted with the facts of the case know that the assumption is a mistake. A few, but only a few, may desire such a change. The vast majority care for none of these things. It is Christless preaching which they stamp with disapprobation. And is the pulpit to be turned into a means of pleasure for the few, to the neglect of the many? What, too, of the needs of the people? Are ministers to attempt to satisfy men with what Plato, and Aristotle, and other philosophers thought, when what they need most to know is what their heavenly Father thinks? Are they to attempt to charm them with the music of the spheres, when what they need to hear, and know, is the joyful sound? Are they to seek to gain their interest to the contentions of rival philosophers, and *savans* of the present day, when what they most need is peace with God through our Lord Jesus Christ? (Rom. v, 1.) All men need the Gospel, while few comparatively need those

things which some would substitute for it. Forgetting this, many a young minister has yielded to the temptation to preach what could be enjoyed only by a few cultured minds in his congregation. Alas! Ichabod seemed to be written on every sermon. A few were interested, and praised the preacher, but of souls won to Christ—the true preacher's promised hire—there were none. By and by the fruitlessness has terrified him, and with a great sorrow filling the heart, he has been constrained to resolve henceforth to preach Christ, none but Christ.

But does not this involve sameness in preaching? Yes; sameness of theme, but not sameness of treatment. Though the theme be one, the possible treatment is multifarious. The Gospel has relations to every department of life; adaptations to all the needs of men. The preacher need not therefore be "monotonous" or "stale" in preaching. In exhibiting the excellency of the Gospel, he may roam through earth and heaven, he may question the rocks and interpret the music of the seas, he may flit from star to star, and planet to planet, he may ransack the archives of history, and wander through the chambers of imagery. Things visible and invisible may thus be laid under tribute to Jesus. History and philosophy, criticism and science, poetry and rhetoric are to be employed, that the glory of Christ may as fitly as possible be expressed. There is no power of thought, there is no discovery of science, there is no relation of man, there is no need of sinners, that may not be pressed into the service of the preaching of the cross. Only, as has been said, these things must be laid under tribute. If the first place be accorded to them, the preacher is guilty of wresting them to his own, and his people's, destruction, and of degrading his office. Christ must be first, and specially Christ as crucified for the sins of men. Save, however, that Christ shall be first, there is no limit imposed on the preacher which would prevent variety and freshness. Sameness in preaching proceeds either from incompetency in the preacher, or from a misconception of his duty, or from both combined. Every way the fault is in himself and not in his theme. And the preacher guilty of sameness might, with advantage to himself and his people, study the opulence and depth of thought, the variety of illustration, and the application of the truth as it is in Jesus, to the manifold relations and circumstances of men, which are found in those discourses which have been prescribed to us in the Book Divine.

Above it has been admitted that the pulpit is not all it should be. Its weakness, however, is to be measured by its lack of Christ. A change in many quarters is needed, but it is more, not less, thorough Gospel preaching that is required. What is

wanted in ministers is, that like the Baptist, they shall point their fellow-men to Christ as they cry, "Behold the Lamb of God who taketh away the sin of the world," (John i, 29). Hence it seems to be beside the mark to consider so exclusively, as many do, the subordinate question, How to preach? The question that lies at the foundation of the pulpit's, aye, and of the church's usefulness, and that is fraught with weal or woe to the masses of the people, is not one of the manner, but of the subject-matter of preaching. Not that it is desirable to see fewer manifestations of talent, or to hear less eloquence in the pulpit. Far from it. There is need that the learning and eloquence in the ministry should be increased rather than diminished. Still, if the ministry is ever to exert the power it was designed to do, it must be more concerned about the matter than the manner of preaching,—a ministry more zealous to preach Christ crucified, than with smooth words to please itching ears,—a ministry that shall feel that all is vain unless the cross, with its purposed adaptation to the wants of every guilty soul, be pressed on the attention of men. The pulpit is powerful to the extent to which it sets forth Christ before the people. Where it fails in this it fails in design, and power, and usefulness. And in these days of blatant scepticism on the one hand, and restless anxious inquiry on the other,—in these days, when creeds which do not present a Christ for every man are being tested and found wanting, and when from so many the old cry is being wrung, "Shew us the Father and it sufficeth us" (John xvi, 8), there is need for a ministry consecrated to Christ. In these days we need ministers who shall "contend earnestly for the faith once delivered to the saints" (Jude 3), because of their unquestioning conviction that Christ can soothe the wounded, save the troubled, satisfy the inquiring, cleanse the guilty, refresh the weak, and out of the rough material of wasted energies, and palsied powers, form noble, godlike men. Were all that know not and love not Christ removed from the ranks of the ministry, and our pulpits filled by ministers who sought not merely to "preach well," but to acquaint the people with Jesus, the staple of whose preaching was, "Christ and him crucified," the day of the world's regeneration would have dawned. May the Lord of the harvest send forth such labourers into his harvest! (Matt. ix, 38). G. G.—S.

"Many a time when we stand in the pulpit, some sinner may be present, to whom we are addressing our last message: who will never hear the Gospel or be exhorted to take care of his soul again. Should we not wish to pour upon such an one the whole force of our powers of persuasion; to speak to him emphatically, in the words of Richard Baxter, 'as a dying man to dying men.'"

—*Christian Review*.

THE SPIRIT OF THE AGE,

AS A SPIRIT OF INDIFFERENTISM, DOUBT, AND INFIDELITY IN REFERENCE
TO CHRIST AND CHRISTIANITY.

A LECTURE.

THERE can be no doubt that the spirit of the age, so far as Christendom is concerned, is a spirit of indifferentism, doubt, and infidelity, in reference to Christ and Christianity. We do not mean, of course, that everybody in Christendom is either indifferent in reference to Christ and Christianity, or a doubter, or an infidel. We are sure that there are very many true Christians in Christendom. We are not sure that there ever was a time when there were more, or so many. There have been many times, indeed, when the outward profession of Christianity has been more uniform, and more popular. There have been many times when there has been less of carping on the one hand, and less of serious doubt on the other, and much less of determinate and out-spoken infidelity. There have been "ages of faith," when things ecclesiastical presented to the eye of the observer an unruffled surface, without one breath to break into a breeze, and when all beneath seemed to stretch away downward into almost bottomless stagnation. In these ages of comparatively unquestioning faith there might be, and no doubt there was, much real indifferentism. But it did not open its mouth to boast of itself. There might even be no little theological doubt festering in the hearts of many of the more thoughtful members of society. But in general it kept strictly out of sight, and rarely expressed itself except in secret peeps and mutters, in hidden places, on stray occasions, when the lights were put low, and the doors were shut and bolted. As for avowed infidelity,—that involved a price which exceedingly few were prepared to table down. There were but few moral heroes in those ages, just as there are not very many of them even yet. True moral heroes come forward upon the stage of the world only here and there, and at considerable intervals of time.

It is difficult to estimate the relative proportions of indifferentism and doubt in different ages. Neither need we attempt it. Every age has its own peculiarity, for eras never exactly repeat themselves. And one of the obvious peculiarities of the age in which we live is that it is outspoken. It is an outspoken age. It says with its mouth what it thinks in its heart. And hence it is that there is, at the present time, very little secret made of the actually existing and widely diffused indifferentism that is felt, and of the actually exist-

ing and widely diffused doubt and infidelity that are entertained, in reference to Christ and Christianity.

You meet everywhere—need we formally say it?—with unmistakable manifestations of this indifferentism on the one hand, and with equally unmistakable divulgements and avowals of more aggravated doubt and infidelity on the other.

As to indifferentism, you find it patent, and often blatant, everywhere in society,—in the drawing-room, in the dining-room, in the parlour, in the kitchen,—in the mill, in the workshop, in almost all our fashionable assemblies, and almost all our public meetings, in the club, in the exchange, on the streets, and what is most wonderful of all, but undeniable, in the great proportion of our Sabbath-day congregations. Indifferentism, strange to say, often goes to church. In Scotland it generally does so; but it is indifferentism still, and bewrays itself to be such on its way *to* church, and on its way *from* church, and even while it is *in* church. We need say very little more about this particular phase of our subject. Every true Christian deplures, and therefore admits, the wide-spread existence of religious indifferentism. It is not, and cannot be, concealed. It has almost acquired a kind of omnipresence in Christendom, working its stealthy way into the homes and hearts of the masses everywhere. Alas, how few are the homes and the hearts,—how exceedingly few are the groups, and congregations, and larger communities,—in which we find true Christian fervour and devotedness!

As to doubt and infidelity,—though by no means so universal as to be almost omnipresent in Christendom, they are yet, it cannot be denied, widely diffused and increasingly avowed. There is not, indeed, so much of coarse and gross and grossly immoral infidelity, as there was at the outbreak of the first French Revolution. There is far less of this. There is not, in Great Britain, such an amount of vulgar, shallow, slapping, slashing, profane, blasphemous, and ranting infidelity as there was in the palmy days of “Tom Paine,” and in the succeeding epoch of the utterly imbruted socialism that was inaugurated by Robert Owen. But assuredly there is a still more widely diffused, though a more cultured and respectful spirit of doubt and infidelity. It has got up into the higher classes of society. It is sapping and mining away underneath the ground that is occupied by the scientific, the philosophic, and the literary. It is in many cases modest in its bearing. It is sometimes often even morally earnest in its manner and its tones, and regretful in its inferences and conclusions. But *there* it is, actually existing, extensively operating, and to all appearance steadily gathering more and

more momentum, and rolling on with ever increasing volume. Its effects at the present day are certainly mightier by far than they were a few years ago. Irruptions are made into outlying departments of society that were formerly untouched. And, most ominous of all, the movement is getting to be developed into an intensity of inward self-consciousness, that seems to be preparing it for frank avowals and practical applications, from which a few years ago it would have started back with deep-rooted dislike, or even positive horror.

Germany, the most intellectual country in Europe, is over-run, as most people are aware, with open infidelity. Its churches, in very many districts, are almost deserted. Christianity is extensively regarded as simply a system of Semitic mythology.

Holland is over-run, not so much with open infidelity, as with open doubt. Its theological professors disbelieve or doubt. Its younger clergymen consequently have been educated to disbelieve and doubt. What can you, in these circumstances, expect from the masses of the people? German literature has over-run the country. German thoughts have carried captive almost all the native thinkers.

France, again, is far more grossly infidel. It has had, ever since the Revocation of the Edict of Nantes, no refuge of Protestantism, or at least none that has been sufficient to affect the national life. Roman Catholicism has had a monopoly of the ground, and consequently a monopoly of ecclesiastical influence. Christianity has been known to the people only through the stained glass of Roman Catholicism. It has been known—that is to say—to the masses both of the cultivated and of the uncultivated, only through frightful corruptions and caricatures of itself,—both theoretical and practical. There is thus no marvel that the great body of the more cultured classes have lapsed into infidelity, leaving the remainder of society to settle down into an abject condition either of superstition, or of indifferentism, or of despair.

As to Italy, there is no place in Christendom where indifferentism, doubt, and infidelity on the one hand, and superstition on the other, are more rampant and absolute. Nowhere so much as in Rome itself, the boasted capital of Christianity, is there such a reign and carnival of mingled irreligion and superstition,—such a domination of settled indifferentism, doubt, and infidelity, confronting leeringly the constantly repeated grimaces of hollow adoration and undeveloped religious awe. We have seen these things, on the spot, with our own eyes. We have heard with our ears what cannot be easily

repeated. In Spain, in Portugal, in Austria, the same phenomena are exemplified.

To come back to our own country. We have nothing here of such absolute hollowness as prevails in Rome—nothing of such utterly irreligious religiousness. Neither have we anything so utterly untheological as is characteristic of Paris, and hence so absolutely illogical, and irreverent, and sensuous, and sensual, and material. Neither have we anything corresponding to the state of ecclesiastical society in Berlin, where the indifferentism of the masses of the people to the name of Christ and to the institutions of Christianity, is rooted in the exceedingly misleading but exceedingly subtle philosophies that have led captive the thinking few. But still we have among ourselves something from each of these centres; and whatsoever and whencesoever the influences may be that have had to do with moulding the present theological state of the public, there is certainly, all over British society, especially in cities and large towns, an immense and rapidly increasing amount of religious indifferentism, and a very large amount of doubt and infidelity. Modern facilities for travelling have brought large numbers of the influential classes of the land into contact with the libertinism and theological licence of the great centres of continental irreligion, and the result has been an extensive contagion of irreligiousness. And then the literature of Germany, and in part also of France, is filtering its way, at first or second hand, all over the population, infecting that vast class of minds that must be recipient of the thoughts of other men. In various departments of the continental theological literature, the thoughts are exceedingly subtle and novel and fresh, and it is not matter of astonishment that they should have charms for those who have long been consciously chafing under the heavy and galling fetters that have been so wantonly imposed on them by the self-assertions, and dogmatisms, and the everlasting platitudes, and the equally everlasting narrownesses, that are characteristic of too much of British theological thought.

Indeed, when we consider the real state of ecclesiastical society, there is little wonder that indifferentism, doubt, and infidelity, in reference to Christ and Christianity, should be widely spread and on the increase. It is, we fear, the churches of Christendom that are to blame, almost entirely, for it all. Consider for instance what must be the influence of Roman Catholicism upon the master minds in all the countries where it is dominant. Look to France, and you will see. Look to Spain and Portugal. Look to Italy. Look to Austria. Consider too that the highly cultivated men in these countries must have a mighty, though in many cases merely a circuitous, influence

upon the influential classes in British society, who travel much and contract friendships abroad.

Then take into account the obvious fact that even in Protestant countries, and in the midst of Protestant communities, there has been, and still is, an immense amount of practical popery. In Germany for instance. The Pope of Rome indeed was at the Reformation renounced, and thus the deadly autocratic tyranny of Roman Catholicism was broken. But a great deal of little, independent, popery was set up in its stead. Freedom of theological thought was for long as vigorously and ruthlessly repressed as under Rome itself. Ministers, students, and people were bound down, under pains and penalties, to think just exactly as Luther and Melancthon thought. Human confessions were put forth "with authority," and from these there was to be no appeal. Dissent was not allowed. The whole population, just as in Roman Catholic countries, was gathered in, as by the crack of whip ecclesiastic, within the fold or pen of the nominal church, and were obliged to make profession of faith and to receive in their own persons and in the persons of their children the rites and symbols of the Christian religion. Men were made Christians by baptism, and kept Christian by the mere outward observance of certain outward ordinances. It was a sadly hollow, unreal, insincere, and merely professional, and therefore hypocritical condition of things. What wonder that master minds saw through it? What wonder that they began to drop hints now and again in reference to what they saw? What wonder that philosophers began quietly to throw out insinuations in reference to the whole affair? What wonder that theological professors in the universities got perplexed, especially if they had been chosen to occupy their chairs, not because of any experimental acquaintance with Christ, or of any enthusiasm regarding Christianity, but because they were men of scholarship perhaps, or masters of literature, or proficient in philosophy, or mighty in oratory. What wonder, we ask, that such men got perplexed in reference to Christ and Christianity? We wonder not that infidelity should be rampant in Germany. Neither do we wonder that it has overflowed into Holland, that it has sprung up and is rapidly spreading in England, and that it has even invaded Scotland as an army with banners. In England, as all in Scotland will be ready to admit, there has been far too much of Protestant popery, from the time of the Reformation downward. How exceedingly slowly has the idea of liberty of conscience in things religious been developed. What contests have had to be entered into and sustained, what battles have had to be fought, what convulsions and revolutions have had to be endured, what persecutions have had to

be submitted to, how innumerable the sacrifices of wealth, health, comfort, and position, that have had to be made, ere the liberty of every immortal man to decline the dictation of his fellow-men in the things that concern his immortality was conceded! It is saddening to think that it has been only by foot after foot, by inch after inch, jot after jot, that the enjoyment of civil liberty in the exercise of religious liberty has been wrung out of the reluctant grasp of an institution, not only calling itself the Church of Christ, but claiming to be the monopolist of Christian prerogatives and privileges. What wonder that millions of millions of seeds of indifferentism, doubt, and infidelity should have sown deep in the heart of society, and that they are still springing up and bringing forth fruit, some thirty, some sixty, some an hundred, and some a thousand fold! And even yet corruption has not ceased, and Protestant popery has not been annihilated within the limits of the professedly Christian church. Think of the hollow ritualism that prevails in multitudes of influential quarters. Think of the avowed rationalism that is not only tolerated, but patted, encouraged, and flattered, even when with Esau's hands it claims and clutches the inheritance of pay that belongs exclusively to the principles which it has renounced. Think of the insincerity of that rationalism,—while it solemnly subscribes to the orthodoxy which it has renounced, and hypocritically administers the rites which it has emptied of all significance. Think again of the persistent adherence of the great body of the evangelical party to antiquated and obsolete human formulas and dogmatisms, and of their refusal to accept the findings of science, when these findings are at variance with the mere human theories, that have had a mere prescriptive authority, and that should never have had any authority at all. Is it a wonder that philosophers and men of science should be looking askance on the so-called church, and drifting entirely away, along with a constantly increasing proportion of litterateurs, and of the editors of quarterlies, and monthlies, and weeklies, and dailies, from the profession of respect for the ministers of Christianity? The great wonder is, not that Christianity is doubted, and so extensively disbelieved, and yet more extensively treated with indifferentism, but that there are still so many who sincerely respect it, and bow adoringly at the name of Him, in whose name such myriads of inconsistencies in theory and in practice have been perpetrated.

We do not think that indifferentism and doubt and infidelity have yet reached their climax. There are many signs of the times that all point in the direction of an increase. There will be undulations indeed in the current. Now it will rise; now it

will fall. There will be ebbings and flowings. But onward and still onward, we have no doubt, the great rude tide will advance. Indeed it is perhaps needful that it should advance. It has, we fear, a great work of criticism to achieve,—criticism directing its artillery against manifold inconsistencies in theological theories, and multitudes of inconsistencies in ecclesiastical practice. Much still needs, no doubt, to be destroyed. There has been a lamentable amount of wood, hay, stubble, mingled in the building of the temple of the Lord with the precious silver and gold, and the many beautifully chiselled lively stones. Sad it is to be obliged to admit it,—doubt and infidelity would still seem to have a work to achieve—a work of demolition.

And thus it is, apparently, that doubt and infidelity must go on, overturning, overturning, overturning, until all that is spurious, and false, and hollow, and mere hard incrustation, be overturned and swept away. What masses of prejudices have to be overturned! What masses of human dogmatisms have to be overturned! What revolutions are needed in human theologies! What bigotries must be swept out of society with the besom of destruction! What pettinesses and narrownesses are needing to be shivered into atoms and dissipated, like the chaff before the gale! What unkindnesses to the conscientious, what trucklings to the high in place and power however unholy, what scramblings for preferments, emoluments, and sordid advantages, must cease and determine, ere the ministers of the Gospel shall have a right to look for the respect of the noblest intellects and the leading spirits of the age!

We are in no concern about Christianity. It cannot suffer. We need not say that we are in no concern about Christ. He is far removed from all possibility of suffering. He is at the right hand of the Majesty on high. Men need him. He does not need men. When the nations tumultuate, and peoples imagine vain things; when kings of the earth set themselves, and other high ones take counsel together, and say,—“Let us break the bands of the Lord and his Anointed, and cast away from us the fettering cords of their authority,” he that sitteth in the Heaven, on the throne of the universe, and he who sitteth beside him at his right hand, shall laugh; the Lord shall have them in derision. Christ cannot be injured. He cannot be reached. He cannot be touched. Never. The Christian need have no anxiety about Him.

Neither can Christianity suffer. Never. Christianity will remain for ever intact, and all glorious and divine. From its centre to its circumference it is of Christ, it is of God. No man can subvert it. No man can mar or modify it. God is its

keeper. It will remain perfect, and perfectly pure for ever. It is like God's sunlight. No harm can be done to it, even though men should unanimously refuse to avail themselves of it, determining to keep their eyes closed for ever, that they might not see it, or see by it. No. Or, if men should unanimously combine to dispense with God's atmosphere which envelops our globe, and feeds within our lungs the flame of life, what then?—no harm would be done either to God or to it. Men only would suffer. They would die. So is it with Christianity. It does not need men. It is men who need it.

You will not be surprised, then, that we feel no concern at all in reference to Christianity. Our only concern is in reference to poor, impressible, fragile, sin-burdened, sorrow-burdened men. What is to become of them? What, if they be deprived of faith in Christ and Christianity?—deprived of the sunshine, and hopes, and consolation of Christianity?—deprived of the moral restraints and constraints of Christianity? What is to become of poor, over-driven, over-ridden, men and women, sent out into a boundless, bottomless, shoreless sea of doubt or infidelity, with no chart by which to steer, no compass, no rudder, no pilot, no captain, no heavenly haven and heavenly home? What is to become of poor men and women, when they drift away into moral despair? Say, bold critic, and unabashed sneerer, are there not already far too many that have gravitated, because let loose from moral restraint, into the criminal ranks? Are there not already far too many that are completely pauperised, although the earth itself is teeming with riches, and its resources for food and raiment and ornament too are literally illimitable? Is there not already a sufficient number of drunkards and sensualists? Is there not already enough of ribaldry and wild buffoonery, and of the moral crucifixion of all the finest and most tender feelings of the most sensitive and pure and noble of the race? Are there not feuds enough? Are there not wars enough? Is there not enough of gun-making, and sword-making, and of cannons and murderous mitrailleuses? Is there not enough of hard-hearted competitive selfishness? What will become of men if they go to a much greater extent in the direction of breaking the divine bands asunder, and casting from them the cords of Christ and Christianity, which somewhat restrain them? It is frightful to contemplate the consequences to multitudes and millions of individual men, and to society at large.

But a time of reaction will at length set in. Men will find that as they could not get on with the corruptions, they cannot get on without the realities, of Christianity. The cry will go up from all parts of society,—“None but Christ! None but

Christ!" There will be a reconstruction of society. There will be a reconstruction of the church. There will be a reconstruction of theology. Errors only will be exploded. Bigotry will be burnt out. Crotchets will flee away. And in God's light the nations will see light clearly. The clouds will disperse, and Christianity will burst forth into view fair as the moon, clear as the sun, and indomitable as a bannered army that has come out intact from every battle, and is so universally victorious that no enemy remains on the field. Christ will reign from pole to pole. Every knee will bow to him. When once the nations are wearied of vanities, and gather together to crown the Saviour Lord of all, the kingdom of peace and purity will have absorbed all the kingdoms of the world. The earth will be a new earth, wherein dwelleth righteousness. Men will go out with joy, and come in with peace. The mountains and the hills shall break forth before them into singing, and all the trees of the field shall clap their hands. All the lions shall be lambs. From every mountain, from every hill, from every turret, from every home, a banner will be fluttering in the breeze, and the motto, everywhere conspicuous, will be "Glory to God in the highest, peace on earth, good-will toward men." "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree, and it shall be to the Lord for a name, and for an everlasting sign that shall not be cut off." The very welkin will be ringing. The jubilee bells of the universe will toll out their joyful salutations. They will toll in the era of eras. Hark! We seem to hear the deep grand tones from afar—like the mingled voices of many waters and of mighty thunders, and these words are borne down upon the breeze from ages yet to come,—*"Halleluiah, for the Lord God omnipotent reigneth. Halleluiah to the Lord and to the Lamb. Halleluiah. Amen."*

J. M.—G.

DIVINE PROVIDENCE AND THE WAR.

It is no new thing in the history of the world to find men—God-fearing, believing men—in presence of successful triumphant wickedness, driven to question whether there is such a thing as right and righteous moral government in the world at all. The doubt and difficulty which reigning wrong occasions to the right and good might be greater and more deeply felt, in the days of the world's *minority*, not only when they only had the light of nature, but even when they enjoyed the additional light of

God's special written and prophetic revelation, than in these days of the world's *majority*. This greater pressure of doubt and difficulty, in the face of victorious wrong, in the distant past would be due, in considerable measure, to the dimness and darkness which hung around the question of a future and eternal state, when the wrong balances in life's account can be, and shall be, transferred to the right column, and the *per contra* of eternity will square and make up for the inequalities of time. How significant in this direction the statement of Abraham to remorseful Dives, pleading for mitigation of his treatment,—“Son, remember, thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things, but now he is comforted whilst thou art tormented.” In those distant days, when life and immortality had not been brought clearly to light, and the dead level of a common grave seemed to bound the utmost horizon, triumphant wrong, in presence of the demands of conscience and moral requirements, would seem as if it argued the absence of righteous moral administration, or of any administration at all, save that of the strong hand and the cunning head. The pressure of this difficulty as a temptation to abandon the right,—so often suffering,—and to join the wicked in their wickedness,—so often triumphing,—must have been very great. All honour to the men who, in spite of the pressure, stood upright in their integrity. And glory be to God for grace so mighty as could enable men, in circumstances so unfavourable, to stand erect, with unbent knee, in presence of the bloated, brazen Baal of every age, the great idol-god—Success.

While it is the case that the *cross* and empty grave of Christ,—that Christianity, by the light it has shed on the question of man's eternal future, has mightily lessened the pressure of the old doubt and difficulty, yet those who wish to live, and strive to live godly in this world at times feel their presence, if not shaking their confidence, yet marring their comfort, and throwing dark shadows on their way and on their heart. Still, now as then, and now as much as then, we find, ever and again, events occurring in the world's history, in the history of its wrong and wrong-doers, which relieve the darkness by demonstrating that “there is a God who judgeth in the earth.”

The suspicion which the success of wickedness raises respecting the reality of a righteous administration of the world's affairs, and the profitableness of righteousness, has its basis in the moral nature of man. There is a moral instinct in man ever whispering to him that righteousness deserves to succeed, to be protected and delivered from rude assault, and suffering, and wrong; while wickedness, wrong, vice, deserve defeat, disaster, and destruction. Go where you may, even among the

lowest, you will find this moral judgement distinctly recorded in the court of conscience, that right only deserves success,—wrong, vice, deserve defeat and ruin. We are of Bishop Butler's opinion, that you will not find anywhere a rational human being who thinks that vice, *as vice*, deserves to succeed. Men really vicious may expect to succeed. They may even think that they deserve success; but in such cases they do not regard their plans as vicious and wrong. Set vice, as vice, before them, and their moral judgement will be that it deserves defeat. Or if in any case vice, as vice, were regarded as properly rewardable, it is, as Butler says, "evidently monstrous;" it is simply a case of moral perversion and degradation; as really and clearly such, as if the natural tastes were so perverted and depraved that a man should eat with relish and enjoyment the most disgusting and loathsome of things or creatures.

Present, then, to men, having this moral judgement and its basis, as is often done in the history of the world, triumphant and reigning wrong, and how easily and speedily and naturally the questions rise,—Is there any fruit to the righteous? Can there be a just God ruling over all? Can he see and know this, and yet allow it to go on? Here is Asaph's description of the prosperity of the wicked:—"They have no bands in their death. They are not in trouble or plagued like other men. They have more than heart could wish. They speak loftily. They set their mouth against the heavens. They prosper in the world; they increase in riches." In view of all this, what was Asaph's experience? He says—"I was envious at the foolish, when I saw the prosperity of the wicked." He almost concluded—"Verily I have cleansed my heart in vain, and washed my hands in innocence. For all the day long have I been plagued, and chastened every morning," (see Ps. lxxiii). It is the same still. Here is an upright, honest, Christian man in some way of business. With all his slaving, and toiling, and moiling, he can hardly get ends to meet; while in the same street, at least in the same town, there are one or more, it may be, in the same line of business, who are regular sharpers, who stick at no tricks of trade, though manifestly dishonest and dishonourable; who will go to the utmost verge that the barest letter of the law will allow them, though every conscience cries out; who even cross the lines of law when they think they can do it safely; and while taking it comparatively easy, seem to thrive, to get rich, build houses and inhabit them, or let them out to others; and the upright toiling honest man is tempted to ask—What's the use of being honest? Can there be a righteous God and he tolerate this? Or, you see innocence and purity betrayed, decoyed, and robbed, and the designing,

skulking villany that does it walking unpunished with uplifted head; and you say—Can there be a God, and such things transpire? Perhaps you may be tempted to say—Oh for the rod of justice, and one hour of Almighty power to wield it! The feeling which prompts the expression and the wish is the result of a partial and hasty glance at all the bearings of such cases. Our very limitations as creatures may partly account for it and excuse it. Because of our littleness, we are apt to be impatient. But God can afford to wait, not to be in a hurry. There are purposes to be served by his forbearance, which human impatience and precipitancy would mar or hinder. Moreover, he has all eternity in which to adjust the affairs of his moral administration, and the temporarily successful villain and wrong-doer cannot escape him then. And if God can wait, proceeding in his movements with majestic leisure, surely we can afford to trust him, and to wait his time to vindicate both himself and the right. Let us learn this lesson, lest (like Asaph) we have to accuse ourselves of brute-like ignorance in the case (Ps. lxxiii, 22)—

“ The mills of God grind slowly,
But they grind exceeding small;
And though he wait with patience,
With exactness grinds he all.”

The advice of David to the men of his day, in perfect keeping with the conclusion just expressed, has a voice to the men of our day, whether they be righteous or wicked, the doers of wrong or of right. We commend it to the attention of all. “Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity: for they shall soon be cut down like the grass, and wither as the green herb.” “Fret not thyself because of him that prospereth in his way, because of the man that bringeth wicked devices to pass. For yet a little while and the wicked shall not be; yea thou shalt diligently consider his place, and it shall not be. The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him; for he seeth that his day is coming. The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation. Their sword shall enter into their own heart, and their bows shall be broken. The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke they shall consume away. I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and lo, he was not: yea, I sought him, but he could not be found.” (Ps. xxxvii.)

While not forgetting the adjustment in the world to come of

what here seems out of joint, let us also note, that events are ever occurring in God's providential rule which indicate the governing power and principle really at work, and which demonstrate, that "verily there is a reward to the righteous: verily there is a God that judgeth in the earth." From the beginning it has been so. Just outside the confines of Eden, see Cain, his quarrel with Abel settled, his hand red with fratricidal blood, shed in vindication of his supremacy and superiority! He seems the embodiment of triumphant violence and wrong. But how short-lived that triumph. Behold the scared and cowering and brow-marked fugitive, crying, as he is driven out from the face of man, "my punishment is greater than I can bear. From thy face shall I be hid," and read the lesson, "verily there is a God that judgeth in the earth." (Gen. iv.) Sacred history is full of such events with this solemn lesson. Triumphant violence stalked the earth in the days of Noah, but the surging waters of the deluge proclaimed that "there is a God that judgeth in the earth." Go down into Egypt, and the haughty Pharaoh, and his cruel and obsequious tools, seem as if they would grind Israel into the earth, and the covenanted God of this oppressed people appears either not to see, or not to care, or not to be able to grant any deliverance. And the king in his pride, speaking loftily, said—"Who is the Lord that I should obey him. I know not the Lord, neither will I obey his voice." The ten fearful plagues, and the Red Sea catastrophe, vindicate the truth that "there is a God that judgeth in the earth." Naboth is dead, and the she-wolf, Jezebel, has sent to Ahab telling him to go down and take possession of the vineyard he desired. See Ahab walk as lord in Naboth's vineyard. How successful his own covetousness! How triumphant the plan of Jezebel! But who is this that comes to meet him in Naboth's vineyard? No welcome visitor. It is the stern prophet of Gilead—Elijah the Tishbite. And Ahab said, "Hast thou found me, O mine enemy?" And Elijah answered, "I have found thee. Thus saith the Lord, in the place where the dogs licked the blood of Naboth, shall the dogs lick thy blood, even thine." "And of Jezebel also spoke the Lord, saying, The dogs shall eat Jezebel by the well of Jezreel." (1 Kings xxi, 1-24.) A little after, see Ahab, wounded in the battle with the Syrians. His blood runs into the chariot. And he died and was brought to Samaria. And one washed his chariot in the pool of Samaria; and the dogs licked up his blood. (1 Kings xxii, 38.) As for Jezebel, she was thrown, at command of Jehu, out of the window of her palace, and trampled under foot in the portion of Jezreel; and the dogs ate her there. Another of the many instances which prove that "there is a God

which judgeth in the earth." Time would fail to tell of Nebuchadnezzar driven to feed with the beasts of the field; of the handwriting on the wall of the palace to Belshazzar—*Mene, Mene, Tekel, Upharsin*; of the fate of those who plotted against Daniel, themselves being cast into the den of lions and devoured while Daniel was delivered. In ancient sacred history there is scarcely a clearer instance of the same truth and principle than in the case of David and Saul. Poor David, innocent of all intention against Saul, his life, or kingdom, is hunted like a partridge, hiding in caves and forests, driven to seek safety among the boldest and bitterest of Israel's foes. Twice over the fugitive might have revenged his wrongs with his own hand, but, as he said to Saul, "The Lord therefore be judge, and judge between me and thee, and see and plead my cause, and deliver me out of thine hand"—"The Lord render to every man his righteousness and his faithfulness: for the Lord delivered thee into my hand to-day, but I would not stretch forth my hand against the Lord's anointed. And behold as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the Lord, and let him deliver me out of all tribulation." Still the wrong reigns, and the right suffers. But see, ere long, Gilboa's bloody battle-field, and Saul weltering in his gore, shed by his own hand, while David sits as Israel's crowned and anointed king, again demonstrate that "verily there is a God that judgeth in the earth." (1 Sam. xxiv, 15; xxvi, 23, 24.) In modern history instances illustrative of the same lesson are as thickly strewn as in ancient history. The faithful ministers of covenanting times driven from kirk and manse, the thumb-screw, the boot, and the stake in active operation, with the heather—the purple heather—deeper in its dye with the blood of heroic martyrs—all tell of triumphant and tyrannical oppression; but the headless trunk of Charles I on the scaffold at Whitehall, and James II, a broken down fugitive in France and Italy, proclaim that "verily there is God that judgeth in the earth." Napoleon the First, with his heel on the neck of Europe, Europe's plains ensanguined, its cities spoiled, its peoples butchered, that the insensate and insatiable ambition of this one man may sit on a throne higher than any of the sons of men, looks, if ever case looked, as if really French atheism had abolished God; and doubtless many, groaning in spirit, wondered why God permitted such a monster to live. But St. Helena's lone and distant isle, with its chafing, disappointed, broken-down, dying, and dead captive, reads the world the grand old lesson it is so slow to learn—"Verily there is a God that judgeth in the earth."

And what is the voice which rings over Europe, over the

world, almost as if proclaimed by a blast of the archangel's trumpet, from the battle-fields of the present Franco-Prussian war, and the humiliating surrender of Napoleon the Third, a man almost as ambitious and unprincipled as the first of that name? Most unhesitatingly we affirm, that the voice is the voice of God Almighty's Providence; and the great principle and lesson it proclaims to all kings and peoples, is the one which kings and peoples are so unwilling to regard as true, or as having any reference to them—"There is a God who judgeth in the earth." If ever there was a villanous, disgraceful war, on the part of those who began it, it is the present one. That its commencement was due to France is beyond doubt, and as the disgrace of beginning it was with her, so to her hitherto has been the disgrace, and humiliation, and misery of disaster and defeat. And so we sincerely hope it will be to the end, for in our judgement, what David calls the "breaking of the teeth" of her power, will be in a large measure the peace of Europe. Whether Napoleon led the people, or the people drove Napoleon, into this war, is a matter we need not attempt to settle. They were both, heart and soul, involved in it from the beginning, and together they have had to bear the stroke of retribution. On the 2nd December, 1852, Napoleon waded through the blood of the Parisians to the throne of Empire. By the strong hand of military power he kept his seat, the mightiest monarch of the old world, whose slightest word made Governments anxious, many tremble, and sent the securities of Europe up or down. Behold him seated in his palace of the Tuilleries, like Jupiter on Olympus, on a new year's day, attendant Europa in its representatives waiting his nod, as if he were a god, to know whether there was to be peace or war. See him a few weeks ago, amid the acclaim of Paris and of France issue his declaration of war against Germany, because, without consulting him and getting his permission, she was becoming united and strong. From one end of France to another there is one cry of, "To the Rhine—To Berlin!" From the Emperor down, because of French dash, French valour, and French chassepots, they are confident of dictating their own terms to the conquered Germans, and of parcelling their country according to French pleasure. The first shot is fired, and the first blood is drawn, at Saarbruck, and while the Emperor and father writes the miserable and godless bombast about his boy's first baptism of fire, Paris shouts and dances as if already Berlin were in her grasp. But, ah! how soon all changes. Blow follows blow at Forbach, and Woerth, and Wissembourg, and Metz, and Sedan, till the grand army of France, which was to bring such glory is almost, to a man, dead, wounded, captive, or besieged, without hope of

release, while the mighty Emperor, who regarded himself as a Cæsar, is confined as a prisoner, with scarcely any one in France so poor as do him reverence, and the victorious Germans under the very walls of Paris! Who that is not an atheist can help exclaiming, "Verily there is a God that judgeth in the earth!"

"It rose in blood, in blood it sets;
 God did not sleep; he did but wait
 His own good time. He nought forgets;
 His justice smiteth soon or late.
 Empire, throned on crushed freedom, thou
 With murderous volleys smot'st her dead.
 From that foul hour even until now
 The sword hath quivered o'er thy head.

Emperor, thou, of despot brood,
 Scourges that make mad France atone
 Her thirst for other nations' blood
 By flooding war-fields with her own.
 To Berlin! was not that her cry?
 To Berlin, lo, her thousands go!
 Swordless, the boasts of victory,
 The spoils and trophies of her foe.

Seizer of Freedom in the night;
 Stabber of France to steal her crown;
 God let thee climb to such a height
 The deeper now to hurl thee down.
 'There is a God!' was shrieked on high,
 As Robespierre to death rolled past;
 'The heavens are just!' who will not cry,
 Beholding thee, man's scorn, at last!"

Many, we dare say, may look on without seeing aught of God and his rule in the matter. They may tell us that "Providence is always on the side of big battalions;" but they misunderstand the present, and misread the past. God has more to do with the affairs of men than many are disposed to allow. Shut him out, and human history becomes unintelligible. Let the nations recognize his hand and judgement, and they learn wisdom which, followed, would preserve them from the calamities of the past.

Let no one imagine that we think the victories of Prussia demonstrate that God approves of everything in and about her. We cannot doubt that she is in the right in this war, not only in defending herself, but also in seeking to secure that she shall not have to do the like on the same side again. But we believe that politically, socially, morally, and religiously, there is very much about Germany that God condemns, and on account of which he has a controversy with the Germans. And while it is true that hitherto God has crowned the German arms with the honour of victory, yet what a price she pays! Is she escaping suffering? Ah! let bloody battle-fields, the mangled victims, the crowded hospitals, the millions of weeping sad-robed friends, disorganized trade, ruined commerce, and countless ills

which long years will not undo, bear witness to the fact, that German sins bring German suffering, even in the hour of German triumph, all proclaiming that "Verily there is a God that judgeth in the earth."

Nor let us fancy that the operation of this great fact and solemn principle is confined to France and Germany, and that Britain is such a favourite of heaven that she will escape. Meanwhile we are spared the direct consequences of horrid war. But God has other shafts in his quiver. That we deserve smiting at his hand is most certain. That we shall be smitten by him, unless we repent and bring forth fruits meet for repentance, is as certain as that we deserve it. There is an amount of rottenness in the commercial morality of the country; an amount of frivolousness, and selfishness, and corruption in its social life; an amount of coldness, and formality, and routine in its religious life, that might well provoke a stroke like Sodom's. Why, the drink curse alone, with its resulting ignorance, brutality, immorality, misery, and eternal ruin—a curse supported on the one side by the state, and on the other side by the church,—is itself enough to sink us, aye, and is sinking us, to the bottom of the worst of Dead Seas. Such calamities have befallen us as a people in the past, and unless we repent of our wickedness, such calamities will overtake us in the future, as will most signally proclaim, that "there is a God that judgeth in the earth." Happy is that man who in his conscience knows that he has not contributed to those national sins which, towering like the Alps to heaven, bring down on the nation the just thunder storm of Divine judgement.

Ere we close, let this too be marked, that the indications we have in time, that "Verily there is a God who judgeth in the earth," are but the forecast, the premonition of the operation of the same principle, under the same righteous administration in the eternal world. Here, in the meantime, we are on probation. Because of this the principle of divine administration which sets its approval on what is right, and its brand on what is wrong, has, and can only have, partial and imperfect application. But when probation has been closed, when the full results for which it was granted have been ascertained, and the right and the wrong stand separated at the bar of Almighty God, then shall the universe behold such displays of divine judgement as will never after leave any room to doubt the spotless holiness and unimpeachable justice of the Judge, and the fact that there is right fruit to the righteous—that "godliness is profitable for all things, having the promise of the life that now is, and also of that which is to come."

A. D.—G.

B O O K S.

Christus Consolator: The Pulpit in relation to Social Life. By ALEXANDER MACLEOD, D.D., Author of "Our own lives the Books of Judgement," &c. Pp. 304. London: Hodder & Stoughton, 27 Paternoster Row, 1870.

DR. MACLEOD was well-known in Glasgow as an able preacher, a man of cultured taste, and an ardent friend of the chief philanthropic movements of the day. We are glad to see from the handsome volume before us that he has lost none of his pulpit powers in Birkenhead, nor his literary aspiration, and that he worthily wears the Doctor's degree which our University conferred upon him.

Neither has he lost any of his warm sympathy with the crushed and the fallen; for this new volume has been published for the express purpose of showing that the Gospel is the true panacea for our principal social wrongs.

The Essays are not in the form of sermons; but it strikes us as probable that they were delivered in that shape to the author's congregation. And in truth the congregation must have been a privileged one that listened to such discourses, as he must confess that he has enjoyed a treat, who will peruse the volume for himself. The basis of the book is Christ's great text at Nazareth—"The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor," &c. In successive chapters the author shows that the preacher of the Gospel is, as Christ's ambassador, an elevator of the poor, a restorer of the lapsed and fallen, a reconciler of the alienated—(masters and workmen for example), an educator of the ignorant, an abolisher of war, of drunkenness, and other clamant social wrongs. These perplexing problems only Christianity has faced with any hope of success. The appliances which Professor Huxley and the unbelieving men of science would bring to bear upon them are miserably inadequate, chiefly because their systems have no place for the doctrines of Forgiving Mercy, and the Immortality of the Soul. And although the Gospel of Christ has not yet succeeded in overcoming these evils, our author holds that it alone contains the healing balm which eventually shall heal and *console* poor afflicted humanity.

As an illustration of the Doctor's power of graphic portraiture, we give the following from the chapter on Poverty and the Poor:—

"I do not speak from hearsay, or ride on the crest of a theory. In common with every minister who has ever laboured long in one district, I have witnessed effects of the Gospel on the poor,—effects on character, on personal influence, on soul and body, and life and home. I have seen the poor rich in faith, and have myself received, from their lives, of the gold which is tried in the fire. As I write these words, my memory carries me back to times when I lived and laboured among many who were poor; and forms of the sainted dead rise up before me, who on earth were very poor. Come round about me once more, ye blessed spirits, and refresh my heart with your blessedness! I see, first of all, a dear old friend with iron-gray hair and unbeautiful face. I see her again, as she sat day by day in her humble cottage, in an unlovely lane, winding yarn

for the brave old weaver who was her husband. Out of the deep hollows of those eyes the old lights gleam once more. What charm was in those gleaming eyes, that the waifs and outcasts of the entire street gathered about her fire? What well of love was in that woman's heart, that those fallen creatures made it their confessional? By what secret did she win back those erring ones, and restore them so often to their homes they had left? And why was she never wearied with well-doing of this kind? O saint in the depths of poverty! O true sister of mercy! Thou hast lived thy quiet and Christ-like life, and vindicated for all who knew thee the power of the Gospel to elevate the poor! I recall next, the form of one whom I shall speak of by his Christian name alone, whom I used to see for years, Sabbath after Sabbath, seated in his pew, poorly clad, but praising God with the fervour of an angel. Just before settling in the district, I had been to see a painting by Noel Paton, of Christ on the Cross; and the face of the Christ took hold of me in the way great faces in pictures do. One of the first things which arrested me in my congregation, when I looked at them from the pulpit, was a living embodiment of that face. The grave, solemn features, the golden-red hair, the large spiritual eyes,—they were all before me again in flesh and blood. It was the face of Archibald. I came to be well acquainted with the man, and soon discovered that not his face only, but his heart, was a copy from Christ's. The lines had fallen to him in stony places. There was some squalor and some misery in his lot, and days and weeks of want; but in the midst of it all he was as one seated at the gates of heaven, listening to the unspeakable sounds. There was a suggestion in all his words of the melodies which the redeemed are singing. The rudest of his neighbours blessed him; and the part of the street where his dwelling was came under a real influence from his holy life. Thou pure light shining in a dark place! Thou beam from the very brightness of God! The greatest saint who ever abased himself in cell or desert did not surpass thee in power of prayer and contemplation of God. A throng of other forms come back upon my memory—forms of poor people, whose lives were glorified by the Gospel. I have known poor men and women, who consecrated their sons to God, and toiled, and pinched, and prayed for them, until they saw them going forth to the waste places of the world to offer the truth of Christ to the perishing there. I have known poor warehouse girls, who were angels of mercy in visiting the sick and watching over the spiritual life of their Sabbath class. I have met with zeal which burned like Paul's, and generosity as noble as that of Barnabas, under fustian jackets. And the most liberal givers I have ever known for missions and home charities, belonged to the working classes."

It is plain also that Dr. MacLeod has not forgotten Glasgow and its drunkenness, nor the Temperance cause in which he wrought nobly here.

"I shall give one little glimpse of the kind of world into which drunkenness sends human beings to live. The Bridgegate of Glasgow in former days was the fashionable part of the city. The Guildry Hall was there. The houses of the principal citizens, with gardens sweeping down to the Clyde, were also there. In one of these old houses, up whose ample stairs floated in old times the ladies of the drawing-room, lived some twenty years ago, from twelve to fifteen families of the poorest people in the city. In one little room there is a mother who has given birth to her fifth child. There is not a bed in the room, nor a blanket, nor a table, nor a chair, nor a loaf, nor a fire, nor a father, nor a friend. There are only the four starved and hungry children and their sick mother and the new-born infant. Look at that scene; I have not coloured it in the least. In a few days the poor mother would be out, and her very first errand would be to the dram-shop. And her drunken husband would come and go; and her children would see nothing but sin. If they went into the lobby of the old mansion, every room might exhibit a similar scene. From attic to cellar it was one festering sore of social wretchedness. The language of the men was blasphemy, of the women impurity. The industry of the two-thirds of them was thieving, of the other third what I will not put a name upon here.

"It is into a world like that, down amid shadows like these, that God's great gift of childhood is, in consequence of drunkenness received."

Dr. MacLeod has just returned from a visit to the United States, and, as might be expected, all his references to our transatlantic brethren, are fresh and racy. Take, for example, a powerful paragraph in which he shows that it was the Gospel of Christ which, through Abraham Lincoln's pen, proclaimed "liberty to the captives."

"Nothing could seem more hopeless than the undertaking to which the first advocates of abolition pledged themselves. They were mobbed, imprisoned, shot at, shot. A hurricane of execration and abuse broke forth against them. They were "disturbers of the peace," "pestilent fellows," "fiends in human shape." But all the while those apostles of liberty were steadily, irresistibly, advancing towards victory. The convictions of their souls spread. Other consciences were arrested by the new doctrine. Other hearts opened their door for it. It began to leaven the public thought, began to write confusion on the counsels of the upholders of the institution. Their ranks wavered, broke up. A party was gradually formed around the Christian doctrine. Light arose, for those who believed it, in the darkness. It drew genius, poetry, eloquence, into its service. It caused its voice to be heard in public meetings of the citizens, at the elections, and in the House of Representatives. It took possession of the sympathies and aspirations of thousands and tens of thousands. It flooded the floor of politics with appeals, with offers of compromise, with threats. And only then, when every peaceful method had been tried in vain, —only when, in the madness of the opposing party, the appeal to battle was made,—did it organize its armies and call forth its heroes, and make its voice audible by the throats of war. But it was the word of Christ which was the real victor in the war which followed. Not Grant, not Sherman, not the North; but Christ in His word, preaching deliverance to the captives; Christ by His truth reigning in the hearts of His people; Christ by His Spirit filling the hearts of the brave Northerners with the light of that great word: "God hath made of one blood all nations of men for to dwell on all the face of the earth."

We liked much the way in which our author meets the infidel objection that man is merely "the creature of circumstances." Quoting with approbation a fine passage from Erskine of Linlathen, he admits, with an obvious qualification, the enemy's position—he confesses that man is mightily influenced by the circumstances amid which he is placed; but triumphantly asserts that the grandest and most potent *circumstance* that meets him on the earth is the magic and marvellous cross of the Lord Jesus Christ!

We perhaps do Dr. MacLeod injustice; but we were tempted to suspect that in his chapter entitled "Secrets of Failure," he was hitting at the denomination in whose interests this magazine is published. He first disposes of those whom he, in his own quaint way designates "Old Lights," and then deals out as abundant chastisement to the "New Lights"—that is, as he describes them, those who select one doctrine out of the system of truth and magnify it unduly, boasting of the freedom and comfort which their enlarged belief has brought. Now, for ourselves, we must say that our theological position has not been reached by the undue magnification of one doctrine at the expense of others, but by a desire to find a complete and harmonious system of scriptural belief. It was because we desired to

go to *every* bruised soul, to *every* poor operative, to *every* drunkard and *every* slave with the glorious Gospel, God loves *you*, Jesus died for *you*, and the Spirit strives with *you*, (truths which we had come to see in the word of God) that we broke off from the *Old Light* of the limitarian Confession. If we have mistaken the Doctor's meaning, we trust he will forgive us. We notice also that he twice quotes 1 Cor. iii, 6, incorrectly. The verse does not read "Paul may plant, Apollos may water; but God alone can give the increase." It simply states the historical fact that God gave the blessing. And we believe that wherever the Gospel is earnestly and clearly preached the divine blessing goes along with it. Dr. MacLeod again and again lauds Wesley and the Wesleyans. Well, Wesley rejoiced in the "New Light" on Election and Grace in which we rejoice too.

We warmly commend, however, Dr. MacLeod's instructive volume to the notice of our friends. His reader cannot but feel that he is in contact with a man who firmly believes in Christ as the great Regenerator of humanity, and one, moreover, whose heart beats with true and warm sympathy for humanity, and especially suffering humanity. Our author introduces every now and then felicitous anecdotes and apt quotations from the writings of Froude, Burton, Carlyle, Ruskin, and Lecky, with which he seems to be conversantly familiar.

Poems, Essays, and Sketches. By JANET HAMILTON. Glasgow: James Maclehose, 61 St. Vincent Street. Pp. 400.

THE venerable authoress of this handsome volume informs us that it consists, besides some new poems never before published, of a selection from two volumes in prose and verse, which were given to the public several years ago, and which many readers of her last work were anxious to see in an abridged form. For the sake of our readers who live at a distance, we may remark that Mrs. Hamilton is a very remarkable woman, and has now become one of our local celebrities. She lives at the town of Coatbridge, about seven miles from Glasgow, and is beginning to be recognized as one of Scotland's classic bards. She is entirely self-taught,—so much so that even the style of handwriting which she has used in the composition of her poems is self-invented. We could not say "which she uses;" because she is now quite blind and, Milton-like, dictates her mental creations to her friends when she happens to be moved by the bardic inspiration. Let our readers picture to themselves a blind octogenarian, living in a humble "but and ben," approached by an outside stair, transporting herself in imagination to old familiar scenes, and pouring forth the following strains, entitled "Summer Voices :"—

"Beneath the shining trembling leaves that drape the bowers of June,
I sit and list with raptured ear the sweetly-varied tune
Of Nature's thousand melodies—above, below—
Sweet sights, sweet scents, but sweeter far the mingling charms of sound.
The silvery lapse of tinkling streams; the river's rushing voice;
The lucent waves that lap the shore in murmuring tones rejoice;
The fitful cadence of the breeze that skims with silken wings
O'er bending waves of odorous hay, and through the woodland sings."

Hear also the following, on the "Sutherland Evictions," on the very next page :—

- " Grouse and heath-fowl o'er thy moors
See by thousands winging ;
Thousand sportsmen trace their flight—
Thousand shots are ringing.
But the hunted Celt hath fled
Heath and burning hovel,
For lands where man meets equal man,
Not as serf to grovel.
- " High Dunrobin's stately dame,
While thy train was sweeping
Through Victoria's royal halls,
Heard'st thou not the weeping
Of thy vassals in the wild—
The young, the old, the hoary,
The babe, the mother, stalwart forms
In manhood's pride and glory ?
- " Famine and the ruthless arm
Of legal power, impelling,
Drove them forth, while o'er their homes
Red waves of flame were swelling ;
And mournful from the parting shore
A voice comes sounding ever,
We leave thee to return no more !
Ah ! never—never—never."

Dr. Guthrie, of Edinburgh, has not hesitated to declare that Janet Hamilton possesses the poetic afflatus as really as Robert Burns did. In one respect, indeed, she excels Burns—namely, in her high moral tone and her hearty denunciation of strong drink. She feels the drink-curse to be her country's bane, and she has consecrated her able pen to the unstinted advocacy of the temperance cause. Let the following suffice as a specimen both of her powerful Doric and her powerful denunciation of drunkenness. It occurs in a father's lamentation over an intemperate son :—

- " To see him reel oot o' some publican's den
Wi' a face like the lum, an' his hair a' on en',
Gaun stoitin' an' sweerin' the hie road along,
Hoo burnin' the shame, an' hoo bitter the pang.
- " But that's no the warst o't, he ance had a min'
That was mensefu' an' truthfu', an' honest, an' kin' ;
But it's drink, O its drink, a' gudeness is gane,
An' his hert is as caul' an' as hard as a stane.
- " My malison on them, baith heavy an' deep,
Wha laid the first bow o' gude barley asteep,
An' wrocht it an' brocht it thro' worm an' thro' stell,
Till oot cam' a diel that the warl' canna quell.
- " Noo come ye wi' me an' leuk in at thae doors
Whaur barrels an' bottles are bing't up by scores,
It's there whaur the deil o' the stell ever lies,
An' we'll ne'er pit him oot till we stop the supplies."

Her compositions in prose are no less wonderful than those in verse. We wish that we had space for quotations in proof of this assertion. There are compositions in the volume before us, the correctness,

fluency, and eloquence of which some of our pretentious *litterateurs* might well envy. We congratulate the aged authoress on the fact that, long after she has ceased to live, her name will be treasured in the hearts of her fellow-countrymen, as that of one whose memory they shall not willingly let die.

"Saving Faith;" or the Faith by which the Sinner is consciously united to the Saviour practically considered. By JAMES MORISON, D.D. 9th Thousand. Rewritten. London: Hamilton, Adams, & Co.; Glasgow: Thomas D. Morison, 1870. Pp. 154.

DR. MORISON'S numerous friends throughout the country will hail with delight the re-appearance, in a new form, of one of those Kilmarnock pamphlets which did such admirable service a quarter of a century ago, both in the way of the exposition of divine truth, and in bringing about the salvation, under God, of precious souls. Next to an explanation of the nature of the atonement itself, a tractate on faith must ever rank highest in importance, since faith is the hand—the empty but hearty hand—by which the blessing of reconciliation is grasped. Our readers are aware that the subject of faith has been overspread by systematic theologians with clouds of difficulty and obscurity; and that man must needs perform a service of incalculable value to his day and generation who succeeds in sweeping these clouds away. That service, we hesitate not to say, Dr. Morison has rendered in this publication. There is in it the same union of learning, philosophical power, and evangelical simplicity which are to be found, in the Kilmarnock treatise which we have already epitomized in this Journal. We will have occasion, in an early article on the History of the Evangelical Union, to summarise this publication also, so that we need not do so in this notice. Suffice it to say that, as the learned author truly remarks in his preface, the changes made by him in this new edition are those of growth rather than of correction or creation. The neat and beautiful manual is admirably adapted for a gift to a friend or for general distribution. We may add that next to Dr. Morison's pamphlet on the "Nature of the Atonement," "Saving Faith" sold better and told better than any other of the Kilmarnock series; and we have no doubt that in its new dress the publication will keep up its good character.

We append one quotation which illustrates our author's originality and style:—

"Whatever we under-stand that we stand-under. We not only look at its surface, and on this side of it, and that; we go down to its foundation. We search into its basis. We go under-neath it, as it were, and stand under-neath. Then we under-stand it. Do we under-stand an argument, for instance, on any disputed point? If we do, then we have not only examined its surface, or superficies, and gone over in detail the points that strike everybody's view; we go farther in our investigation. We go to the bottom of the subject. We go farther still. We wish to see what it is on which it rests, what it is that is underneath it altogether. We must judge whether or not that which is under-neath it is sufficient to support it. Hence we need, in our search, to go down and stand underneath the whole intellectual erection. When we go down in this manner, we under-stand it. Now faith is a kind of under-standing. All faith is a kind of under-standing; and Christian faith is a kind of under-stand-

ing of the heavenly things hoped for. It is, for instance, understanding that they really are. It is understanding that they are the gifts of a Father's love. It is understanding that they are given through the glorious propitiation accomplished by the Son's death upon the cross. It is understanding that they are free to all and reserved in heaven for all them who joyfully anticipate them, and who walk, and run, and live, on earth by faith that terminates on them. This is Christian faith in relation to heavenly things. It is at once an understanding and a standing-under. *He who has the faith stands under the things hoped for, as things hoped for.* Heaven is above his soul,—heaven as his hoped-for home. He looks up, as he stands under, and he understands. He sees not merely the stars that stud the sky,—he sees beyond the sky, into the interior of the temple not made with hands, and he beholds at the right hand of the Majesty, Jesus his Saviour and his Advocate. *The things hoped for—as hoped for—dip down into, and inhere in his faith.* His faith is, as it were, their *subjective substrate, or ground.*"

Hence it is that the word which is translated *substance* in the text, and very literally and correctly so translated, is rendered *ground* in the margin. It is the rendering of Lefèvre and Calvin.

The Lost Found, and The Wanderer Welcomed.—By REV. W. M. TAYLOR, M.A., United Presbyterian Church, Derby Road, Liverpool; author of "The Miracles, Helps to Faith, not Hindrances." Edinburgh: William Oliphant & Co., 1870. Pp. 164.

It is often said that Scotch talent finds its way wonderfully to England; and the remark is generally accompanied with an insinuation that the "canny Scot" knows where he is likely to be best off, and has an almost intuitive faculty of finding out the most comfortable quarters. But if the adventurous Northman be thus successful in the South, our Southern neighbours are no less gainers than he. Here are two ministers from Scotland—the one whose book we have just noticed, preaching and publishing on the southern shore of the Mersey, and the other, whose book we now approach, doing the same on the northern shore of the Mersey. Both are men of mark, and men whose names, if they are spared, will be yet more influential in the world, ere their career is done.

Mr. Taylor's book consists of six discourses on that rich and remarkable tri-unity of parables, to be found in the fifteenth chapter of Luke's Gospel. They are all worthy of their author,—being characterised by a fine union of earnestness, evangelical clearness, scholarliness, and power. We had the privilege of hearing Mr. Taylor plead the claims of the Temperance cause in our own city a year ago; and, judging from the appearance he made on that occasion, we can easily conceive with what effect these impassioned utterances must have fallen upon his Liverpool audiences. And now, in their printed form, the sermons are eminently calculated to do good. Indeed we cannot conceive of any one reading the book without being benefited.

Here and there gems of felicitous illustration occur throughout the book. Take, for example, the following, at page 51:—

"Were some fashionable lady to drop her diamond ring into the gutter, she would not scruple to thrust her ungloved hand into the filthy sewage, if thereby she might recover her precious ornament; and shall not we expose ourselves, if

* "Faith gives, thus, things hoped for, and as they are hoped for, a real subsistence in the minds and souls of them that do believe."—OWEN, Exposition of Hebrews, in loc.

need be, to contact with moral and spiritual impurity, if only we may be instrumental in recovering the immortal jewel of a human soul, and restoring it to its Creator's hand?"

Our author gives also some startling facts from his own observation, which show that Liverpool, no less than Glasgow, needs the Temperance Reformation.

At page 163 Mr Taylor thus writes:—

"I answer, therefore, all difficulties which the enquirer may feel about such topics as election, and the special agency of the Spirit, and the sovereignty of God, and the like, by bidding him go and read these parables. They show that God is in earnest in seeking to save lost souls. They prove, therefore, that everything about him, and done by him, is in the interest of the sinner's return. His electing love, the enlightening agency of His spirit, His sovereignty, are all to be interpreted in the light of this chapter, and are to be understood as all designed to *help*, and not to *hinder* the sinner's restoration. They are not stumbling-blocks placed in the way of the penitent, but they are agencies at work in removing obstacles from his path."

How much agony and suffering would we and our brethren in this country have been spared, if the doctrine of election, as taught in the standards which Mr. Taylor has subscribed, really had the characteristic he here attributes to it! We would give him all the worldly substance we possess, and would seek admission into the U.P. Church next day, if he could make it plain to us that the doctrine of Calvinistic election is not a hindrance, but a help to the sinner. We neglected to mention that the description of the Prodigal's Father and the household, during the young man's absence (page 112), is drawn by the hand of a master.

Model Women. By WILLIAM ANDERSON, Author of "Self-made Men," "Kings of Society," &c., &c. London: Hodder & Stoughton, 27 Paternoster Row. 1870. Pp. 353.

We only tell the truth when we say that Mr. Anderson was at one time an Evangelical Union minister in Scotland, and has risen to considerable eminence in London as an author, in the neighbourhood of which city he presides over a Congregational church. Like the other books which he has published, this large and handsome volume does great credit to Mr. Anderson's ability and perseverance. Some writers hold that the faculty of *push* is the germ, others the invariable manifestation of true genius. That faculty, Mr. Anderson undoubtedly possesses. Wherever he may get his facts, he makes a first-rate use of them. We can conceive of no more appropriate or useful present for a young lady than this volume, in which the lives of Susanna Wesley, Hannah More, Mrs. Fry, the Countess of Huntingdon, the Duchess of Gordon, and many other "holy women who trusted in God" are epitomized in a judicious and most interesting manner. We were pleased to notice that the eminently sanctified Miss Hessel, one of the ornaments of the Wesleyan communion, owed her conversion to a sermon preached at Boston Spa in 1850, by one of our Scottish "New Light" preachers. We have also received information from this volume that was quite new to us concerning the Baroness Nairne and Mrs. Grant, the authoresses of some of our most popular Scottish songs. We regret that we have no space for extracts, but cordially commend Mr. Anderson's volume to our readers.

BRIEFER NOTICES.—“*Plymouth Brethrenism Self-exposed*; being the experiences of an Islington lady.” Hemel Hempstead, Herts.—We are amazed that any lady should put her name and address at the end of such a volume as this which recounts charges made against her own character, groundless although these appear to have been. The book is written in a bad spirit, and cannot harm the Christian connection against which the shafts are aimed.—*The Father of Railways*. By the Rev. John Stokoe, of Belfast. Glasgow: G. Gallie.—We do not wonder that one of the M.P.’s for Belfast enjoyed such a treat in reading Mr. Stokoe’s lecture on his journey between Fleetwood and London. No one can read this life of George Stephenson without being pleased and profited.—*The Plain Guide*. London: Masters & Co., New Bond Street.—A very good manual of prayers and religious directions for the young; but it contains views on Baptism and Confirmation which must prevent it from being heartily circulated by Dissenters.—*A Letter to Churchmen and Dissenters*, from R. G. Peter, M.A., Rector of Cavendish, and late Fellow of Cambridge. Cambridge: Deighton, Bell, & Co.—The Rector of Cavendish seems to be charitably anxious to bring Churchmen and Dissenters to understand one another better, and love one another more. We say, with all our heart, “God speed him in his enterprise.”—*Female Suffrage*: An answer to Mrs. H. Fawcett on the Electoral Disabilities of Women. London: Darton & Co., 42 Paternoster Row.—In this pamphlet the author makes it appear that Mrs. Fawcett is the “weaker vessel,” in more senses than one.—*An Impartial Review of the late Rev. J. C. Philpot, M.A.*, as a Minister and Editor of the *Gospel Standard*. By a Watchman on the walls of Zion. London: Mrs. Paul, 1 Chapter House Court, St. Paul’s.—Mr. Philpot seems to have been celebrated among the hyper-Calvinistic Baptists,—we presume, the section to which the late Mr. Gadsby belonged. His reviewer impartially shows both his defects and excellences.

THE TAKING OF A CITY.

“He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.”—Proverbs xvi, 32.

BEHOLD an army fierce and vast
Investing yonder city;
The nations of the earth, aghast,
Look on in awe and pity.
The man who takes that capital
Shall be proclaimed a hero—
His name the most renowned of all
In this eventful era.
But in some densely crowded mart,
Or lonely moorland dwelling,
There rises in a poor man’s heart
Anger’s unholy swelling,—
And straight is quenched.—The Lord declares,
That he hath greater merit:
The one ruled sanguinary squares;
The other ruled his spirit.

THE EVANGELICAL REPOSITORY.

FIFTH SERIES.

No. III.—MARCH, 1871.

THE ORIGIN AND FORMATION OF THE EVANGELICAL UNION.

No. 8.

WHEN the Synod assembled in the evening for their final sederunt on Mr. Morison's case, the first words uttered by the minister who re-opened the debate (Rev. Mr. Scott of Leslie, in Fife), showed how profound the impression had been which Dr. Brown's speech had produced in the afternoon, as well as the estimate which the best friends of the Secession Church formed of the gravity of the crisis in her history which she had at length reached. Mr. Scott thus commenced his speech: "The cause before us is of immense magnitude. This is a crisis in our Secession, unparalleled during all its byegone history."

Mr. Scott was rather a remarkable man in his way. Although possessed of some property and generally well enough dressed, there was something coarse and vulgar in his appearance and manner of speaking, while at the same time he had a force and power of his own. His peculiarity of address was increased by the fact that in his pronunciation he always gave to the letter "s" the sound of "sh." Even although he had been an Ephraimite, he would have saved his life at the fords of the Jordan (Judges chap. xii), for he could not have said "Sibboleth," but only "Shibboleth." He spoke on the ultra-limitarian side, and therefore was dead against the appellant, Mr. Morison. One of his characteristic utterances was: "Those who hold this new doctrine concerning faith should be prepared to affirm that the mental agency of the angels in heaven is the same in kind with the hosts of hell." Of course it is. Who can doubt or deny it? When the angels fell and lost

their first estate, what was the cause of their fall? A difference in mental powers between them and the pure angels? No; a difference of heart. And the same contrast remains still, save in so far as the prolonged commission of sin may produce the deterioration of the mental powers.

Since we commenced this series of articles, we have received many kind communications from people in all parts of the country and the world who were, a quarter of a century ago, spectators of these stirring scenes, and auditors of these stirring speeches. One correspondent—a warm friend of our cause in New Zealand—thus writes: “When you come to give an account of the speech of Mr. Scott of Leslie, in the Synod, do not fail to notice what I heard him say in Gordon Street Church with my own ears,—“That rather than preach Mr. Morison’s doctrines he would turn beggar outright, and travel the country with a meal-pock and a string!” We can see clearly enough the place in the reverend orator’s speech at which the expression in question occurred; but the editor of the *United Secession Magazine* evidently thought the remark too undignified to be reported. We feel disposed to exclaim across the intervening chasm of thirty years, “Indeed, Mr Scott; we had thought that the risk of privation and self-sacrifice was all on the other side. You were pretty safe on the side of so-called orthodoxy and the *Confession of Faith*. But suppose you had taken to ‘the string and the meal-pock,’ to quote your own elegant phrase, for the sake of unconditional election and a limited atonement, and that, some summer evening, you had been entertaining a few less fortunate mendicant brethren on the banks of a rivulet in Fife, out of the contents of your half-filled bag. Loosening the string, suppose that, at the same time, you had thus unloosed your tongue: ‘Hungry and hapless *confreres*! there really is not provision for you all here; but, nevertheless, I make a free, wide, and unlimited offer to every one of you. If any of you remain unsatisfied, it is not my fault; for I take the vocal grove and purling brook to witness that I have made a free offer to you all.’ If some of the starving fraternity had replied, ‘But how can you make an offer to us all if you have not provision for us all? can our eating create the food if it be not there already?’—the force of the analogy, when applied in a theological direction, would surely have been sufficient to drive you from your mendicancy to your ministry again.”

Both Mr. Scott and Rev. Dr. Fraser of Kennoway, who followed him in the debate, called special attention to Mr. Morison’s reasoning on Gal. ii, 20—“The life which I now live in the flesh I live by the faith of the Son of God, who loved me,

and gave himself for me." They held that the young appellant had no right to encourage any sinner to use these words, "he loved me, and gave himself for me," simply because he was a member of the family of man, since Paul did not use them in his epistle till he had been seventeen years experimentally acquainted with the life of God. But the appellant was wiser than his critics. Paul's experimental life sprang from his faith. It was the faith of the truth that Christ had "loved him and given himself for him" that made Paul so holy, bold, and self-sacrificing. Let men doubt that fact, and the divine life in them will be weak, or a nullity altogether. Let them receive that fact intelligently and realizingly, and the life of God will be vigorous in their souls. No faith, no holiness; no truth, no faith. No Christ for me, no Gospel for me; and, therefore, no purifying power at work in the secret chambers of the heart.

Passing by the speech of Dr. McKerrow of the Bridge of Teith, we gladly linger for a little over the kind and truly Christian address of Dr. Mitchell of Glasgow. This venerable man survived the meeting of Synod only two years; and it was a common saying, at the time of his death, that "not a whisper ever could be raised against the name and fame of John Mitchell." So pacific was he in his spirit that he would take no part in "the Voluntary Controversy," fearing lest he should lose the friendship of the ministers of the establishment, with some of whom he enjoyed sweet Christian intercourse. He acted as one of the Professors in the Secession Church, and thus referred in the exordium of his speech to Mr. Morison's behaviour in his class:—

"I know my young brother well. As a student, he was talented, exemplarily assiduous, and by no means unpersuadable. If, therefore, he has erred, which I fear he will be found to have done in some respects—I hope he will be open to conviction, and ready to retract what he shall see to have been wrong in doctrine or in expression. *In expression*, I say; for much of the evil lies, I apprehend, in an unhappy phraseology; and, from whatever cause it may have proceeded, he has adopted language, in several cases, which is sure to be mistaken, and, if his sentiments were sound, sure to mislead."

In the main body of his address Dr. Mitchell contended that he had always felt free to preach the Gospel to every creature, and expressed his hope that the whole warfare of words might yet be amicably terminated.

A very different orator next mounted the rostrum—Rev. Dr. Hay of Kinross. This gentleman afterwards became, along with Dr. Marshall of Kirkintilloch, a leader of the limitarian party in the Secession Church. As might have been expected, he spoke with asperity of Mr. Morison,—of whom, indeed, and of his doctrines he had not one good word to say. Yet we glean information from his speech on one important point. We did

not know, till the report of his address made us aware of the fact, that this was not the first time that Presbyterian and even Synodical action had been taken in the Secession Church on the question of the Atonement :—

“This special reference of the death of Christ for the redemption of the elect only has been maintained by the Secession Church from its very commencement. For opposing this doctrine Mr. Mair of Orwel was deposed by the General Associate Synod in 1757; and, within these few years, in 1830, the Rev. Mr. Forrester of Kinkell brought a charge of libel against the Rev. William Pringle of Auchterarder, for teaching the doctrine of universal redemption. Mr. Forrester was heard in defence of the libel, and Mr. Pringle in his own defence. Parties being removed, the Synod proceeded to give judgement, and found that the libel was groundless; it appeared evident that Mr. Pringle had taught no doctrine inconsistent with the standards of our church. But the Synod, at the same time, declared that, as, from a misconception of the phraseology of Scripture, a false liberality or affectation of accuracy in language, and of simplicity in their views of divine truth,—as if the mysterious scheme of salvation could be disencumbered of all difficulties,—many assert and maintain that Christ made atonement for the sins of all men, and thus infringe the sovereignty of divine grace, and encourage the presumption of the sinner, the Synod enjoin all ministers and preachers to be on their guard against introducing discussions in their ministrations, or employing language which may seem to oppose the doctrine of particular redemption, or that Christ, in making atonement for sin, was substituted in the room of the elect only.”

It seems to us that the Synods of 1830 and 1841 would have counselled Paul, John, and even the blessed Saviour himself, to guard against the use of invitations too liberal, loving, and world-wide in their extent.

Even as, in a great debate in the House of Commons, a friend of the Government and a member of the opposition alternately address the deliberative assembly, so, on this occasion, did a comparatively liberal speaker always succeed one of the more strait-laced side of the house. When Dr. Hay sat down, a man of genuine genius and eloquence rose—Dr. David King of Glasgow. He seemed to sympathize with Mr. Morison as one man of intellect might be expected to sympathize with another. He had no pleasure in seeing him hounded to death as some of the smaller men evidently had. His first words on rising were—“I feel induced to make a few remarks, chiefly because several of the later speakers have used stronger language in characterizing the debated points than I am prepared to adopt.” Like Dr. Brown, he seemed to think that the differences were rather verbal than real; and confessed that it was with “painful reluctance” that he would vote for Dr. Heugh’s motion, evidently hoping that the committee to be appointed would reconcile Mr. Morison and his co-presbyters, both as to matters of doctrine and practice. We quote Dr. King’s peroration, both because it will give our readers a specimen of those finely strung sentences which used to delight Glasgow audiences thirty years

ago, and because it shows the eloquent speaker's good-will towards the appellant at the bar:—

“If such averments as these are to be thrown on our Christian societies, then farewell to their tranquil prosperity. Contention will take the place of devotion; we shall have reciprocal injuries, instead of aggression on common enemies; the God of peace will quit the arena of strife; and a long age may not see the conclusion of consequent disasters. Let us stop in time. Let Mr. Morison give up with diction which he may see to be so misleading; let his admissions be received with a kind and generous interpretation; and let us close these deliberations, so dreaded in prospect, by mutually acknowledging, in joyous and grateful strains, how good and how pleasant it is for brethren to dwell together in unity!”

It was now eleven o'clock at night, and it looked as if every member of court had spoken who wished to give a prepared address. One other influential minister, however, desired to be heard—the occupant of the Moderator's chair! Mr. Baird asked leave of the Synod to vacate his seat, and express his mind on the grave cause which had rendered those deliberations necessary over which he had presided for several days. Leave having been granted, a substitute took his place, and the Moderator delivered an earnest and even excited harangue. It was felt by Mr. Morison's friends to be hardly fair in him, with all the influence of a presiding judge, to sum up with so much acrimony against the young appellant at the bar. His speech was not remarkable for argument but for *animus*; and being the last that was delivered, its effect was all the more considerable. Dr. Heugh's motion, as it originally stood, referred the whole matter to a committee, to which power was to be given to restore Mr. Morison to his charge, if they saw fit, without reporting publicly to the Synod. The Moderator declaimed vehemently against this proposal. He declared it to be unprecedented, that a case involving points so vital should be huddled up in secret, and ended with the threat, “If this idea does not fall in with the judgement of the court, I shall feel it to be my duty to take my stand under a solemn and deliberate protest.”

After some conversation all the motions were withdrawn, with the exception of Dr. Heugh's, which was carried without a vote, as amended by the Moderator. It ran as follows:—“The Synod, without sanctioning everything in the papers and pleadings, approve of the diligence and fidelity of the Presbytery of Kilmarnock—dismiss the appeal on account of the erroneous and inconsistent opinions set forth by Mr. Morison, and his blameable conduct in regard to the suppression of his tract—continue his suspension, and appoint a committee to deal with Mr. Morison, and to report to the Synod on Thursday morning first at furthest.”

It may possibly seem strange to our readers that, while r

have all along represented one portion of the Synod as leaning more favourably to Mr. Morison than the other, this adverse vote should have been given on his case without a division. But it must be recollected that very few indeed of the members of court *wholly* sympathized with his doctrinal positions. Besides, those who were friendly fully expected, as already hinted, that the private dealing of the committee would have a more powerful effect on Mr. Morison's mind than exciting and irritating public debate. But what of Dr. Brown? Why did he not propose a counter-motion to that of Dr. Heugh in defence of his favourite pupil? The fact was that *potent private influence was brought to bear on Dr. Brown* immediately after the delivery of his surprising speech. It is no gossiping small talk we utter, but simply the truth, in a matter of great public moment, that Dr. Heugh and other influential men were seen to attach themselves very tenaciously to the influential professor. The two doctors spent the interval together between the afternoon and evening sederunt; and it must be admitted that if the Glasgow doctor had admirable powers of persuasion, the Edinburgh doctor, owing to his amiability of disposition, was very susceptible of being persuaded.

When the decision of the Synod was announced, Mr. Morison was much moved. He did not wish to leave the church of his fathers. He only desired liberty to preach a free Gospel within her pale. Amid deep stillness he rose up and said, that "he felt astonished and grieved at the result to which his fathers and brethren had come. He felt persuaded in his own mind that it was God's truth for which he had been libelled and suspended; and, seeing that he was persuaded of this, and seeing, moreover, that the congregation over which he presided were in peculiar circumstances, having in immediate prospect the observance of the Lord's Supper, he felt that his duty to his own conscience, his people, his Master, and his Master's truth, compelled him to enter his solemn protest against the decision." He then read the following protest:—"Seeing the supreme court has passed sentence against me, even to a suspension from the exercise of my ministry, and that on most unjust grounds, as I conceive, I protest against the decision; and I will hold myself at liberty to maintain and preach the same doctrines, as if no such sentence had been come to."

But this was not the only protest that was made against these extreme proceedings. His much respected father, Rev. Robert Morison of Bathgate, now approaching sixty years of age, handed in the following "Reasons of Dissent:"—

"The undersigned dissents from the decision of Synod, continuing the suspension of the Rev. James Morison of Kilmarnock, for the following reasons:—

"1. Because the process against him was commenced and prosecuted by the

Presbytery without a single attempt being made to deal with him privately and personally, in order either to ascertain precisely what were his views, and what their grounds and bearings, or to induce him by paternal counsel to alter or modify them; nothing being resorted to but instant judicial procedure, upon the ground of vague and unproven reports, as if it had been more the object of desire to find him wrong than to find him right, or ever to make him right, unless by dint of direct presbyterial authority.

"2. Because the subscriber holds and ever has held, that it is an unrighteous measure,—sinfully disparaging to 'the lively oracles' of God, and at once unscriptural and unprotestant in principle, to judge of the soundness of doctrine, or try alleged error, by any other standard than the Holy Scriptures, and acquit or condemn on the footing of any other authority than the Word of God alone. He submits that while judging in the name and authority of Christ, it is warrantable to the court to employ the statements of the subordinate standards of the church, not as the ground of the sentence to be passed, but only as an important item of attendant mitigation or aggravation as the nature of the case may be; but that it is highly derogatory to the Scriptures, and dishonouring to God, to go further, and make human formularies the rule of judgement in the matter of God's own revealed truth.

"3. Because he is convinced that the tenets censured, if not directly condemned, by this court, as unsound and inconsistent, are both sound and consistent, at once agreeable to the Scriptures, and unopposed to the standards of the church.

"4. Because in that decision there is not a sufficiently certain sound given in an explicit and direct judgement of the doctrines in question, but a seeming indication that these might be allowed provided certain forms of expression were corrected; whereas the subscriber holds and ever has held, that though mere language is very important, and may well be the subject of advice or caution or warning, it never can justly be the ground of censure, or the subject of judicial decision.

"5. Because he is convinced, from minute personal knowledge, that the allegations of disingenuousness hurled against the appellant (except that one point on which confession was made by him) are a mere tissue of groundless and overstrained mis-statement; and moreover, as they rest merely on the assertion of one party at the bar, and are denied by the other party at the bar, the court was bound in common equity (in the absence of all proof on either side) judicially to disbelieve them, as unproved and consequently judicially untrue, and not to add their sanction to that which, so far as they knew, may be a mere disingenuous device to discredit the appellant's doctrines through the destruction of his character.

"6. Because the appellant, while he has adopted no new or strange theology different from that professed and preached by ministers of this church, has, as he himself avows, been led, by the grace of God bringing him to peace in Christ, to understand a little more clearly and precisely than he formerly was able to do, how to distribute and apply the practical bearings of God's saving truth to the consciences of sinners; and as it is principally, or wholly, on account of the precise and minute methods of the practical application of truth which the personal experience of the grace of the Gospel has suggested from the word of God, that he has been censured by this court, this sentence, however far from being so intended, appears to the subscriber to be in itself materially, and in effect, a judicial censure of the work and teaching of the Holy Spirit.

"ROBERT MORISON."

Not only is this document most affecting, as containing a fond father's defence of a most useful and deserving son; but it is interesting as being the first specimen we have yet met in these historical notices of the style and spirit of Mr. Morison, senior. In subsequent papers we shall find the promise of logical power and felicitous diction on the part of the worthy

writer amply borne out, when we come to sketch his career and the part he played in this honourable campaign.

The minutes of the Synod's proceedings mention that "another minister" also entered his dissent. That un-named protester was Rev. John Guthrie, of Kendal, who had been, both at college and at the divinity hall, the young appellant's bosom friend, and who did not desert him in the hour of trial, but took his place honourably and faithfully at his side—a post which he still bravely keeps to this day.

But there was another protester, whose name is not mentioned as such in the *United Secession Magazine*, nor in any other authorized report of the proceedings. And thereby hangs a tale. The Rev. Dr. Brown of Edinburgh, although he made no counter-motion in Mr. Morison's behalf, protested, and actually gave in reasons of dissent, as well as Mr. Morison, senior. Where are they then? Echo answers "where?" The fact is that they were destroyed in some clandestine manner, and never given to the public as they should have been. In truth, Dr. Brown was *privately dealt with*, and we suppose that our readers will all have a tolerably correct idea of what is meant by such a procedure. It seems to have been represented to him that it would never do for a man of his eminence in the ecclesiastical world to have his great name mixed up or identified with what so many regarded as a heterodox movement. And simply because he did not insist upon the publication of his reasons of dissent, they seem to have been surreptitiously removed. But without doubt the deed was dishonourable, no matter on whose head the blame should fall; for such documents, when publicly given in, most assuredly belong to the public.

We must now lift the veil from private life, and give our readers a glimpse of a scene that was witnessed by but few. Mr. Morison and his young wife had been the guests, during this anxious week, of a Christian lady in Glasgow, belonging to the Independent body, who felt it at all times to be a pleasure to entertain the servants of Christ, and who certainly thought none the less of Mr. Morison for all the outcry that had been raised against him. Indeed, the Scottish Congregationalists as a class rather welcomed him all the more on account of his peculiarities, because he seemed, for that very reason, to approximate more closely to the early itinerant zeal of the Haldanes and Greville Ewing—a zeal which had, just a year or two before, been revived in the apostolic labours of Henry Wight of Edinburgh.

The ladies had not gone to the evening meeting with Mr. Morison, but were waiting anxiously for his return when the

hour of midnight had passed. On his arrival, near one o'clock in the morning, his hostess met him at the door with the eager inquiry, "Well, how have things gone?" His only reply was, "All is well." On reaching the apartment in which the family and friends were assembled, he said feelingly, "Let us pray!" It is still remembered that the first words he uttered were, "Father, forgive them, for they know not what they do." From the earnest and touching supplication which followed, those present gathered that the deed of the Presbytery had been confirmed by the Synod—that he who knelt beside them had been disowned by man—that he felt his position deeply—but that, strong both in faith and love, he could return good for evil, and expect that "the things which happened unto him would fall out unto the furtherance of the Gospel."

One other trial yet remained for Mr. Morison before he was finally and for ever cut loose from the church of his fathers,—and one which was, in some respects, the sorest of all. He was under the necessity of repairing next morning, once more, to Gordon Street Session-house, that he might confer there with the committee which had been appointed to converse with him in private. The interview is thus notified in the minutes of the Synod's proceedings:—

"The Committee appointed to converse with Mr. Morison met. Present—Dr. Mitchell, Dr. Hay, Dr. Fraser, Dr. Heugh, Dr. Beattie, Dr. King, Mr. William Fraser, Mr. Marshall, Mr. George Lawson, Mr. Baird, Mr. W. Pringle, and Mr. W. Johnston. The meeting was opened with prayer by Dr. Mitchell. Mr. Johnston was chosen clerk. Mr. Morison was present, and expressed his willingness to enter into friendly conversation with the Committee.

"Mr. Morison having been asked whether he was bound by any engagement or understanding, to abide by the congregation to which he was at present ministering, whatever might be the decision come to in his case, stated that he was not. Mr. Morison declared that no change had been produced in his sentiments by the discussions in the Synod; and the Committee, after a protracted and friendly conversation, of nearly three hours, did not succeed in effecting any.

"Serious and affectionate counsels and advices were addressed to him, on the importance of acting with wisdom and discretion in his present circumstances.

"Adjourned to meet on Monday, at half-past 5 o'clock, P.M.—Closed with prayer."

The numbers here were twelve to one,—six Doctors of Divinity and six ministers of experience, *dealing* for three hours with the youngest pastor in the denomination. But the Lord was with him; and thus the scales were turned in his favour! Dr. Marshall of Kirkintilloch took the chief lead in the conversation, which assumed the form of exhortation, persuasion, and even entreaty, rather than of argument and debate. Dr. Morison bears witness that he found it far more difficult to withstand the kind words, compliments, and flatteries of the Committee, than the sharp retorts and unsparing criticisms of

the Presbytery and Synod. But the artful coaxing which won over John Brown and Robert Walker produced no change on the resolute purpose and devoted heart of the self-denying James Morison. He burst the wordy withes with which these Delilahs of divinity tried to bind him, and went out to Ayrshire that evening with all the strength of the unshorn Samson in his soul. If he had yielded he would have "become weak as other men."

As it was, he left for Kilmarnock in the afternoon, with his conscience "void of offence," and his moral influence as a religious reformer unimpaired. The railway had now been opened between Glasgow and Ayr, so that he had the advantage of its rapid conveyance as far as Irvine. When the Irvine omnibus stopped in the streets of Kilmarnock, he was met by a few of his elders who welcomed him and his young wife warmly back after the trials and fatigue of the week. Mrs. Morison had attended the meetings of the Synod in Glasgow every day. The beadle of the church came to know her after a sederunt or two, and always tried to get her a good seat. It must have been most exciting to her to hear bitter harangues delivered against the husband of her youth hour after hour, and day after day.

But if the quiet Saturday evening in their manse must have been an agreeable change after the turmoil and fever of the week, yet more grateful must have been the dawn of the hallowed day of rest. The God of the Sabbath seemed to smile upon them and say, "Peace be unto you!"

For that day was "an high day" in Clerk's Lane Church, for more reasons than one. In the first place, the young minister had returned from his five days' temptation in the Glasgow wilderness and had not fallen! Every countenance in the crowded chapel seemed to glow with welcome, sympathy, and love. He would find warm hearts at home. They would make up for all the unkindness with which he had been treated, by their own cordiality and the special sincerity of their Christian friendship. Such was the unexpressed but easily understood language of the sea of faces on which Mr. Morison looked.

In the next place, it was a crucial day. If he dared to preach, his suspension became excommunication. He had been entreated and warned by reverend divines not to occupy that pulpit, but to resile gradually from the position which he had taken up. But the voice of imperious duty had more weight with him than the voice of cozening flattery and worldly-minded prudence. There he was in Clerk's Lane Church conducting the worship as if no ecclesiastical menace

hung over him! But lo! the dove-like Spirit shone through the cloud of threatening; and the whisper could be heard by sympathetic listeners, "Men may frown on him; but I, his God, am well-pleased."

Then, in the third place, it so happened that the quarterly Sacrament was to be dispensed that day, and the 183 individuals who, as already stated, had been added to the church during the past quarter, as the result of the revival of religion which had been produced by God's blessing on Mr. Morison's labours, were to be publicly recognized as members. They were all seated near the pulpit; and before the sacred feast began in the afternoon, according to the plan which Mr. Morison had followed during his brief ministry, they all stood up and answered to their names, one by one. Then they all nodded simultaneous assent to a series of printed questions which their pastor held in his hand, and which, of course, was his own composition. We add a specimen of these questions that our readers may be better able to appreciate the scene:

"Do you feel assured that it is your duty to 'love God with all your heart, with all your soul, with all your strength, and with all your mind,' and that you ought, in every thought, and word, and deed, to have regard to his will and glory?"

"Do you admit that, while in a state of unbelief, you never for a moment thus loved God, and never, for a single day, with undivided heart, thus served and glorified him?"

"When you thus view your base ingratitude toward so loving and so lovely a God, and your constant violation of his holy law, can you honestly say with the patriarch Job, 'Behold I am vile, what shall I answer thee? I will lay my hand upon my mouth'?"

"While you admit most freely that it would be just and glorious in God to visit your sins on yourself with his wrath and curse to the uttermost, do you at the same time believe it to be true that he so loved *you* as to send his Son to become a curse for *you*, and in *your* room and as *your* substitute to bear the punishment of *your* sins, *that you might not be punished yourself, but go free?*"

"Do you believe God's Son, Jesus Christ, to be at once true man and true God; true man that he might suffer; true God that his sufferings might have an infinite value?"

"Are you now conscious that this same Jesus is to you 'the chiefest among ten thousand,' and 'altogether lovely'?"

"Is it now your deliberate resolution to follow this same Jesus through good report and bad, whatever men may say, or think, or do; and are you resolved to make it your study to manifest, by a godly walk and conversation, that 'while in the world, you are not of the world'?"

"Is it your deliberate resolution to *follow all holiness, and carefully to avoid all sin*; not that you may get your soul brought into such a state that you may venture to die, but because you love God, who has already brought you into that state, by the work of Jesus Christ, and by the Holy Spirit leading you to rest on that work?"

"Can you sincerely say that you are conscious within yourself that the work of holy transformation into the image of Christ and of God has already begun in you, and do you thus derive evidence of your adoption into God's family by faith in Christ Jesus?"

"While you are conscious that sin is still dwelling in you, like a traitor within the camp, can you, at the same time, conscientiously say that this sin is

your burden, and your grief, and do you really hate and detest it, and long and strive and cry to be altogether free from it?

"Does pure—unadorned—Jesus-like—God-like holiness appear to you to be the loveliest of all things; is it with *it* that you wish to be 'beautified;' and is it *it* that makes heaven a place where you earnestly desire to be?

"Do you see clearly that Jesus has taken out the sting of death for you, so that you would not be afraid to venture your soul into the eternal world?

"Do you feel desirous to do good to the souls of others, and do you promise to try and win souls?

"In partaking of the Lord's Supper, can you 'discern the Lord's body,' that is, can you see by faith, that his body was broken for *you*, and that *this* blood was shed for *you*?

"Do you promise, while you continue in connection with this church, to be subject to those who have the oversight of you in the Lord,—in such a manner as to receive their admonitions, their warnings, and if need be, their reproofs?"

A fastidious critic might perhaps be disposed to find fault with one or two of these queries as somewhat repetitious; but it evidently was the aim of him who drew them up to make the truth plain by reiterating it under diverse aspects. And whereas he had been blamed for encouraging men to cherish assurance of salvation apart from holiness of life, it is manifest that the grand object sought after in these sacramental obligations was *sanctification of heart and life, based upon faith in the cross.*

Let us contemplate, then, these 183 converts, in the presence of a crowded congregation, and also in the presence of an unseen "cloud of witnessess," bowing assent to these momentous queries; and let us at the same time bear in mind that he who was presiding at the solemn ceremony was by the very act *cutting himself off* from the church of his fathers! So much the worse for the church of his fathers! Strange anomaly, and one calculated to make the friends of the Synod pause and ponder! An earnest and successful preacher and pastor uniting nearly two hundred new and ardent communicants to the church over which he had been placed about nine months before, and by that very act drawing down upon himself the severest punishment which his ecclesiastical superiors could inflict! Hailed at the eucharist as a spiritual father, and therefore ejected by the Synod as a dangerous heresiarch! Verily, verily, the rejoicing angels of heaven and the indignant doctors of divinity were on opposite sides!

When the ordinance of the Lord's Supper had been dispensed, Mr. Morison came down from the platform below the pulpit to which he had already descended, and gave all the young communicants the right hand of fellowship, in name of the elders and of the church. It was with difficulty that he could make his way through the crowd. And thus "the great day of the feast" ended at Kilmarnock, on which the Synod's deed of suspension became the Synod's deed of excommunication.

Let us now turn to the last record of Mr. Morison's case in the minutes of the Synod's proceedings :—

Monday, 12th June, 1841.—"The Committee met at the hour appointed. Were present—Dr. Mitchell, Dr. Fraser, Dr. Heugh, Dr. Beattie, Dr. King, and Mr. Wm. Johnston. The meeting was opened with prayer by Dr. Fraser.

"The Committee waited an hour for Mr. Morison, but he did not make his appearance, nor was there any communication from him—Closed with prayer.

14th June.—"The Committee met. Present—Dr. Mitchell, Dr. Hay, Dr. Fraser, Dr. Heugh, with Messrs. Clapperton, Marshall, Mure, Pringle, and Wm. Johnston.

"The Convener of the Committee reported that he had addressed a letter to Mr. Morison, requesting to know whether he intended to meet with the Committee again, and whether he had preached on Sabbath last. A letter from Mr. Morison having been received, was now laid before the Committee.

"The Committee having considered the letter, and the whole subject, agreed to recommend to the Synod, that as Mr. Morison has disregarded the sentence of the Synod, suspending him from the functions of the ministry; as he knew that he had given no satisfaction to the Committee regarding his opinions, and was not prepared, as his letter intimates, to change them in any degree, and had been warned of the effect which his preaching in such circumstances would produce,—agreed to recommend to the Synod, that it should be declared that he is no longer connected with the United Secession Church.

"The Synod approved of the conduct of the Committee, and adopted the recommendation which it contained, adding, that all ministers and preachers in this church must consider themselves prohibited from preaching for Mr. Morison, or employing him in any of their public ministrations."

It will thus appear that Mr. Morison was finally and fully separated from the Secession Church of Scotland, not for error in doctrine exactly, but for preaching the Gospel on the Lord's Day, and dispensing the Lord's Supper to happy converts when the Synod of his church desired him not to do so. Probably this will be a new view of the matter to many of his friends throughout the country, and one which certainly will not lower him in their esteem. In one word, he was declared no longer a minister of the United Associate Church because he dared to say with Peter, "We ought to obey God rather than men."

That sad interdict still remains in force—"All ministers and preachers in this church must consider themselves prohibited from preaching for Mr. Morison, or employing him in any of their public ministrations." We know for a fact that certain of the ministers have a great desire to break through the prohibition; and we verily believe that even although they did so, no ecclesiastical action would be taken against them. Quite recently the U.P. Magazine advised all the ministers of the body to procure the *Doctor's Commentary on the New Testament*, and weigh well its utterances; and there does not seem to be a great difference between letting a man teach in print and preach in canonicals. But in truth there is many a strange contradiction and unreformed abuse in this wonderful old world of ours.

In next article we will give some account of Mr. Morison's

proceedings in Kilmarnock immediately after his deposition, and afterwards take up the case of his father, Rev. Robert Morison of Bathgate, who bore his testimony in behalf of the same doctrines at the Synod of 1842, and also suffered deposition at its hands.

THE RESURRECTION.

THE dreams of poets and the visions of prophets have ever pointed to a better age. Hope is perennial, and fills even cold Metaphysics with her brightness, until Philosophy unites with Poetry in predicting future glory. The golden age of every man is shaped by his ideal of happiness. The philosopher longs for the triumph of reason; the poet desires the richness of universal romance: but philosopher and poet together look forward to a time which shall be to this present as the fresh morning, with its pearly dew and young radiance, is to a night of stars and moon mingled with clouds and weeping rain.

Heathen poets or *vates* have painted a golden future, intended, however, only for those who shall then be living on the earth. Many of them looked back to a golden age that was past, but they likewise turned their eyes to the future, and about the time of our Lord's appearing the whole heathen world was full of expectation. But those spirits who had gone from the earth were to them gone for ever. No future morning could bring them back as they were before; but, wandering in the sorrowful land of shades, they were, even the best of them, doomed to grief until they drank of the waters of Lethe, and, drowning their past, began a new life under new conditions. The past, with its golden joys and dark woes, was annihilated, and like new created beings they again ran life's race. Mohammedans tell us of an abode of bliss for the souls of the faithful, not unlike this earth, but removed from it. The world, they think, moves on, and the mighty generations come and go; but no change can be on the present conditions of things until the last dread day, when the wicked and the just shall be separated, and all ill shall be sent to its own place.

It is reserved for Christianity to tell us truly how matters stand and will stand. There was truth in what the heathen bards sung of the future, and there is still more truth in the teaching of Mahomet concerning it. Christianity does not set aside what is true; but as it is the complement of the desires of mankind, so is it the complement of those half-truths and glimmerings of knowledge which men have ever possessed.

Some have looked for a future of bliss removed from the earth. Others have spoken of a golden age on the earth to those who shall then be living on it, when we, and all ours who have toiled for the better time, shall have gone into the dark unknown. Glory shall surround the earth they say, but

“We shall be dead and cold
Before this morn shall on the earth arise.”

Christianity tells of a home of bliss apart from this earth, and likewise of a golden age that shall dawn upon the earth, but it, also tells of a re-appearance,—a resurrection of all those who have passed away. Those who are good and noble shall inhabit the renewed heavens and earth. This is a larger hope, a grander faith. On every tomb we may write *Resurgam*; and another sight will be obtained of the faces that are vanished.

But here Science enters with her questions, and asks “How are the dead raised, or with what body do they come?” Men have for ages repeated in their creed, “I believe in the resurrection of the dead,” thus avowing their faith. But we desire insight into those things which we believe. A careful, candid examination of all the information we have about the resurrection will lead to either of two results. Either we shall reach a limit to our inquiry beyond which all is utter darkness, or we shall behold pleasant fields of knowledge, extending far to our enraptured gaze. Either result will be good. Should we reach a limit in our inquiry, we shall know the restrictions of our knowledge on this particular subject; and that which we know may prove a key for the solution of many an intricate problem. If, on the other hand, we find that the field for our investigation is boundless, the result will be an enlargement of our view, an increased store of knowledge, and a thousand other benefits. Whatever be the result of our inquiry, one thing is certain—that Paul, the inspired teacher, is willing to stake all his faith on the resurrection of the dead. He positively affirms that, if there be no resurrection of the dead, the Christian faith is vain.

Numerous theories have been held regarding the resurrection, and more have been suggested. The body returns to the dust and is scattered to all the winds. Will that body rise again? Will it be the same or another? The body even now is continually decaying and continually being fed. Will all the ever-changing particles be gathered together into one? Again, the progress of the ages has ever been onward. Waves on the surface have rolled up the sand and rolled back again; and men standing amid the continual ebb and flow have

doubted the advance of the waters. But in process of time it is seen that the tide of the world's knowledge is rising. And if this has been the case in the ages past will it not be the case in the ages to come? May not mankind go on peopling this globe and from it peopling other globes in the galaxies of the deep expanse? Such are some of the questions that arise when we look at the resurrection in its spiritual aspect.

It cannot be that this same body which we now wear shall arise again, for before to-morrow it is somewhat changed. Nor is it at all probable that the same frame which we lay in dust shall arise. On the contrary, Paul, to whom we turn for information, affirms that there is an analogy between the body and the seed of grain. The seed is put into the soil with its germ of life, and the life buds forth and draws sap from the surrounding earth, and the decaying seed becomes food for the new shoot. In the resurrection the body will not be the same, but a spiritual body. This is confirmed by the statement that the living shall be changed. It is not absolutely impossible that all the particles which compose a body should be gathered together and re-united under the same conditions as now; but there is no warrant for supposing that this will ever take place. "There is a spiritual body, and there is a natural body."

All the definite information that we have is that the dead shall rise, not having the same body, but one renewed, springing from the earthly or animal body, as the new grain springs from the dying seed. It will be like the grain, not perhaps in its gradual growth, but because the decaying body shall form the germ of the new spiritual frame. Of the manner in which the new body shall be formed we can know very little. Among the Jews we find the opinion that there is one bone which does not waste with the body but is the germ of the spiritual body. When the new body is formed this bone decays, and its spiritual produce remains to which the soul is united. Whatever of truth or error may be in this guess, when we view the resurrection as a thing to take place, there opens to us a grand future. A mortal body is the seed of the immortal; for "this mortal shall put on immortality." The body dies as the seed; but when the proper time comes it shall burst its earthly bonds, and, like the green fields in a May morning, compared with the black earth of earlier spring, shall be the glory of the spiritual frame compared with this tabernacle of death.

Some light may be thrown on this subject by the meaning of the term "spiritual," when applied to a body. "Spiritual" is contrasted with "natural;"—the latter meaning literally

"psychical," or "soulsh." Soul, body, and spirit are spoken of as distinct. What do we mean by psychical, and what by spiritual? We speak of a man's spirit being good or evil, loving or hateful. What we mean by spirit in this sense is not the man, the "I," in which all attributes and qualities inhere, but that disposition which pervades his action, and has its abode in his heart. In other words, a man's spirit, in this sense, is his loves and hates. A spiritual man is not merely a man who is honest in business, giving to every one his due, but one who has received the spirit of Christ, and is full of Christlikeness. A spiritual man is conversant with the highest states of feeling. His heart is full of pure love. What then is a spiritual body? Its essence will no doubt be refined; the particles which compose it will be differently arranged; but its chief characteristic will be that it will be completely under the dominion, and fitted for the abode, of the pure spirit. The glory of a man now is that which looks from his face and fills all his motions; and so will it be then. A radiance of love and immortal life will beam from the eyes and play on the lips; and the presence of these will constitute the body a spiritual body.

Christ is the first-fruit of the resurrection. Those who rise shall have bodies like his, and shall rise in a similar manner. None of his disciples witnessed his rising. The veil of early morning was drawn over it. The Roman guards were stunned by the glory that appeared. They became as dead men. In a moment, in the twinkling of an eye, he arose. He was seen after his resurrection, and handled by those who knew him before his death. Solid in consistency, presenting a definite outline to the eye, that body appeared and vanished at the will of him whose it was. It passed through material doors, as light passes through glass. It could partake of food, yet seemed independent of it. It was the same in form as before, yet different in texture. It was the same body, and yet another. The mortal body had put on immortality, and could die no more. And after he ascended to heaven, his glory was greatly increased. If there be no resurrection of the body, but only an entrance of the soul into another state of existence, then Christ's body is not raised. And where then is his victory? Death can hold our bodies. He has them now pre-occupied by his heralds—sickness, disease, and decay. If he is to hold them for ever, his reign is for ever. We might, in that case, adopt the belief that matter is evil, and consistently leave it as soon as possible, rejoicing in our deliverance. But with faith in the resurrection, it is otherwise. The grave-yard is the last resting-place of our mortal remains, and the birth-

place of the spiritual body. And the unseen spirits of those who have gone must be interested in such a place. If there is a spot on this earth more sacred than other, it is the church-yard. Besides the world of hopes and joys that goes down there, and the tide of sorrow over dear memories that flows there, it is the place where this existence is linked to the future,—where mortality is laid, that in due time it may put on immortality.

That was a grand inspiration which led the painter in the picture, entitled "*Mors Janua Vitæ*," to represent death as an angel standing by an opened door, through which streams glorious light. The only thing death-like in the angel figure is on the side furthest from the light, where the bony hand of a skeleton touches a weary warrior, and bids his warfare cease. To one standing in the shade there would be nothing visible, save the dark drapery, the ghastly hand, and the warrior about to leave his frame among the bones that lie thick around,—and yet how small a part of that angelic form belongs to death! On the face of the dying warrior heaven's light is falling, and he gazes eagerly through the open door far away into light; and we feel as we look into that radiant glory, that death is indeed the gate of life.

To the eye that is accustomed to look on the glorious progress of mankind, it seems an interruption in the plan of this world that an abrupt break should take place. Such an one is accustomed to think of the triumphs of knowledge, and to expect the reformation of the world by extending science. But the man who measures progress by increased morality in its highest aspect, will be inclined to mourn the want of progress in the race. He sees that power is not always used for good, and that intellectual advancement has not infrequently made its possessor a more cunning fiend. He will rejoice at the prospect of a reign of peace being introduced, knowing as he does, that it will not come too soon. The ages must run their course; the lessons that are to be taught by this earth must be completed; the great battle between good and evil carried on, until it is time for the King of the whole earth to take it as his right.

The progress of the world is towards something. A purpose stretching to eternity is more than we can grasp; while a definite time fixed for its completion would make us easy about it at first, and too intensely earnest as it would draw near. The revelation of the purpose of God to man avoids both these dangers. It gives us a definite end towards which we are to look, while it gives us no definite time. Thus, while at a moment's notice the resurrection morning may

dawn, it may be also far distant in the future. We know not when it may come. To-morrow's sun may introduce it, or suns uncounted may rise and set, ere it arrives. But the All-seeing knows. He who counts the stars and who lives in eternity, counts the years of our world's ages, and will in due time complete his purposes. It is fitting that those ages of sin should be brought to an end by a resurrection and judgment, that the earth should be purified by conflagration, that the righteous should shine as stars in the firmament, and that the incorrigibly selfish (for selfishness is the essence of sin) should go away into everlasting fire.

This subject has many aspects and relations. It is in the region of fact. The resurrection of Christ is a fact on which our Christian religion depends. The resurrection of the dead is in the future, and is the hope of the saints below and above. The examination of any of its numerous relations is of great interest, and we trust that our brief inquiry may help to establish in some minds stronger faith in the glorious hope set before us. And where faith is, earnestness grows.

E. C. L.—G.

TEACHINGS OF EXPERIENCE.*

ALTHOUGH several months have elapsed since the publication of this volume, we believe that some account of its remarkable contents will not be unacceptable to our readers, especially in consideration of the deep importance of the topics, the discussion of which it necessarily includes.

We remember that, about fifteen years ago, we attended the discussion which was held in Glasgow between Mr. Barker and Colonel Shaw, then of Ayr, and now of Latrobe, Tasmania. We had no idea that Mr. Barker would so amply atone for the pain to which he then put us, through his opposition to the Bible and Christianity, by his return to the faith of his early manhood, and by the publication of this most interesting and instructive volume.

The author first of all gives his readers an autobiographical account of the means by which he was dissociated from the New Connection Methodists, among whom he seems to have been a popular preacher. He evidently was too outspoken a reformer for his brethren, even although they, as the followers of Mr. Kilham, had endeavoured to reform the old Wesleyan body. First of all he became a teetotalter, and ultimately condemned the use of tobacco as well as of strong

* *Teachings of Experience; or, Lessons I have Learned on my Way Through Life.* By JOSEPH BARKER. London: James Beveridge, 9, 10, 11, Fulwood's Rents (34) High Holborn. Pp. 280.

drink. Next he denounced some of the laws of Conference anent the marriage of ministers, not only from the pulpit, but also in a magazine which he had started, and which made him formidable to the churches. But his crowning offence was the publication of a lecture on "Toleration and Human Creeds," in which it would appear that his brethren thought he had broached heterodox sentiments. For obstinate adherence to this article he was expelled from the Connection.

Then he set up for himself in a chapel in Newcastle, and, as he describes in an honest and straightforward manner, descended gradually along the sliding scale from Unitarianism to Atheism. He had also by this time started a printing office of his own, and had commenced the career of a political agitator, although he never advocated physical force. Yet, like Ernest Jones and others, he had a short taste of prison-quarters in 1848, and was also (such are the extremes of a demagogue's career) for a few hours member of Parliament for Bolton! Becoming disgusted with his troubled life, and also sighing for a peace which atheism could not give him, he emigrated to the United States. Mr. Barker confesses that it was amid the vast solitudes of the far west that he began to return to the faith of his childhood. Several things conspired to bring about this good result. In the first place, it seemed as if the idea of the Infinite pressed in upon his mind, through the very boundlessness of the prairies amid which he dwelt. Then once or twice he was in great anxiety at the time of a commercial panic, and felt disposed to pray, but could not. Also, during the severe illness of a son and favourite servant, his heart yearned to pray, but his principles would not allow him. He had the same difficulty at the death-bed of a brother-sceptic:—

"I was called, on another occasion, to visit a friend, a brother sceptic, who was sick and likely to die. I had often visited him when he was well, and we had managed, on those occasions, to interest or amuse each other; but now we were helpless. Both were in sorrow, and neither could console his brother. And there we were, looking mournfully on each other in the face of death, speechless and comfortless. I am horrified when I think of the dreadful position in which I was placed on those solemn occasions. It seems to me as if I had been enchanted all those dreary days by some malignant demon, and made the sport of his infernal cruelty. My friend, like myself, had been a Christian in his earlier days, and had rejoiced in the assurance of God's love and favour, and in hopes of future and eternal blessedness; and now he was passing away in utter cheerlessness. He died, and I followed his remains to the grave: I spoke; but I had no great comforting truths with which to cheer the sad hearts of his weeping kindred. I looked down, with his disconsolate widow and his sorrowing children, into the dark cold vault; but could say nothing of a better life. We sorrowed as those who have no hope."

He was also helped back to Christianity not a little by observing how immoral were the lives of unbelievers:—

"But my faith in this view met with many rude shocks when I got to America. Often when I came to be acquainted with the men who invited me to lecture, I was ashamed to be seen standing with them in the streets; and I shrank from the touch of their hand as from pollution. And many a time, when I had associated with persons, thinking them above suspicion, I was amazed to find afterwards, that they looked on vicious indulgence as harmless, and were astonished that any man who had lost his faith in Christianity, should have

scruples with regard to fornication or adultery. Though these painful discoveries did not at once convince me that infidelity was wrong and Christianity right, they were not without effect. They lessened my respect for the infidel philosophy, and prepared the way for my return to Christ. In England, where I expected, on my return home, to find unbelievers better, I found them worse. I supposed that the Secularists thought as I did with regard to virtue. I thought their object was to advance the temporal interests of mankind, and never dreamt but that they regarded virtue as the greatest of those interests. And when I found first one and then another to be dishonest, drunken, licentious, I regarded them as exceptions to the general rule. To the last; nay, for some time after my entire separation from the party, I supposed the profligate, unprincipled, abandoned ones to be the few, and the honest and virtuous ones to be the many. And when at length I was convinced past doubt of my mistake, the effect was terribly painful. But it was salutary. It went far towards convincing me that, whether religion was founded in truth or not, it was necessary to the virtue and happiness of mankind. It prepared me still further to return to Christ, and brought me a step or two nearer to His side."

His children also were a great blessing to him :—

"My youngest son was something of a genius. He was a clever mathematician, and an acute logician. And he would say to me sometimes, when he heard me uttering antichristian sentiments, "Father, I think you are wrong. I am sure you are wrong on that point; and if you will listen to me, I think I can convince you that you are." And I did listen. My eldest son, if not so powerful in logic, was surpassed by none in goodness and tenderness; and if his brother excelled him in acuteness and caution, no one could excel him in devout and passionate longings for his father's return to Christ. And both these sons, and the whole of my family, exerted an influence, which tended first to check the extravagances of my scepticism, and then to help and hasten my return to the truth as it is in Jesus."

At length he determined to return alone to Britain; but his wife and children followed him with tender Christian solicitude to the last :—

"Having taken leave of my friends, I hastened to Boston, and prepared for my voyage across the deep. I was to sail by the Royal Mail Steamship *Canada*, on the eleventh of January, 1860. Just as I was stepping on board the packet I received a letter from my youngest son. Among a number of other kind things, it contained words like the following: 'Father, dear, when you get to England, don't dream that by any breath of yours, or by any paper balls that you can fire, you can ever shatter or shake the eternal granite foundations on which Christianity rests.' Words like these from a dear good son could not but have a powerful effect on my mind."

When Mr. Barker arrived in England he fell, as he says, into bad hands. The Secularists persuaded him to accept the joint-editorship of a newspaper; but this was the very circumstance which, strangely enough, resulted in his coming right over to the Christian side. The completion of the good work is thus described :—

"In August my wife and children arrived in England. They were sorry to find me in connection with a paper and a party of so objectionable a character, and they set themselves quietly to work to bring about a change; and it was not long before they succeeded. A book, written by a leading Secularist, was sent to me for review. When I read it, I found that its object was to undermine marriage and bring it into contempt, and to induce men to substitute for honourable wedlock, unbounded sensual license. It was the most horrible and revolting production I had ever read. This book had been advertised in the paper of which I was one of the editors, and in the part of the paper over which I had no control, had been strongly recommended. I found, too, that it had

been very extensively circulated among the readers of the paper, and that the Secularist leaders were adopting measures to promote its still more extensive circulation. I at once exposed the filthy production in my portion of the paper. As far as a respect for decency would permit, I laid its loathsome and horrible abominations before my readers. This led to a total separation between me and the friends of the loathsome book.

"I now commenced a paper of my own, and I said to myself, and I said to my children: 'I will now re-read the Bible; I will review the history of the Church; I will examine the character and workings of the various religious denominations of the day; and whatever I find in them that is true or good, I will lay before my readers. I am not a Christian,' said I; 'but I will do justice to the Christian cause to the best of my ability. I have said and written enough on the sceptical side: I will see what there is to be said on the Christian side.

"I had no idea of the greatness of the task I was undertaking. I supposed that eight or ten articles would be sufficient to set forth all that was true and good in the Bible. But when I came to examine the Book, I found in it treasures of truth and goodness, of beauty and blessedness; of which, even in my better days, I seemed to have had but a very inadequate conception. The character of Job, as portrayed in the twenty-ninth and thirty-first chapters of the book that goes under his name, melted me to tears. I was delighted with the purity and tenderness, the beauty and sublimity of the Psalms. I was amazed at the depth and vastness of the wisdom of the Book of Proverbs. I was pleased with the stern fidelity with which the prophets rebuked the vices and the crimes, the hypocrisy and cruelty of the sinners of their days, and the tenderness and devotion with which they pleaded the cause of the poor, the fatherless, and the widow. When I came to the Gospels, and read again the wonderful story of the Man of Nazareth, my whole soul gave way. The beauty, the tenderness, the glory of his character overpowered me. I was ashamed that I should ever have so fearfully misconceived it, and done it such grievous injustice. The tears flowed from my eyes, moistening the book in which I was reading, and the paper on which I was writing. But I proceeded with my task, and drew the portrait of the Saviour to the best of my ability, and sent the articles to the press. When my children read those articles in correcting the press, they too wept, and said one to another, 'Father is coming right; he will be himself by and by.' And they were right in thinking so. I had come in contact with the Great Healer. I had got a view of One on whom it was impossible to look without experiencing a transformation of soul. And from this time forward I became less and less of a sceptic, and more and more of a believer in Christianity.

"And the more I read the Bible with my altered feelings and my change of purpose, the more was I impressed with its transcendent worth, and influenced by its renovating power. I saw that whatever might be said with regard to particular portions of the book, it was, as a whole, the grandest revelation of truth and duty that the mind of man could conceive. I could no longer find in my heart to talk or write about what appeared to be its defects. There were passages that seemed dark or doubtful; there were some that seemed erroneous or contradictory; but they amounted to nothing. They did not affect the scope, the drift, the aim, the tendency of the book as a whole. They might not be consistent with certain erroneous theories of inspiration, or with certain unguarded statements of extravagant theologians; but they were consistent with the belief that the book as a whole was worthy of the Great Good Being from whom it was said to have come, and adapted to the illumination and salvation of the race to which it had been given. Christianity began to present itself to my mind as the truest philosophy; as the perfection of wisdom and goodness. While it met man's spiritual wants, and cheered him with the promise of eternal bliss, it was manifestly its tendency to promote his interests in the present world. As the clouds that had darkened my mind passed away, it became plain as the light, that if mankind could be brought to receive its teachings, and to live in accordance with its principles, the world would become a paradise.

"I reviewed Church History. While under the influence of antichristian views and feelings, I had read the history of the Church and Christianity with a view to justify my unbelief, rather than with a desire to know the simple truth. I had looked more for facts which could be used to damage the church, than for fair full views of truth. My mind had dwelt particularly on the church's quarrels, its divisions, its intolerance, and its wars ;—on the favour which the clergy had sometimes shown to slavery and to despotism ;—on their asceticism, fanaticisms, and follies ; and on cases of fraud and selfishness and impurity. I had read as an advocate retained to plead the cause of unbelief, rather than as a candid judge, or an unbiassed student, anxious to know and teach the whole truth. I was not conscious of my unfairness at the time ; but I now began to see that I had been influenced by my irreligious prejudices. I saw, on looking over my Guizot, that I had marked the passages which contained matters not creditable to the clergy, and passed unnoticed those portions of the work which set forth the services which the church and Christianity had rendered to civilization. I also remembered how eagerly I had swallowed the unfair representations and fallacious reasonings of Buckle with regard to Christianity and scepticism, and how impatiently I had hurried over what reviewers friendly to Christianity said on the other side of the subject. The balance of my mind was at length restored. I now saw that Christianity had proved itself the friend of peace and freedom, of learning and science, of trade and agriculture, of temperance and purity, of justice and charity, of domestic comfort and national prosperity. The history of Christianity was the history of our superior laws, of our improved manners, of our beneficent institutions, of our schools of learning, of our boundless wealth, of our constitutional government, of our unequalled literature, of our world-wide influence, of our domestic happiness, and of all that goes to make up our highest form of civilization. Imperfectly as it had been understood, and defectively as it had been reduced to practice, Christianity had placed the nations of Europe at the head of the human race. Christian nations were the most enlightened and virtuous, the most prosperous and powerful, the most free and happy of all the nations of the earth. The pious frauds, the intolerance, and persecutions, the oppressions and wrongs, the selfishness and sin, which were found in the history of the church, were not the effects of Christianity, but the effects of passions and principles directly opposed to its spirit and teachings.

"I looked at the churches of the day. I found them all at work for the education of the young, and for the instruction and salvation of the world. I saw them building schools and chapels, and supplying them with teachers and preachers. I saw them printing books, and tracts, and Bibles, and spreading them abroad in all directions. I saw them founding libraries and reading rooms, and young men's Christian associations, and ladies' sewing societies. I saw them sending missionaries abroad, and carrying out a multitude of beneficent operations at home. I asked for the schools and libraries, the books and periodicals, the halls of science, and the missionary operations of the enemies of Christianity, but they were nowhere to be found. They *talked* about education, but instructed no one. They talked about science, but did nothing for its spread or its advancement. They abused Christians for neglecting men's temporal interests, but did nothing to promote men's earthly happiness themselves. They found fault with Sunday schools, and talked of the faults of Christians, but never corrected their own. They talked of liberty, and practised tyranny. They complained of intolerance, yet followed such as renounced their society with the bitterest reproaches and the most heartless persecution. They talked of reform, but sowed the seeds of rebellion, anarchy, and unbounded licentiousness.

"The Christians had the advantage over their adversaries even in outward appearances. They were cleaner and better clad, and more orderly in their deportment. There was quite a contrast between the crowds of Christians that passed along the streets to their places of worship, and the knots of Godless Christless men who strolled along, or sat in their doors, in their dirty clothes, with their unwashed faces, smoking their pipes, or reading their filthy

papers. There was a contrast between Christian congregations and infidel meetings. One had the appearance of purity and elevation ; while the other had the stamp of pollution and degradation. Irreligion seemed the nurse of coarseness and barbarism. Some of the Secularists actually argued against civilization, as Rousseau had done before them. One of them reprinted Burke's ironical work in favour of the savage state, and sent it to me for review, and was greatly offended because I refused to recommend it to my readers."

The author thus eloquently describes the first time he ever offered up anything like a public prayer :—

"It was while I was living at Burnley that I began again to pray. A young atheist died, and I was invited to his funeral, and requested to speak at his grave. When we got to the cemetery the little chapel was occupied by another company, and we had to wait some time for our turn. My mind was in a sad and solemn mood, and I left my party and wandered to the farther end of the cemetery. It was a bright and beautiful day in April. The grass was springing fresh and green, and the hawthorn buds were opening, and everything seemed full of life, and big with promise. The sun was shining in all its glory. The thrushes and the blackbirds were singing in the surrounding groves and thickets, and the larks were pouring forth their melody in the air. Yet all was dark and sorrowful within. I felt the misery of unbelief, yet felt myself unable to free myself from its horrible and tormenting power. I had a growing conviction that I was the slave of a vicious method of reasoning, and of an inveterate habit of doubt, and that I had not the power to do God and Christianity justice. I felt as if I ought to pray; but something whispered, 'It is irrational.' No matter, I could refrain no longer; and lifting up my tearful eyes to heaven I exclaimed, 'God help me.' He did help me. He strengthened my struggling soul, and gave to the good within me a growing power over the evil. I dried my tears and returned to my party. I spoke at the poor young atheist's grave, and concluded my address with the following prayer, 'May trust in God, and the hope of a better life, and the love of truth and virtue, and delight in doing good, remain with all who have them, and come to all who have them not. Amen.'

"The gentleman with whom I lived at Burnley had said to me on the morning of that day, that if I prayed at the funeral he should never think well of me more. He afterwards said, he had no objection to a prayer like that. He was not aware of the shorter prayer that I had offered when alone, or he would have spoken probably in another strain."

Among the individuals whom Mr. Barker specially mentions as having been the means of helping him back to Christ by their Christian kindness, were Dr. Cook, of the New Connection Methodists, whose works have been favourably reviewed in this Magazine, and Colonel Shaw and his amiable lady. One of the most touching paragraphs in the volume is the remarkable episode during the Glasgow discussion, which we venture to say never was equalled. The Colonel invited Mr. Barker to his house at Ayr, and showed him all manner of kindness. It was winter—and the gallant host heaped coals of fire on the domestic grate, and, at the same time, on his antagonist's head ! Mr. Barker thus describes his visit :—

"The other gentleman whose conduct left a very favourable impression upon my mind was Colonel Shaw, of Bourtree Park, Ayr, Scotland. He was a retired officer; but being a real Christian and a good speaker, he employed a considerable portion of his time in preaching the Gospel. How it came to pass I do not exactly remember; but it was arranged that he and I should have a public discussion on the divine authority of the Bible. The discussion took place in the City Hall, Glasgow. The Colonel was so very kind and gentle-

manly, that I found my task exceedingly difficult. It was very unpleasant to speak lightly of the faith of so good and so true a man ; or to say anything calculated to hurt the feelings of one so guileless and so affectionate. And many a time I wished myself employed about some other business, or engaged in contest with some other man. At the end of the second night's debate we were to rest two days, and the Colonel was so kind as to invite me, and even to press me, to spend those days with him at his residence near Ayr. The Colonel had given his good lady so favourable an account of my behaviour in the debate, that she wrote to me enforcing her good husband's invitation. I went. I could do no other. The Colonel and his venerable father met me at the station with a carriage, and I was soon in the midst of the Colonel's truly Christian and happy family. Neither the Colonel nor any of his household attempted to draw me into controversy. Not a word was spoken that was calculated to make me feel uneasy. There seemed no effort on the part of any one, yet everything was said and done in such a way as to make me feel myself perfectly at home. Love, true Christian love, under the guidance of the highest culture, was the moving spirit in the Colonel's family circle. A visit to the birthplace of Burns, and to the banks of bonnie Doon, was proposed, and a most delightful stroll we had, made all the more pleasant by the Colonel's remarks on the various objects of interest that came in view, and his apt and ready quotation of passages from the works of the poet, referring to the scenery amidst which we were moving.

"On our return home I was made to feel at ease again with regard to everything but myself. I felt sorry that I should be at variance with my kind and accomplished host on a subject of so much interest and importance as religion and the Bible. The thought that on the evening of the coming day I should have to appear on the platform again as his opponent, was really annoying. To talk with such a man privately, in a free and friendly way, seemed proper enough ; but to appear in public as his antagonist seemed too bad. When we started from Ayr to Glasgow in the same train, and in the same carriage, I felt as if I would much rather have travelled in some other direction, or on a different errand. But an agreement had been made, and it must be kept ; so two more nights were spent in discussion. But it *was* discussion—fair and friendly discussion,—and not quarrelling. Neither he nor I gave utterance to an unkind or reproachful word. When the discussion was over, the Colonel shook me by the hand in a most hearty manner in the presence of an excited audience, and presented me with a book as an expression of his respect and good feeling. I made the best returns I could, unwilling to be too much outdone by my gallant and Christian friend. The audience, divided as they were on matters of religion, after gazing some time on the spectacle presented on the platform, as if at a loss what to do, or which of the disputants they should applaud, dropt their differences, and all united in applauding both, and the disputants and the audience separated with the heartiest demonstrations of satisfaction and mutual good will. The events of those days, and the impression I received of my opponent's exalted character, never faded from my memory. And though they had not all the effect they ought to have had, their influence on my mind was truly salutary. I have never thought of Colonel Shaw, and his good, kind, Christian family, without affection, gratitude, and delight. He wrote to me repeatedly after my return to America, and his letters, which reached us when we were living among the wilds of Nebraska, were among our pleasantest visitants, and must be reckoned among the means of my recovery from the horrors of unbelief."

We have inserted this passage both on account of its own intrinsic interest, and also because it serves to show how short-sighted some of God's true people are. We recollect distinctly that a leading Glasgow minister warned the young men of the city, at a public soiree, not to attend the debate between Mr. Barker and the Colonel, because the latter would be no match for his antagonist. He counselled them to wait till the Rev. Brewin Grant came down, who would

thoroughly expose Mr. Barker. Now Mr. Barker himself informs us, in this volume, that Mr. Grant's severity repelled him, while the Colonel's gentleness drew him back to Jesus.

In conclusion, we recommend our readers to procure this book either for themselves, or for the libraries with which they are connected. Here is a man who has sounded the miserable depths of infidelity, and who, emerging from the gloomy cavern, stands as a friend, and with drawn sword, cries—Beware! He gathers his readers round him as if in a kind class meeting, and "tells his experience" of the black and bitter days. He assures them that infidelity and unhappiness are always associated with one another, and very generally infidelity and sensuality. He begs them not to read infidel books at all, for few can stand the ordeal. He has now the firmest faith in Christ as the Divine Saviour of the world, and regrets that such men as the authors of "Essays and Reviews" still wear the Christian name. The style of the work is simple, but it frequently rises to the height of genuine eloquence. Mr. Barker has humbly accepted the position of a preacher among the Primitive Methodists of England; and we hope that he may have much pleasure in the decline of his life, in "preaching the faith which once he destroyed."

SOME CONDITIONS OF MINISTERIAL POWER.

[The following paper was read recently by one of the ministers of the Evangelical Union, at a District Association Meeting of his brethren. We are certain that our lay readers will appreciate it, for this, among other reasons, that it will serve to show them the aims and aspirations of their pastors, and how, from time to time, they counsel one another, as well as the people under their charge. The Essay opened with an apology for haste and simplicity of style, which we have omitted, because its unadorned simplicity is to us one of its charms.—Ed. *E. R.*]

THESE are times for ministers to take heed to themselves and to their doctrines,—not that I think the craft is in danger,—but transition is at work in our quarter as elsewhere. Churches are changing and the creeds of churches, and what if even the Christian ministry should suffer mutation as well? Even Dr. Candlish has said, "I am sailing now in the same boat with Mr. Gladstone; I am a man of progress." Perhaps among other things we must enlarge the word "ministry." I do not mean in the fourfold direction, but in the manifold. We must not claim to be an exclusive order—a caste, and if some of our duties begin to be undertaken by the unprofessional, there is no need that we should object. Why should not the whole church be more ministerial? Is not our ministry representative?—standing for the ministry of the church—representative, yet

not vicarial, certainly not exclusive. The space between the clergy and the laity is fast lessening. Laymen are claiming larger place and influence in the counsel and work of the church. Let us heartily say, "It is well."

But such times impose on ministers the obligation to consider how best they can meet the present weighty responsibilities of their office; what they can do to increase their power and keep fairly abreast of the times and all their requirements. Pity if there be much truth in the stale cry as to the lessening power of the pulpit, the more if in this cry the pulpit is put for the ministry. We do not think there is much truth in it. If there be loss, it is only relative,—not less power, but with another and a growing power alongside.

But in such a state of matters we should not be content that our power is not diminished. There is no reason why we should not keep pace with all the progress about us. No reason why our ministry should not rise with the rising tide of the times. There should be nothing better or more progressive—there is nothing better or more potent than the ministry of reconciliation. Nothing should outgrow such a ministry. It may, if it like, not only keep abreast, but ahead of the times. It stands for him who says, "I make all things new;" it stands to represent divine things; to represent eternal things,—to say, There is a future greater than all the past and present, a life unseen, eternal in the heavens; that we are not to forget this eternal life; that we cannot forget it and be quite faithful to the present; that from the eternal comes the vital air and strength of the present.

This ministry is good, and power in it must be very good and greatly to be desired. What can be better than to be anointed with the Holy Ghost and with power, and sent to preach the Gospel to the poor, to bind up the broken-hearted, to heal all the wounds of a sad and stricken world? This ministry has had power in the past. The best and most powerful men have been Christian ministers—Paul and John, Augustine and Luther, Calvin and Wesley. These, and men like them, have had large influence in moulding and controlling thought and character, government and life.

Our ministry has to do with things deepest and most powerful in human life and destiny—things which, if denied or put aside, the noblest side of human existence is hidden away, and man comes down from the height and importance of a child of God, of one, wearing the image of God, to a level much less conspicuous. On the other hand, if these be admitted, man and our ministry rise together to a position of great nobility and power. We are ambassadors of Christ; servants of God; watchmen and

workmen of the kingdom of heaven. Nothing can well be more sublime than the end of the Christian ministry thus understood. We are heaven's ambassadors to the world, and as though God did beseech all men by us, we are to pray them in Christ's stead to be reconciled to God—the alone good One, the God of love, the Father of light, in whom is no darkness at all! Truly we may magnify our office. But how magnify it? Not in word, but in faithful endeavour to be and do all it implies.

Our ministry being all this, we need power. The kingdom we represent is not the only kingdom. Truth and righteousness, peace and love, do not have it all their own way. We wrestle against spiritual wickedness in high places. We have to endure hardness as good soldiers of Christ. We have to do battle against the things of the hostile kingdom, and that is not always easily or successfully done. Explain it how we may—human hearts are deceitful and desperately wicked; and spiritual things are not the most welcome.

But as we need power we may have it, and have it abundantly. There are great Christian resources, copious fountains of spiritual strength. The weapons of our warfare are not carnal, but mighty through God. We have truth to wield as a two-edged sword, quick and powerful. We have the high things of the soul and salvation to speak of. We have heaven and eternity to draw motive and argument from; and the best of all is, God is with us.

Practically to have real power here must be a thing of inconceivable consequence. To have no power, to be put into this ministry and have all the responsibility and pressure, and none of the comfort and blessedness, must be, where there is spiritual sensibility, misery intense and exquisite. But nothing can be more blessed than this power and its fruits, for there can be nothing more Godlike than to save the lost, to lift the fallen, to comfort the mourning, to hear men say solemnly, as a dying one said to us the other day, "I am dying; but you have given me a new life." We have our moments of depression and weary sadness, when we would weakly fall down; but when again the heavens are opened and the Spirit comes down, when hearts kindle, and proud wills bow, and men give themselves to the Son of God, we feel there are no gains, no successes, so substantial and real as the fruits of the Spirit—the victories of the cross.

An important question to consider is—To what extent is power wanting, and to what causes can the lack be traced? There is a far wider question than the one that concerns the lessening power of the pulpit. The pulpit is not commensurate with the ministry, and perhaps there is just a danger of us

stumbling here. The press is the rival of the pulpit in these days, and perhaps we are tempted to make the pulpit in turn the rival of the press. By all means let our pulpits be efficient, but let it not be in the way of competition with the press. We may be literary and intellectual; there may be culture and freshness in our sermons, and after all there may not be a powerful Christian ministry.

To come then to power, and the conditions of power, in our ministry, it is important at the outset to say what we mean by power. This will determine what conditions we mean. If I want to secure a good position and a comfortable living, a good patron will suffice for that. Here is power. If I want to be popular and ecclesiastically influential; if I am ambitious of drawing crowds and winning golden opinions for eloquence, then certain gifts or shifts will secure me all that. Here again is power. But I speak not at present of these. I shall not even speak much of sermons, of style, of manner. These are all of the greatest moment, but I do not mean power alone in the pulpit. I believe, indeed, that to have true power there, is to have true power everywhere. And perhaps the prime thing, if not the only thing, in every ministry does lie here,—in an efficient pulpit. Yet I would take in a wider range, and speak of power as covering the whole of our ministry,—power for all the ends of our ministry. Call it Christian power, or moral power, or spiritual power as you have a mind. And this is by no means the same thing as intellectual power, or power of eloquence or learning. What I would think of in my ministry is not being popular, not even of being successful, but of doing good, and what above all I desire is strength, and strength from above for this Christian well-doing.

This being our idea of power, it is not of physical or purely intellectual conditions of power that we wish to speak. These indeed are of vast moment. Good health is a condition of power not to be despised by any of us. And other things of great price are natural ability, ripe education, rich culture, earnest and resolute study, and no man need think to attain to great and abiding power as a minister who does not in measure possess or give heed to these.

Yet it is possible to have these and not after all have real power. It is possible, too, to have power where these are by no means ripest or fullest. We have all marvelled at the power of very ordinary men—simple, good, earnest men—but of very moderate ability and attainment. Sometimes the ministry of such has been very fruitful and blessed, its power very real and abiding; while the ministry of a more capable and learned man has been comparatively barren of spiritual result.

It is then of spiritual power and spiritual conditions of power that we would mainly speak. What are some of these conditions?

I. On the very front stands the need for the minister to be a true man. The day is fast coming when all that is merely official and arbitrary shall pass away, and rich spiritual powerful manhood shall be the one test of sufficiency and ministry. Our ministry must more than ever stand upon our manhood—our manhood the exemplification and enforcement of our ministry. It must be less and less professional merely. The day of stark professionalism is wearing to its close. The age is impatient of formalism, very intolerant of shams and shows, very desirous, we think, to find reality and truth; and he who would be a true and powerful minister must in the first case be a true man. What he wants others to be he must first of all be himself. His ministry must be built up on truth, and truth that has its full embodiment and fair illustration first in himself.

What do we mean by a true man? Not simply truthful—not *verax*, but *verus*—a spiritually true man, one who is what God wants him to be; who in his measure as a man is spiritually what God is as God. Our manhood, to be true, must dip down into something deeper than itself. As there is one in whom we live and move, so is there one in whom we must be true and good.

The true man then must be a saved man, a converted man, a new man in Christ Jesus. Till a man is born again he stands outside the spiritual sphere of things, that is, outside the kingdom of God; and so outside, he cannot very fitly represent that kingdom or speak of its spiritual things. He may be very useful in his own way and upon the level of the natural, but whatever power he wields here, is not the power of the man who is full of the Holy Ghost and of faith.

He must be an unselfish man. Selfishness is not true manhood. It is an alien thing to the image of God, and this is the crown of glory worn by every true man. The man Christ Jesus was not selfish, and he is our master. He was utterly unselfish. He saved others, but sacrificed himself. He had no self-will, no self-seeking; none, and his ministers must have none.

And being unselfish he will be unworldly. His heart must not be set inordinately on the things of the world—on its wealth or its joys; on its honours or its success. Worldliness and selfishness are but aspects of the same thing, and together make up that love of the world that shuts out the love of the Father—a love that will woefully cramp and cripple any

minister, and sadly keep him down in spiritual stature and strength.

He must be an honest and honourable man, straight up and straight out and straight down. A single-hearted man, not double in any sense; not one thing to-day, in this relation, to this company; and another thing to-morrow, in another relation, and to another company. "A double-minded man is unstable in all his ways: let not that man think he shall receive anything of the Lord." A true man has no crookedness about him, no shifts or subterfuges, no policy or contrivance. Policy and contrivance may succeed for a while, or seem to, but eventually they break down. The man who builds with these builds wood, hay, stubble, and the day shall declare it. That man's work must be burned; may he himself be saved, though it be as by fire!

In one word, he must be a good man, a man who loves goodness, who loves to be good and to do good. This above all things. It is a sad anomaly to see a man professing to be a minister whom nobody would call a good man. This is worse than the madness of the undevout astronomer. But we can have no better description of a true minister than the Bible gives when of Barnabas it says, "He was a good man, full of the Holy Ghost and of faith." 'Tis very noble to be good. If the minister be not always the good man, the good man is always a minister. Many a pious mother has wished to see her boy a minister; but to be good must be our own wish, it is worthy to be our supremest wish. It is less, and it is easier, to be a minister professionally, than it is to be a man—a good man.

I need not say how important all this is—

(1.) For study,—for the understanding of truth. Divine truth opens its selectest treasures and beauties not so much at the bidding of a commanding intellect as at the gentle touches of a true and humble and powerful heart. Doing the will of God we shall know the doctrines of God.

(2.) For the presentation of truth. If we are not true, truth will not have on our lips the emphasis she should have. A secret consciousness will put a fetter upon the truest and bravest word. Eloquence is not apart from truth. Some one has said, "An orator is a good man skilled in speaking." And—

(3.) For our personal influence upon others. Character does not tell just at first, but it is sure to do in the long run; and other things being equal, it is the true man whose work abides. His influence is permanent, and that is true power. For this reason I am not sure that an itinerant ministry tends to strength. An evangelist must be an itinerant, but should a pastor be? His ministry contemplates more than awakening and

conversion, and true and permanent edification can be the work of none but a good man. No man can *do* more than he *is*. The ministry will not be greater or better than the manhood; for either to be good they must accord, the one the seal and confirmation of the other. Our ministry is one to make men good and true, unselfish and unworldly, and how can we hope to minister the thing we are not? The minister of truth must be himself true—the minister of salvation himself saved. Ministers of light and love must themselves be lovely and luminous. So let it be our care and our prayer to be good men and true. An untrue man is only the semblance of a minister. He has only a name to live and minister. An old divine says, “A minister’s life is the life of his ministry.” Let our ministry be the echo of inward truth, of personal greatness and goodness, and it will be a ministry of power.

II. The minister must be a man of God,—a man of much acquaintance and communion with God. I do not mean simply a man of prayer, unless prayer be understood in a large sense; not a man of many requests, but a man of much intercourse and deep sympathy with God.

(1.) He must be a man with large acquaintance with God, with God’s mind, God’s intentions, God’s ends and ways: one who knows what God is and wants with himself and the world. Such a man knows what God thinks, and he thinks with God. He has God’s views of things. He knows how God feels, and he feels with God. For this large acquaintance and sympathy much communion is needed. He will not gather it from books, not even from the Bible as a book, unless, that is, he meets with God in the Bible. There is a sense in which we still can meet and speak with God—not a mystic sense either. It is when we yield ourselves to God, give him the freedom and confidence of our hearts, set *every* door and window of the spirit open for his coming, when we are silent and quiet before God and listen for his speaking. The wise minister will often do that.

(2.) He is a man who works with God and for God. First and last he seeks the glory of God. He asks, “Lord, what wilt thou have me to do?” He says, “Lord, here am I, send me;” and when all is done, he comes back to tell God, as the disciples came and told Jesus. What is the result? Daniel says, “The men that do know their God shall be strong and shall do exploits.” Here are three things—knowledge, strength, achievement. When the knowledge and the strength come first, the exploits are sure to follow. Such men shall be very brave, and very earnest, and very full of zeal. These are good qualities for a minister. Without zeal our ministry cannot be

accomplished. No man should be so brave, for God stands at his back; and none so earnest, for what is it worth being earnest about if not the ends of his ministry? These ends run away into eternity; they reach up to heaven. Chrysostom, to make him earnest, imagined the communion rails round the pulpit crowded with listening angels. Of Chalmers it was said, "His strength is his earnestness." God's servant must be in earnest, for no one is so much in earnest as God himself.

Now, such a man of God shall have power, because, in being God's, he has come to the one true source of power. "Power belongeth unto God." "They that wait upon the Lord shall renew their strength." Was it not to get this strength that the Master went so often apart? Moses, after being learned in all the wisdom of the Egyptians, went away to the desert to commune with Him who dwelt in the bush. Even the disciples had to tarry at Jerusalem till they were "endued with power from on high."

All able ministers have been in this sense men of God—men of much communion with God—men who felt that they held their ministry direct from God; who came down into the presence of the people as from the presence of God; and whose care was to go back for replenishment to God, that being strong in the Lord and in the power of his might, they might run and not be weary, they might walk, and work, and not faint. Joshua and Elijah, in the Old Testament, were such ministers; and John on the threshold of the New,—that John whose brief but powerful ministry made all men muse in their hearts if he was the Christ or no. Luther was a man of much communion with God. This was the secret of the power that shook the world. His favourite motto was, "*Bene precasse bene studuisse.*" Rightly spake Payson, "It is in the closet that the battle is either lost or won."

This communion with God, above all things, will make us spiritual, and give us a deep and becoming sense of the ends and importance of our ministry. Much intercourse with the world deadens spirituality; even ordinary intercourse with one another. I am often confounded when I withdraw to think how little we say about the high purposes of our ministry. We speak about doctrine, which is good; and about churches and other ministers, which is not good sometimes; and it is far too little that we say about our great work; about the method and spirit and issues of this really great work. We have much need to fall back upon God.

And for the churches' sake how necessary is all this! Spirituality is a great want in the churches. There is interest in doctrine; evangelistic interest and zeal too, but not sufficient

depth and strength of spiritual life,—not the rich, full, fragrant piety that will make them a great spiritual power. We must minister this; and if we are to feed others, we must ourselves be fed, and fed abundantly, at God's table.

III. The minister must be a man of the Bible. A man, that is, who knows the Bible, and knows it well; a man who loves the Bible, and loves to use it well. Our ministry, to be powerful, must stand on truth,—truth in the life, in the sermon, in the prayer, all over, nothing but truth. Ritualism will not make a powerful ministry; nor will speculation; nor contrivance; nor any set of expedients. Ritualism, with its symbols and pictures, may be attractive, may, even by these symbol-pictures, win by and by to truth and substance; but a religion, a ministry, a life of ritualism, will not be powerful, nor will any kind of officialism. We must exalt the spiritual, and not the official or the ritual. Otherwise, the decadence of real power is sure to follow. Contrivance, again, will not give real strength. We must be wise indeed and study fitness, and what is suitable and timely and decorous; but expedients, if they do not lead to truth and rest on truth, will not be strong.

Now, for truth we must come to the Bible. This is where we find it purest and best,—not only views, but truth. No doubt even Bible words and representations are forms, but forms how high! If any forms can be divine, those are divine; they are the highest, fittest, widest, truest forms,—they are the words of spiritual men—of the Spirit of God. It is at the peril of our ministry if we leave the Bible, if we play or palter with the Bible, if we even try to substitute our forms for Bible forms. If God has given us the Bible, these forms must be his, and he knows best what the world needs. So—

(1.) Let the minister read the Bible for himself. He is near the well-head of truth and life when he stands here. It will keep him in sympathy with God. It will feed and enrich his own spiritual life and replenish the waste that comes from daily service. The minister must in this high sense take heed to himself. We read the Bible for our sermons and for the sake of others; let us dare be selfish enough to do it often for our own sakes.

(2.) Let the minister make large use of the Bible in his ministry,—in his preaching. Should we not preach the Bible more than we do,—not from it,—out of it, but the Bible itself? I mean, first, we should make great use of the words of the Bible. I am sure we often have seen the power of these. I have laboured with argument to remove a difficulty or a doubt, and in the end a text from God's Book has done it better. Verily it is the sword of the Spirit; and it often does what our

own words can never do. And then we should have much exposition of the Bible. There is an excess of sermonizing in these days. The taste is for brief, sketchy, exciting sermons; and this, I believe, tends to sensation and not edification, to excitement and not strength. I do not plead for anything laboured, lengthened, heavy; but I have the conviction that free, fresh, clear, solid exposition would minister strength both to ourselves and our people.

But in any case let us keep fresh and simple our first love for the Bible. Let us be at pains to understand it first, and other books next; and perhaps it will often better illustrate and explain these than they will either illustrate or explain it. I mean, let us never take all our interpretations of the Bible from books of interpretation. No wise man will despise these; but we shall best use them when we put the Bible first and them next. All great and able ministers have done this. What a hearty love Luther had for the Bible! He used to say, "There are few trees in that garden I have not shaken for fruit." Whitfield read the Bible every day on his knees. Of Chalmers it was said, his sermons held the Bible in solution.

But what I want chiefly to say here is, the minister who would be strong must know well the Christ of the Bible. The Cross must be the tower of his strength. Our knowledge of Christ and our resemblance to Christ must be the test and measure of our sufficiency and strength as ministers. There was a wondrous power about Jesus himself to test men and to draw them to himself: and his own word is true of our ministry, "I, if I be lifted up, will draw all men to myself." And this is a very great theme, wider than many suppose—Christ and him crucified: Christ living and dying; teaching and healing; Christ on earth and Christ in heaven. We understand God best when we understand Jesus. And we shall best explain and vindicate the ways of God to men, when we speak about Jesus. I doubt inadequate views of Jesus and his great salvation lie at the root of all the failures and shortcomings of our ministry. I find I get closest to men, and I can take them closest to God, and best teach them about God, when I speak to them about Christ. It is God in Christ we all understand best. The greatest and most useful servants of God have found the same thing. There was never an abler minister than Paul, and he says, "I have determined to know nothing but Christ and him crucified." Luther found life for himself and his people in the Bible, when he found Jesus there. We are told that each of his letters, at the top, bore the great word "Jesus." So did his sermons; Christ was at the head and heart of them all. And we all know the confession of Dr.

Chalmers, how that for twelve years he preached morality, and that these were fruitless years; and how in the end he found that to preach Christ is the only effective way of preaching morality.

We do all well to ponder this matter. No minister will be powerful who is ashamed of the Gospel of Christ. In the end he will be ashamed of anything else he has put in the place of that Gospel.

The only other thing I would like to say is this—The minister who would enlarge his power must seek to enlarge his experience, and widen and deepen his human sympathies as much as ever he can. I put this last; for it is not to any great extent possible at first. But I wonder if something more could not be done in our preparatory studies for this. Perhaps the bulk of our ministers do not suffer so much, on this score as others do. Most of us have had to bear the yoke in our youth. This experience is good if we are wise to use it well. In some respects it is a loss to be booked for the pulpit from the very first. There is peril then of being one-sided, not so broad and human as the minister should be. Christ did not call his disciples from the schools, but from the seaside, the receipt of custom, and other places of human toil. Augustine ran through large experience before he became a Christian minister. Luther was a man of the people. He had a boyhood of privation, and a wondrous cloister life after. John Bunyan, with all his genius, owed something to the experience of his earlier years. "Please your Majesty," said John Howe one day to the King, who had asked him why so learned a man as he went to hear one so coarse and illiterate as Bunyan; "please your Majesty, could I possess that tinker's abilities for preaching, I would gladly part with all my learning." Mr. Spurgeon, when asked where he had been educated, replied, "Nominally at various schools; but really by summer rambles, by hard studies, and close observation." One has said, "It is of difficulties that miracles are born." Yes; and it is of experience that power is sometimes born. "Tribulation worketh patience, and patience experience." What makes John Gough so effective and eloquent as an advocate of temperance? What helped Frederick Douglass to plead so powerfully for the slaves?

So it is well for the minister to be as human and have as wide experience as possible: to be not as one of a priestly order, a member of a caste; but a true man, a human brother, concerned and in sympathy with everything that concerns man.

In our day the preaching of laymen is plentiful, and sometimes powerful. May one secret of their power not be here?

Perhaps they stand closer by some of the experiences and difficulties and doubts of the people than we do, and are able to say things in a rounder, stronger, homelier way than we can. If we can learn from them, let us not be too proud or too priestly to sit even at the feet of these men. Their humanness and directness are elements of real strength.

I must have done. I wish I could have said and done all this better. I am sensible of the supreme importance of my subject: spiritual power and the conditions of power. I have kept to these conditions, because they are all within our reach. Robust health is not sometimes. Genius is not; ripe education and rich culture are not; but to be true men, is,—men of God and mighty in the Scriptures. Let us seek power. Let us not be content with a feeble ministry. Let our hearts be often pilgrims to God for this,—that we may do much good; that we may win many to Jesus, that we may feed the church of God; that our ministry may be “in demonstration of the Spirit and power.”

D. H.—H.

THE LAST WORDS OF DAVID.

“He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by the clear shining after rain. Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow.”—2 Sam. xxiii, 3—5.

THIS is an interesting prophetic oracle and poetic fragment, not probably from the pen, but certainly from the lips of “David, the son of Jesse, and the sweet psalmist of Israel.” It is a solemn, yet ecstatic peroration or winding up of all the inspired utterances he had given to the world, for it is called his *last words*—a title well fitted to arrest attention. Matthew Henry calls it “the last will and testament of king David, or a codicil annexed to it.” That the oracle is Messianic there cannot, as we think, be the shadow of a doubt. But of this anon. The original text is confessedly obscure in its structure, and hence expositors have furnished us with various translations. Almost all biblical critics admit that the true meaning of the 5th verse, at least, is not at all brought out by our translation. On comparing different translations, that given by Dr. Alexander, in his *Connection and Harmony of the Old and New Testaments*, commends itself to us as the best we have seen.

We may as well give it entire at once, enclosing the supplementary words in brackets.

“ [There shall be] a just Ruler over man,
 A Ruler fearing God.
 And he shall arise like the light of morning;
 Like the morning sun [when there are] no clouds;
 Like grass from the earth, through sunshine after rain.
 For, shall not my house be so with [the help of] God?
 For he hath made with me an everlasting covenant,
 Well-ordered in all things and sure;
 For, all my salvation, and all my desire,
 Shall he not make to grow ? ”

Before turning attention directly to the words, it may be profitable to look at some of the circumstances connected with the oracle and its author.

1. *The title of the oracle.*—In what respect is it *the last words of David*? Some say they were his last *poetic* words, and that all he uttered afterwards was in prose. Others think they were his last *prophetic* words—the last divine communication made to him regarding future events. Neither hypothesis has much in its favour, while both of them assume that the oracle is in its proper chronological place. Had it not occurred as it does, in the midst of the history of David's reign, no such conjectures would have been formed. We are disposed to view it as literally answering to its title, but misplaced by the collector of the records, who may have felt a strong temptation to place such a sweet poem immediately after the magnificent hymn of the preceding chapter. We regard it as David's last evangelical words uttered amidst the infirmities of age, and in the immediate prospect of appearing before his God. But whatever view may be taken of this, let us rejoice that we possess the oracle at all.

2. *The brief but striking description of the royal author.*—The inspired writer, in the first verse, associates his name with truly honourable and dignified appellations; and, as a foil to reflect the lustre of these, he uses first of all his own simple name, *David, the son of Jesse*. Matthew Henry says—“It is good for those who are ordained to be corner stones and top stones, to be often minded, and often to remember, the rock out of which they were hewn.” He is next called *the man who was raised up on high*. God exalted him to the highest position among the chosen people. “He chose David also his servant, and took him from the sheepfolds: from following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance.” (Psalm lxxviii, 70, 71.) Next, he is designated, *the anointed of the God of Jacob*. Jacob's God anointed him to rule his people Israel, and to be a royal

progenitor of him who is now the mediatorial "King of kings, and Lord of lords;" and, associated with that Messiah-King, *who was made of the seed of David according to the flesh* (Romans i, 3), his name will for ever stand. The last appellation, and the one *now* best understood, is *the sweet psalmist of Israel*. This is a high eulogy, but millions of the race know that it is not too high, but fully deserved; for not only is he the sweet psalmist of Israel, but also of the world, since to him we are indebted for the sweetest and most precious poems which the world contains. His songs are invested with peculiar and unrivalled charms. They are peerless in their simplicity, sublimity, richness of sentiment, compass, elevation of thought, and terseness of diction, which, in every age since their composition, have endeared them to all God-fearing minds. Were the Psalms of David expunged from the Bible, the church and the world would sustain an irreparable loss. In these invaluable hymns we see portrayed the workings of a mind in holy and happy communion with God, and, in his strength, realizing ability successfully to grapple with all the difficulties and trials of earth.

3. *The circumstances in which the author was now placed.*—If these, in the sense we have preferred, were his "last words," he stands before the curtain which is about to rise and unfold to his enraptured vision those celestial scenes of which he had often sweetly sung, but in the midst of which he is now to dwell. His earthly kingdom and riches and honour are slipping from his grasp. They had a glory; but it is now eclipsed by a "glory that excelleth." David had enjoyed life. To him it had not been in every sense "a desert drear." True, like most men, he had often been in *the valley of Baca*; but there he had found many refreshing "wells." Often had his charming pen dilated on the wonderful works of God as seen in the heavens and on the earth; but the hand which so ably wielded it must now become powerless. That harp which had so skilfully sung of the works and character and titles of God must now be unstrung; but the songs which it so sweetly chanted will continue while the world stands, to gladden the heart of the heavenward pilgrim, to lighten the abode of the mourning, and to soothe the pillow of the dying.

4. *The exercise of his mind in view of death.*—When a fellow-mortal has died, we are anxious to know what was the state of his mind—whether it was dark, or illumined with heaven's light, and what were his last words. It is interesting to look at what was engaging the mind of the dying psalmist. It is fixed upon the infallible word of God. Often had he sung the praises of that word, and expressed the

ineffable treasures of comfort and strength which he found in it. "O how love I thy law: it is my meditation all the day. The law of thy mouth is better unto me than thousands of gold and silver. How sweet are thy words unto my taste; yea, sweeter than honey to my mouth." He is looking back upon the dealings of God with him, and the promises he had made to him. *The Spirit of Jehovah spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me* (ver. 2, 3). He applies these appellations to God because his heart was filled with gratitude, and deeply affected with the subject which is now engrossing his mind. He calls him *the God of Israel* because he had chosen Israel to be his own peculiar people. He calls him *the Rock of Israel* because, when they trusted in him, he had ever been Israel's defence and refuge from their enemies. In looking back to the divine utterances made to him, the mind of the dying monarch fixes especially upon the great and precious promises he had got regarding the Messiah. These he grasps with delight, and, leaning entirely upon them, feels safe in his passage through "the valley of the shadow of death." His life had been a chequered scene. More emphatically than most lives it had been a minglement of light and shade. Yet, like the life of every true man, it had its sweet memories. He could recall seasons which were as green spots in his terrestrial journey, perfumed with the sweet and refreshing gales of heaven; seasons in which he had the nearest approaches to God, and the clearest revelations regarding his great Descendent. He had remembered God from the land of Jordan, and of the Hermonites, from the hill Mizar (Ps. xlii, 6),—places which, in his memory, were consecrated Bethels, because in them his soul had expanded its pinions, and from the transient things of earth soared away to the things above. How we should strive to be able at its close, to look back upon a life spent in communion with God, and devoted to his service!

We regard, then, this exquisite outburst of song with which the Psalmist takes leave of the world as a Messianic prediction. This, we think, it will not be difficult to prove. In this, to the Psalmist's mind, consisted the whole charm of the poem. It is the Saviour whom he sees in the distance as the "righteous Ruler over men"—"arising like the light of the morning" to chase away the world's darkness. He was the object of his faith and the fulcrum of his hopes—"all his salvation, and all his desire." It may be a question whether the oracle be an original one, or an epitomized form of that other one delivered to him by Nathan, recorded 2 Sam. vii, 12

—16, and 1 Chr. xvii, 11—15. It is clear enough that he received the *ideas* of it directly from God, for he says in the preface, as we have seen, “the Spirit of the Lord spake by me.” That he had, by the inspiring Spirit, extensive views of the Messiah’s character, and the glories of his reign, is evident from many of his psalms. Yet the central oracle—the germ of all his other Messianic utterances, and especially of the oracle before us,—seems to be the one given by Nathan. That Christ is its subject is clear from the many references made to it, and the frequent quotations from it, found in both the Old and New Testaments. See 2 Chron. vi, 42; Psalm lxxxix, 1—4, 26, 49; Isa. lv, 3, with Acts xiii, 34. The expressions “the mercies, the sure mercies of David,” “the mercies of the Lord,” are evidently the mercies promised to David that centred in the risen and reigning Jesus. The same reference to the oracle by Nathan is evident in Isaiah ix, 6, 7; also in such passages of the New Testament as Luke i, 32, 33, 68, 69; Heb. i, 5. That the reference of the oracle cannot be exhausted in Solomon, is evident from 1 Chron. xvii, 11, where God says, “I will raise up thy seed after thee, which shall be *of thy sons*”—a promise which of course must look past Solomon. The only difficulty in admitting the full Messianic reference of the oracle by Nathan, is the expression in 2 Sam. vii, 14, “*If he commit iniquity*, I will chasten him with the rod of men, and with the stripes of the children of men.” Some regard the verb rendered *commit iniquity* as passive (Niphal) instead of, as in our translation, active (Hiphil). And as in that conjugation it means *to be bent or bowed down*, they would render *in his being bent down*, or depressed, viz. with grief. But a sufficient refutation of this is that the expression is hypothetical—“*if in his being bent down*,” &c.; and the grief of Christ, foreseen as an essential fact, could scarcely be predicted in a hypothetical manner. Dr. Adam Clarke, again, takes another method. He says, “it is certain that the verb, which in the active signifies to commit iniquity, may in the passive signify to suffer for iniquity;” hence he renders it *even in his suffering for iniquity*, &c. But he gives no instance in which the verb has that meaning. Horsley—quoted by Dr. D. Davidson, renders it, “*insomuch that when guilt is laid upon him*, although I chasten him,” &c. None of these methods, however, are satisfactory. They are more ingenious than judicious, and have evidently been adopted to escape what is called the *double sense* method of interpretation. We have no partiality for that method when it can possibly be avoided, yet we confess the idea is growing upon us that there are portions of Scripture, not a few, which cannot in any other way be satis-

factorily explained. If then we are to deal fairly and honestly with the original text of the passage before us, it must be rendered in some such way as this: "If in his sinning or transgressing I should chasten him with the rod of (due to) men, and with the stripes of (due to) the children of men, yet my mercy shall not depart from him, as I took it from Saul," &c. We seem, therefore, shut up to the idea that there is in the passage a proximate reference to Solomon, and a remote and antitypical reference to Christ.*

A further proof of the Messianic character of this oracle, by Nathan, is the exulting outburst of praise to which David gave vent whenever it was communicated to him. He labours for words to express the intense gratitude of his heart,—“And what can David say more unto thee? for thou, Lord God, knowest thy servant.” Yet the words which he does utter constitute a paragraph of sacred writ which, for beauty, true heart-eloquence, and holy pathos, stands almost unrivalled in the holy Book. It is recorded in both 2 Sam. vii, and 1 Chron. xvii. The reader will be greatly benefited by carefully perusing it. In ver. 19 of the former and 17 of the latter chapter the beauty and emphasis of the original are lost in our English translation. The former should run thus: “And this was yet a small thing in thy sight, O Lord God, ... and is this *the order of the man*, O God Jehovah?” The latter thus: “And this was yet a small thing in thine eyes and thou hast regarded me according to *the order of the man who is to come*, O God Jehovah.” Such an ecstatic outburst of adoration could scarcely have been in place had he understood the reference to be only to his son Solomon, and to the perpetuation of his literal dynasty.

Now, since the Messianic character of the oracle by Nathan is established, the same character, we think, is confirmed respecting the one before us. The latter so much resembles the former as to make it obvious that the hero of both is the same. He to whom, in the former, the kingdom of David is promised, is in our oracle styled “a just ruler over man.” There the promise is, “I will establish his throne for ever;” here we have the same thing in the words, “he hath made with me an everlasting covenant.” The phrase “well ordered in all things and sure,” implies his confidence that the kingdom promised through Nathan would most certainly come; and the expression is evidently reproduced in Isa. lv, 3, and Acts xiii, 34, where we read of “the sure mercies of David,”—all the

* See some excellent expository remarks on this passage in Vol. 1, Third Series, pp. 254, 255, of this Magazine.

blessings of salvation, centring in and flowing from that illustrious One, "who, for the suffering of death, is crowned with glory and honour," and who "tasted death for every man."
 G. W.—D.

CHRIST AND SOCRATES.

AN awful and majestic, but beauteous and gentle, form rises before our contemplation out of the darkness of past ages. It "towers o'er the wrecks of time." It is the form and the face of Jesus of Nazareth. No other single individual has exerted an influence upon the world so potent and peculiar as he has done, since God placed the children of men in families, and since the sounds of articulate speech first began to be heard on the face of the earth. To-day kings and queens shut their mouths at him. His praises are sung in all languages and all lands. He is the guide of the living, and the hope of the dying. Human laws have been framed in his fear, and human judges remember his court of review. The world keeps his Sabbaths; and in multitudes of cities the spires of churches, built for his worship, point upward to that heaven where his followers believe that he reigns, and whence he shall come again. Merchants seek to trade to his glory; and toiling artizans remember with a glow of pleasure and contentment that he once was a carpenter. And the fair fingers that ply the needle among the clothes intended for the wounded and the destitute on the Seine and the Loire, move all the more nimbly and pleasurably when it is remembered that he said, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

The Scriptures claim divinity for Jesus. They represent him to be the only begotten Son of God, and one who thought it "no robbery to be equal with God." But Thomas, called Didymus, has many imitators in the land. They would like to see the gleam of the glory-robcs. They would like to see the head on which are many crowns. They would like to hear afresh the song of angelic choristers on Britain's plains by night. But if they believe not Christ and his apostles, "neither would they be persuaded though one rose from the dead."

One very common sceptical objection is thus frequently expressed: Jesus Christ appeared on the earth as a man, like other men: he slept and waked, ate and drank, like other men. True, he spake and acted and died wonderfully. True,

he inspired his followers with a wonderful enthusiasm. But other men have lived and died, have spoken and acted not less wonderfully, and have left behind them in the world enthusiastic followers too. In what respects was Jesus better or greater than they? Was he not only a man, too, whom the devotion of his adherents has magnified into a divinity, as other heroes and benefactors of the race have in like manner been magnified.

Now, to men who are in that unfortunate state of mind it is not enough to repeat the story of the miraculous conception and birth of the Son of God, as well as the list of the wonders which were wrought by his hand, culminating in his own resurrection from the dead; for, unhappily, their prejudices cause them to see in these truly precious records only the more than doubtful accumulation of myth and legend. What course of argument in these circumstances remains? Various important lines, indeed, may be followed; but one most legitimate and pertinent track we mean to adopt in one or two papers, namely, to prove that these eminent men referred to, were widely different from Christ in their claims, their character, their lives, their death, and their whole influence.

Let us begin with Socrates; for it is to him that we are generally referred first of all in such a debate. It will, of course, at once be admitted that he was a most remarkable man—remarkable in his character, his life, his sufferings, and his death too. It is best to look such a subject fully and fairly in the face. Let us, therefore, give a short sketch of the career of Socrates, that we may be able to see intelligently and satisfactorily the points of difference between him and the Son of God, as viewed from a human stand-point.

Socrates was born at Athens, 470 years before Christ—that is exactly 2,200 years ago. His father, Sophroniscus, was a statuary; and Socrates was brought up at his father's humble calling. But he was never ashamed of having made statues; because he made good ones. For, be it observed, that the model man *does his best*, whatever he tries,—whether it be the making of ploughs, or poems; books, or boards for the books; stockings for the feet, speeches for the head, or sermons to reach the heart. A wealthy youth, called Crito, having conceived a great admiration for Socrates, offered him generously the means wherewith to study—a great benefit to the future sage, as it turned out—a great honour to Crito and benefit to him likewise, as he became one of the philosopher's most enthusiastic disciples. Chiefly under Archelaus and Anaxagoras of Clazomenæ, the son of Sophroniscus made rapid strides in learning. But in truth he might have used the boast of the psalmist truthfully,

"I am wiser than all my teachers." He may be said to have delivered Athens from the darkness and debasement to which those Sophists had reduced her, who had proved but sorry successors to the brilliant Solon and the Pisistratidæ. These men had taught the Athenian youth to make the worse appear the better reason; and had indeed attempted to blot out all sense of truth and justice, human and divine. Socrates taught clearly the existence of the Supreme God, whom he constantly represented as the rewarder of righteousness and the avenger of sin. Still he was not so much a theologian as a moralist. He did not attack the polytheism of his country openly and systematically. He sought rather to make men just and good. He constantly insisted that the one great study of man is man; and that in order to attain virtue men must study their own intuitions, and give an account of their own course of conduct to their own minds. He had a peculiar way of influencing the public mind. He did not, like other philosophers, teach in any academy or class-room. He took no fees from his students, but lived and died very poor. He would go up to a man in the street, or on the banks of the Ilyssus, would take him by the buttonhole, as we would say, and engage him in conversation. His great aim was to find out how much each man knew, and especially if he knew himself. If he discovered, by rigid cross-questioning, and the dexterous use of the Socratic dialogue, that any one was living for riches, or fame, and was not following virtue for its own sake, he would turn the laugh upon him, even although he might be a poet, a magistrate, a general of the army, or an admiral of the fleet. Now, it was not very pleasant for public men to be thus held up to ridicule, and, moreover, to feel that the ridicule was deserved. They began to be afraid of the man with bare feet, plain cloak, protruding brows, sunken nose, turned up at the end, inflated nostrils, and big unwieldy belly. But they could not get quit of him; for he had immense influence in Athens, being of blameless life, and, moreover, having the reputation of a brave warrior; for in the war with Sparta he had stood at the post of danger which had been assigned him; had walked on the ice with these same hardy bare feet; and at the risk of his own life had saved the precious lives of his scholars, Xenophon and Alcibiades.

Besides serving in the wars abroad, Socrates had served in the wars at home; because Xantippe, his wife, was a dreadful scold. But the philosopher bore the trial philosophically. He said he was rather glad that she was a scold; because the struggle to restrain his own temper was an admirable exercise in self-control. If he could stand her, he could stand anything. One day, not content with raging on him, as he left the house

she poured a bucket of water on him; but the only answer he made was, "It generally happens that after the thunder down comes the rain." He often took home great men to dine in his humble house. On these occasions Xantippe scolded fearfully—exclaiming, "Where have we provisions fit for such guests?" Socrates always replied, "If they be worthy men, they will value my company, not the fare. But if they be not worthy men, you need not mind them." Perhaps some ladies in Britain may be tempted to conclude that if they had been in Xantippe's place they would have scolded too.

At length some of the individuals whose iniquities Socrates had exposed, became so much incensed at him that they determined to make him suffer. First of all they got Aristophanes, the comedian, to ridicule him in the play called "The Clouds." But Socrates went to the theatre and laughed heartily at the exaggerations and caricatures of himself which were introduced into the drama, so that the arrows fell harmless to the ground. Enraged at their defeat his foes played a more dangerous and daring game. They blamed him for inoculating the young men of Athens with aristocratic feeling; and they determined to file against him a criminal accusation. The indictment ran thus: "Miletus, son of Miletus, of the parish of Pitthis, lays this charge against Socrates, the son of Sophroniscus, of the parish of Alopeke. Socrates is guilty of a crime. He does not acknowledge the gods whom the state acknowledges; and he introduces other and new gods. He is also guilty of corrupting the youth. The penalty death."

Democracy was the form of government at Athens at the time; consequently, the trial came on before the assembled people as judges. Lycon, the orator, who pled against Socrates, artfully insinuated that the principles he was teaching the youth of the city and country would overthrow the democracy and bring back the tyrannous oligarchy again. Socrates had refused to prepare a defence. He said that his life was his defence. He contented himself with denying that he had denied the gods or corrupted the youth. To the consternation of his friends, when the vote was taken (apparently by dropping beans into ballot boxes), 281 declared him guilty, and 275 not guilty. By a majority of six votes the great man thus was condemned to die. We are indebted to the eloquent account of Plato, his pupil, for the last words he uttered to his judges.

"One thing more only will I request of you; when my sons grow up, do your worst to them in the way of tormenting them as I have tormented you: that is, if they seem to care for money or anything else more than for virtue, and if they pretend to be anything when they are nothing, reproach them, as I have reproached you, that they do not attend to that which alone deserves attention, and think themselves good for something when they are really

good for nothing. If you do this, both I and my sons shall have had our deserts.

"And now it is time that we separate: I go to die, you remain to live: but which of us is going the better way, God only knows."

In ordinary circumstances he would have drunk the hemlock immediately; but as the Delian festival had begun, and as, by a law of Athens, no blood could be shed in the city till the sacred ship came back from its voyage to Delos, his death was delayed for thirty days. All that time he spent in conversation with his pupils, to which full justice is done in Plato's Dialogues. On the last day of his life he encouraged his weeping scholars by most hopeful argumentations on behalf of the immortality of the soul,—for which doctrine, however, he was not indicted, as is generally supposed. Yet he only expressed his hope that his soul would survive,—never his confident assurance. The closing scene is thus given in Plato's *Phaedo*,—

"It was now near sunset, for he had stayed a long time within. And coming to Us after his bath, he sat, and did not say much after this. And the Servant of the Eleven came and stood before him, and said, 'Socrates, I shall not have to complain of you as I have of many, that they are angry with me, and curse me when I announce to them, as my duty to the magistrates requires me, that they must drink the poison. On all former occasions I have found you the most generous and gentle and best of all who ever came here; and now I know that you do not blame me, for you know who are the cause of it, and you give the blame to them. And now—for you know what I come to announce,—be of good cheer, and try to bear as best you may what must be borne.' And so saying, he wept and turned away.

"And Socrates, looking at him, said: 'And do thou, too, be of good cheer. We will do what thou sayest.' And then, to us, 'How courteous,' said he, 'is the man! During the time I have been here, he has been in the habit of coming to me and talking with me, and was the best of men. And now how kindly he weeps for me. But come, Crito,' said he, 'let us do as he bids. Let some one bring the poison if it is ground; and if not, let the man grind it.' And Crito said, 'I think, Socrates, the sun is still upon the mountains, and has not yet set. I have known persons who have drank the poison late in the evening; who after the announcement was made to them, supped well and drank well, and enjoyed the society of their dearest friends. Do not act in haste. There is yet time.'

"Probably," said Socrates, "those who did as you say, thought that it was a gain to do so: and I have equally good reasons for not doing so. I shall gain nothing by drinking the poison a little later, except to make myself ridiculous to myself, as if I were so fond of life that I would cling to it when it is slipping away. But go," he said; "do as I say, and no otherwise."

"On this, Crito made a sign to the servant who stood by: and he going out, after some time, brought in the man who was to administer the poison, which he brought prepared in a cup. And Socrates, seeing the man, said: 'Well, my excellent friend, you are skilful in this matter: what am I to do?' —'Nothing,' said he, 'but when you have drunk it, walk about till your legs feel heavy, and then lie down. The drink will do the rest.' And at the same time he offered the cup to Socrates. And he, taking it, said very calmly (I assure you, Echecrates, without trembling or changing colour or countenance, but, as his wont was, looking with protruded brow at the man,) 'Tell me,' said he, 'about this beverage; is there any to spare for a libation; or is that not allowable?' And he replied, 'We prepare so much, Socrates, as we think to be needed for the potion.'—'I understand,' said he: 'but at least it is allow-

able and it is right to pray to the gods that our passage from hence to that place may be happy. This I pray, and so may it be.' And as he said this, he put the cup to his lips and drank it off with the utmost serenity and sweetness.

"Up to this time the greater part of us were able to restrain our tears; but when we saw him drink the potion and take the cup from his lips, we could refrain no longer. For my part, in spite of myself, my tears flowed so abundantly that I drew my mantle over my head and wept to myself, not grieving for Socrates, but for my own loss of such a friend.

"And Crito had risen up and gone away already, being unable to restrain his tears. Apollodorus, even before this, had been constantly weeping; and now burst into a passion of grief, wailing and sobbing, so that every one was moved to tears except Socrates himself. And he said: 'O my friends, what are you doing? On this account mainly I sent the women away, that they might not behave so unwisely: for I have heard that we ought to die with good words in our ears. Be silent then and be brave.' And we, at hearing this, were ashamed, and refrained ourselves from weeping. And he walking about, when he said his legs felt heavy, lay down on his back; for so the man directed. And the man who gave him the poison came near him, and after a time examined his feet and legs, and squeezing his foot strongly, asked him if he felt anything; and he said he did not. And then he felt his legs, and so upwards; and showed us that they were cold and stiff. And feeling them himself, he said that when the cold reached his heart, he would depart. And now the lower part of the body was already cold, and he uncovering his face, for he had covered it, said—the last words that he spoke—'Crito,' said he, 'we owe a cock to Esculapius: discharge it and do not neglect it.'—'It shall be done,' said Crito.—To this he made no reply; but after a little time there was a movement in the body; and the man uncovered him, and his eyes were set. And hereupon Crito closed his mouth and his eyes. This was the end, Echecrates, of our friend: of all the men whom we have known, the best, the wisest, and the most just."

He has been much blamed for saying at the very last, "We owe a cock to Esculapius,"—(the god of health and recovery)—as if, in a moment of weakness, he had returned to that faith which he had denounced. But it must be remembered that he had on his trial denied ever having attacked the recognized deities of the state, while contending for a supreme God, morality, and immortality. The learned Schlegel, in his *Lectures on the History of Literature*, gives the saying a fine turn. He sees a secret meaning in it. As Esculapius was the god of health, he fancies that Socrates meant to say, "Death is about to cure me for ever, and therefore I owe a sacrifice to the god of perfect recovery!"

Having thus given a rapid sketch of the life and death of Socrates, we now proceed to indicate a few of the points of contrast between him and Jesus Christ, viewed simply as a man, moving and impressing his fellow-men.

(1.) Socrates lived to be an old man. He was seventy years of age when he died. He wielded his greatest influence from his sixtieth to his seventieth year. But Jesus died when he was thirty-three years of age; and his public ministry lasted only three years.

(2.) Socrates had the advantage of the schools; but Christ had not. Dr. Young of London, in his excellent volume, *The*

Christ of History (a volume which we advise all to read who desire to have their faith confirmed in Christ, as a divine Saviour), brings out this point powerfully in the case of Plato; but we have seen that it applies to Socrates too. Crito supplied him with the best teachers whom Athens could provide at his time. Jesus had no teachers. His Father taught him. His own heart taught him.

(3.) Socrates lived in the city which was the most enlightened of its day; whereas Christ was shut in within the hills of Judea, beyond which he never strayed. He heard no great foreigners. There was no opportunity afforded him of rubbing off provincial angularities by contact with the greatest men of the age. No. The mind that has blessed the world was fed from supernal not from terrestrial source.

(4.) Socrates discoursed chiefly of righteousness—Christ's great commandment was love. This was new to the world. This was the panacea for the world's woes. It was all very well to summon men to be good; but how were selfish men to be made good? The Lord, and the Lord alone, solved that problem. He raised the great cry, "Love God with all your heart and your neighbour as yourself." "A new commandment I give unto you that ye love one another."

(5.) Moreover Christ attached men to himself by the enthusiasm of love. Socrates did not care what men thought of him, if they only adopted his system; while the great aim of Jesus was to bring men to love himself. The author of *The Philosophy of the Plan of Salvation* shows that God could not have adopted a more powerful means of drawing sinners to himself than by an incarnation of self-sacrificing love. The author of *Ecce Homo*, thus writes on the same point with assurance, and an air of authority,—

"In all this we find Christ at the very opposite extreme. As with Socrates argument is everything and personal authority nothing, so with Christ personal authority is all in all, and argument altogether unemployed. As Socrates is never tired of depreciating himself and dissembling his own superiority to those with whom he converses, so Christ perpetually and consistently exalts himself. The same contrast appears in the requirements they made of their followers. Socrates cared nothing what those whom he conversed with thought of him; he would bear any amount of rudeness from them; but he cared very much about the subject of discussion, and about obtaining a triumph for his method. On the other hand, the one thing which Christ required was a certain personal attachment to himself, a fidelity or royalty; and so long as men manifested this, he was in no haste to deliver their minds from speculative error."

(6.) While Socrates spoke assuredly on moral subjects—on what he knew as a man from moral consciousness—on supernatural and celestial subjects he spoke hesitatingly and obscurely. Even about the immortality of the soul, as we have seen, he was not quite certain. He thought it highly probable

that the better part would survive death; but he could not be positive of the fact. Whereas Jesus said, "In my Father's house are many mansions;" "Whosoever believeth in me shall never die." On the unity of God, too, Socrates was dark—even contradictory. Sometimes one would think that he believed in many gods, at other times in the one God. There is no doubt that he conceived that he was accompanied all his life by a dæmon or deity,—but whether this faithful attendant was of angelic or super-angelic rank we cannot very well judge. Jesus, however, never hesitated on this momentous point. He said, "I and my Father are one." "The Father hath committed all judgement unto the Son." "The Son of man which is in heaven."

(7.) Socrates made no pretensions: Christ did. When the Delphic oracle declared Socrates to be the wisest of men, he laughingly turned off the compliment by saying, "The oracle means that I am the wisest because I confess that I know nothing"—a fine proof of humility indeed in a mere man, which proved him to be truly wise. But let us take our stand beside the self-conscious Christ. A strange herald precedes him, crying, "The kingdom of God is at hand." And when the King comes, what does he say? He proclaims, "I am the light of the world." "I am the way, the truth, and the life." "I am the door." "Come unto me, all ye that labour and are heavy laden, and I will give you rest," &c. He is certain that his name shall never die. The destinies of the race are to be bound up in him. He institutes a commemorative rite by which his death shall be handed down to succeeding ages. He says, "I, if I be lifted up, will draw all men unto me." His disciples are to "preach the gospel to every creature." Surely a greater than Socrates—a greater than mortal is here. Verily this is the Son of God.

Lastly, much has been made of the resemblance between the deaths of Christ and Socrates; but a great difference, or rather contrast, is manifest between them. The death of Socrates may be called an accident, turning on six votes; but the death of Jesus was foreknown and predicted, and comes in, moreover, as a fitting close to a life of self-sacrifice. The author of *Ecce Homo* again expresses the idea strikingly and satisfactorily. He says, "What real student of Socrates concerns himself with his martyrdom? It is an impressive page of history; but the importance of Socrates to men has no concern with it. Had he died on his bed he still would have been the creator of science. On the other hand, those who fix their eyes on the Sermon on the Mount, or rather on the naked propositions which it contains, and disregard Christ's life, his cross, and his

resurrection, commit the same mistake in studying Christianity that the student of Socrates' philosophy would commit if he studied only the dramatic story of his death. To the one the philosophy, to the other the death, is all in all." We have thus endeavoured to bring out the chief points of difference between the careers of Christ and Socrates; but among them all we would insist chiefly on these two: the loftiness of the Saviour's claims; and the love which he taught and so wondrously exemplified.

CHRIST'S PREACHING TO THE SPIRITS IN PRISON.

"For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him."—1 Peter iii, 17—21.

THERE are ideas of permanent interest contained in this portion of Scripture. Let us try to get to the apostle's stand-points.

Verse 17. *For it is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing.*

It was a time of persecution; and all who "lived godly in Christ Jesus" were liable to fiery trials. Life itself was not secure. There were many who had to submit, for conscience' sake, not only to obloquy and cruel slander, and "the spoiling of their goods," but also to literal martyrdom. It is to such a contingency that the apostle refers when he speaks of his brethren in the faith *suffering* for well-doing. He has in his eye,—as is obvious from the whole scope of the preceding context, as well as from the following verse, and from the commencement of the following chapter,—*suffering unto death*. "It is better, if the will of God be so, that ye *die* for well-doing, than for evil-doing." Such is his meaning.

The language, we may remark in passing, interestingly illustrates, so far as the expression *if the will of God be so* is concerned, the artlessness that was characteristic of the composition of many of the inspired writers. They were, for the most part, comparatively unlettered men, and made no preten-

sion to "the excellency of speech." The meaning of the apostle evidently is—"For it is surely far better, *if it be the will of God to permit at all the shortening of your days*,—that ye suffer for well-doing rather than for evil-doing."

Verse 18. *For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.*

The aim of these words is to animate the Christians addressed to suffer bravely and willingly for conscience' sake. The apostle gives them to understand that, even if their life should require to be surrendered and shortened, no strange thing would be happening to them. They would only be enduring in their little spheres what Christ himself had already endured in his great sphere. "For Christ also hath once suffered for sins,"—or rather—*For even Christ once suffered for sins*. He once *suffered unto death*. That is the idea,—as is evident from the word *once*, on the one hand, and also from the expression at the close of the verse, *being put to death in the flesh*. Indeed there is reason to believe that in the apostle's autograph the word actually used was *died*, instead of *suffered*,—*for even Christ once 'died' for sins*. This is the reading that is given in the most important manuscripts, and in the most important ancient versions, and by the best of the great modern editors of the text. Christians, then, should not shrink from death, if it would be otherwise impossible to maintain a good conscience. *Even Christ, Lord of life as he was, once died.*

There is a happy idea reflected back upon Christians by the word *once*. Christ did not need to die oftener, although his death was for the sins of the whole world; and Christians, who die *once* for Christ, will die no more.

The parallel, however, between the martyrdom of Christians and the death of Christ soon runs out. And hence, although the fact of Christ's death is referred to, in order to animate Christians to walk in the footsteps of Him who is their perfect Exemplar, the apostle speedily lets go the parallelism, and expatiates with zest on the peculiarity of the unique decease which our Lord accomplished. Christ, he says, "*died for sins*," He died *on account of sins*. Not only was he crucified by the wicked hands of sinners. That is but an atom of the great reality. His death had a gracious and propitiatory relation. *It rendered pardonable all men's sins.*

But the apostle not only says that Christ *died for sins*, he adds the *just for the unjust, that he might bring us to God*. He describes in one word the character of the beings for whose sins Christ died. They are *unjust*, or, as the word strictly

means, *unrighteous*. They have failed to do that which is right, either toward God, or toward their fellow-men; and hence they have made the distance between themselves and God, so far as character is concerned, all but immense. They have gone far away from God. Like the prodigal, they have gone, one and all, "into a far country." It follows, as a consequence, that they are at a great distance from the possibility of enjoying many of the choicest blessings which it would be the delight of the Father's heart to confer. It was while men universally were in this sad condition that Christ *died for sins, the righteous in behalf of the unrighteous, that he might bring them to God, so that they might be the recipients of the bliss which it is the joy of the Heavenly Father to communicate.*

The apostle adds, *being put to death in the flesh, but quickened by the Spirit.* These words form a double participial clause, sustaining, in the fact that it is participial, a peculiar relation to the statement that immediately precedes. The relation might be legitimately represented thus,—*Christ died for sins, the righteous in behalf of the unrighteous, that he might bring us to God, after he was put to death in the flesh on the one hand, and quickened in the spirit on the other.* Christ's mediatorial fitness to bring us back to God, and to present us to the Father for the reception of the chief blessings of which our natures are susceptible, *was conditioned*—that is the idea—*on his being put to death in the flesh, and on his being quickened or made alive in the spirit.* It was needful that he should die as a sacrifice,—a self-sacrifice, a vicarious self-sacrifice,—for sins. It was needful that he should live again as the successful and victorious self-sacrificer, the ever active Priest and High-priest of humanity, who could consciously present his offering to the Father, and be the living Head of the living community of the saved. A mediatorial death, once for all, was needed on the one hand because of sins. A mediatorial life, for evermore, is equally needed on the other, for the sake of sinners. They, as living and self-acting but dependent beings, need to be led out of their sins, and conducted on and up into holiness and everlasting bliss.

When it is said that our Lord *was put to death in the flesh*, the general idea intended is obvious enough. *He was put to death in respect to his flesh.* The term "flesh" is sometimes employed in a comprehensive acceptation, as involving a sub-tended reference even to those constituents of human nature which are spiritual. Thus we read that "the Word became flesh." We read again that our Saviour "was made of the seed of David according to the flesh." The meaning of the former statement seems just to be that *the Word became man.*

The meaning of the latter is analogous: our Saviour sprang from the lineage of David *in respect to his human nature*. We often read in the Old Testament of "all *flesh*," when the reference is simply to "all *men*," or, as we say in our English idiom, to "every *body*,"—there being no judicial decision intended in favour of the dogma of absolute materialism.

At other times, however, the word *flesh* is, with the utmost propriety, employed to represent the lower of the two great constituents of human nature, the material, as distinguished from the spiritual. In accordance with this usage of the term, we read of reconciliation being made by our Lord "in the body of *his flesh*." We read again that "in the days of *his flesh*," he "offered up prayers and supplications with strong crying and tears." In the passage before us, it is natural, in consequence of the antithesis, to understand the term as having reference to this, the lower element in our Lord's humanity. Men in general are susceptible of death in the spirit as well as in the body. They can, in spirit, be "dead in trespasses and sins." But not so our Saviour. Death,—whatever damage it might do to "the body of his flesh,"—could not touch his spirit. No wonder. "He knew no sin." And if even the humblest of his followers has, through faith in him, "life" and "everlasting life," and "shall never die," "shall not see death," it must be natural to suppose that the Lord of life himself could "never die" in the higher, nobler, and more spiritual of the constituents of that nature, which he shares in common with the lowliest of his people.

The apostle adds, *but quickened by the Spirit*, or rather, *but quickened in the spirit*. The phrase '*in the spirit*' exactly corresponds in form to the phrase '*in the flesh*' as occurring in the preceding clause. The word *quickened* too,—it is of importance to note,—is equivalent to *made alive*, as Luther renders it. It does not mean simply *being alive*. It means, and must mean, *being 'made' alive*. And hence, in some respects, the main difficulty of the whole paragraph. But hence also the key that either locks the door upon certain proposed interpretations of Christ's visit to "the spirits in prison," or opens it into possibility at least, if not into probability.

Had the apostle's phrase been, *being alive in the spirit*, the word *spirit* might have been understood as referring exclusively to our Lord's human spirit, as distinguished from his body; and then, when it is added, *in which also he went and preached to the spirits in prison*, it might have been not unreasonably argued that the reference must be to the employment of the spiritual part of our Lord's humanity during the interval that elapsed between his death and resurrection. It might hence be argued that our

Lord went in his human spirit, during that intermediate time into the lower regions of Hades, the World of the departed, and preached in the Prison-House of the universe that the year of jubilee was come at last.

This conception of the apostle's meaning has been entertained by many; and we have great sympathy with the ethical and theological difficulties of all who have fled to it, as to a kind of refuge from some of the sterner aspects of their ecclesiastical creeds. Were, indeed, the interpretation a necessity in order to furnish us with a glimpse of hope in reference to the possibilities of heathens, we know not with what eagerness we would grasp it, and try to keep hold of it. In such a state of things we could with difficulty approach the consideration of the passage in an entirely unprepossessed mood of mind. We should be wishing, ardently, to find in it some "chink" or other through which we could look out hopefully, with the late lamented Dean Alford, over the millions of our less favoured fellow-men who pass away in darkness beyond the bourne of time. It would be delightful to see that there is after all some light from heaven falling on their darkness,—some possibility of salvation.

Most certainly we cannot entertain the idea that there are any nations of human beings *anywhere on earth*, who are absolutely shut out from the possibility of salvation. "The Lord is good unto all; and his tender mercies are over all his works." That "goodness," as we take it, is not only "evangelical,"—it is "evangelistic." In the divine "tender mercies" that are "over all," there is, as we take it, intentional evangelism. God "has not left himself," says Paul, "without witness" in any nation. Everywhere he is "doing good," even to the bad, "giving rain from heaven, and fruitful seasons," and innumerable other blessings, "filling men's hearts with food and gladness." That "food" and "gladness of heart" are evangelical and evangelistic. It must be so, if these "good and perfect gifts," like all other gifts, be manifestations of the heart of the Giver, and if they be given to beings who, instead of deserving them, deserve "indignation and wrath." The apostle Paul expressly assures us, in the 2nd chapter of the Epistle to the Romans, that the Gentiles, "who have not the law are a law unto themselves," and "show the work of the law written in their hearts." The "law" referred to is not *the law*, as distinguished from *the Gospel*. It is *the law* in its more comprehensive sense—as *the great Authoritative Revelation of God*. It is the law, *as inclusive of the Gospel*; for the apostle is expressly speaking of that impartiality of God, which is evinced in the provision he has made for the final acceptance of all the

good and holy, whether belonging to the people who have the written Bible, or belonging to peoples who have it not. God, in his revelation of mercy, is not shut up absolutely to books or human vocables. *Saving Faith, and all its fruits, are possibilities to all to whom God is evangelically witnessing in any way.* There is no evidence that Enoch had a Bible. And unquestionably the masses of the ungodly who lived in the days of Noah, *and unto whom the Gospel was preached by Jesus in the spirit*, had no written Bible.

We do not need, then, the passage before us to be a Refuge from the idea that the heathen are utterly destitute of any evangelical revelation. God is everywhere dealing propitiously with men; and in that dealing he is preaching his own everlasting Gospel to the whole world of mankind.

And then the passage before us, by the very fact that it speaks of our Lord *being 'made' alive in the spirit*, leads the attention past the period that intervened between the death and the resurrection. The expression *being made alive* is anti-thetic to the expression *put to death*, and has—we cannot doubt—a reference to the temporariness of the death to which our Lord was subjected. As the apostle elsewhere expresses it, "it was not possible that he should be holden of death." He had appeared among men as "the Resurrection and the Life." He came to lift men up from a state of death, and to elevate them into a condition of "everlasting life." Hence it was befitting that, in his own person, he should become "the First Fruits of them who sleep." His "resurrection" was required. (*See verse 21.*) It was required in order that, in the fulness of humanity, he might "go into heaven, and be on the right hand of God,—angels and authorities and powers being made subject to him." Thus and therefore was he "quickened." He "rose triumphant from the grave."

But in rising, he did not reappear in precisely the same condition in which he was crucified. "That which is sown is not "quickened, except it die: and that which thou sowest, thou sowest not that body that shall be." "It is sown in corruption: "it is raised in incorruption. It is sown in dishonour: it is raised "in glory. It is sown in weakness: it is raised in power. It is "sown a natural body: *it is raised a spiritual body.* There is "a natural body, and there is a spiritual body." And assuredly therefore the "resurrection-body" of Christ would be "a spiritual body"—"for flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." (1 Cor. xv, 36—50.) There is no wonder, then, that Christ, though "put to death *in the flesh*" was "quickened," not *in the flesh*, but "*in the spirit.*" He was "crucified through weakness." (2 Cor.

xiii, 4.) His exanimated body was "sown in weakness." (1 Cor. xv, 43.) But weakness was for ever thereafter eliminated.

Is not the meaning of the apostle now beginning to break upon the view?—We might classify the constituents of our Lord's complex personality in various ways. In one of these, we might draw a line between our Lord's humanity as such, and his divinity as such. In that case we should have "*flesh and spirit*" in the sphere of the human, and *Spirit, infinite Spirit*, in the sphere of the divine. This is a common classification; and for many purposes it is a most important distinction. But there is another mode of distinguishing the constituents of the personality, to which we may at times have legitimate recourse. *We may draw a line between the material and the spiritual.* And in that case we have *complexity of flesh* below, and *complexity of spirit* above. In the *complexity of spirit* above, we have both the human and the divine.

This latter seems to have been the classification which was present to the apostle's thoughts, when he spoke of our Lord as "put to death *in the flesh*, and quickened *in the spirit*." It was in the sphere of what was fleshly in his complex nature that our Lord was crucified. It was in the sphere of what was spiritual in his complex nature, that he was made alive again. He was quickened, not exactly on the same plane of things on which he died. It was on a higher plane. He was "*transfigured*" as regards his flesh; this time permanently. His flesh was, in some way or other, sublimated as it were, or sublimed. It was transformed, as befitted its heavenly destination, into something akin to spirit,—into "*a spiritual body*." The representation is, of course, popular throughout. *His body was, in some respect, lifted up into the higher plane of being that was already occupied by the other constituents of his complex personality.*

The apostle, having thus raised his thoughts to the sphere of *spirit* in the Saviour's complex personality, had it in his option to fix his attention either complexly on both elements, the human and the divine, or discriminatively on either of the two, the lower or the higher. His thoughts culminated. They soared into the highest region. He looked at that which was spiritual in our Lord, in its highest,—its pre-existent and everlasting Element. In that Element, our Lord "is" before Abraham "was." He "is from everlasting to everlasting." And all along the ages of grace he has been, as the Light and Life of men, "shining in darkness," shining even when "the darkness comprehended it not." Such is now the plane of the apostle's thought. Hence he adds,—

Verse 19. *By which also he went and preached unto the spirits in prison.*

The apostle's expression is not properly *by which*, but *in which*. The Lord is looked upon as moving in the element of his divine spirit. He moved in that element long before his incarnation. He moved in it evangelically and evangelistically. He animated and "informed" all the glorious institutions and appliances of the successive dispensations which paved the way for his actual incarnation. He "went and preached even to the spirits in prison," that is, "even to the antediluvians." The apostle, however, in his artless phraseology, mingles his chronological references,—leaving it to our common sense to judge that he means that Christ, in his pre-existent state, *went and preached to those who are 'now' spirits in prison*. It is the same sort of free-and-easy phraseology which we every day employ when we say, for instance, that in 1669 the chair of mathematics in Cambridge, vacated by the resignation of Dr. Barrow, was given to *Sir Isaac Newton*. The illustrious astronomer was not at that time *Sir Isaac*.

Verse 20. *Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a-preparing, wherein few, that is, eight souls, were saved by water.*

Those, who are now "spirits in prison," were "sometime disobedient." *Once-upon-a-time* they were disobedient,—emphatically so. They had been to a very flagrant extent disobedient. Yet *even to them* Christ went and preached."

The period of their disobedience, and the coincident period of Christ's preaching, was "when once the longsuffering of God waited in the days of Noah." The word *once* here, or *once-for-all*, results from a conjectural reading of Erasmus, which found its way into the "Received Text." It is entirely destitute of any critical support, worthy of the slightest consideration. It must therefore be omitted, as it is from the texts of all the modern critical editors. And the idea that remains is simply this, that it was at the time "when God's patience *waited long* (*ἀπεξεδίχετο*) in the days of Noah,"—waited for "an hundred and twenty years" (Gen. vi, 3),—it was then that the unhappy individuals lived to whom the apostle is making particular reference. For year after year, and year after year, during that period of grace, did Christ preach. He persevered to the last, in order that, even although, at the last, they should perish in the flood,

"being judged according to (the desert of) men in the flesh," they might yet "live according to (the mercy of) God in the spirit" (chap. iv, 6). The Saviour thus persevered in preaching all the time "while the ark was a-preparing, wherein few, that is eight souls, were saved by water." The apostle does not say that the eight souls or persons were saved *from water*, or *from a watery grave*, but that *they were saved through water*. They were saved, that is to say, by the water of the flood, from the ungodly world in general which perished.

The apostle adds in verses 21 and 22,—*The like figure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer—or rather the request—of a good conscience toward God), by the resurrection of Jesus Christ; who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers being made subject unto him.*

He institutes a comparison between baptism and the flood. Baptism is purificatory, as was the flood. It is intended to separate from the ungodliness of the world. And it does thus separate, when the thing inwardly signified, as distinguished from the mere outward sign, is received into the mind and heart. The thing thus signified is that spiritual element, or evangelical influence of the Spirit, which, when really welcomed, always results in the possession of a *good or pure conscience*,—a conscience purged from dead works. This good or pure conscience is the blessing which the believing soul *requests*, or *petitions*, from God. So that the essential baptism, which even heathens may enjoy, is,—as distinguished from that outward baptism which results merely in *the putting away of the filth of the flesh* by literal water,—a baptism which, when welcomed, results in the inward purity which is at once the aim of Father, Son and Holy Spirit, and the one great desire and petition of all good souls. This baptism, says the apostle, is *saving through the resurrection of Jesus Christ*. It is on condition of the acceptance of his work of propitiation, and on condition of that acceptance alone, that the gracious baptizing influence is conferred and enjoyed. Gratitude to Jesus, then, should surely be the characteristic of every believer of the Gospel. And devotedness should follow gratitude. "If ye suffer" for his sake, and "for righteousness' sake, happy are ye." He who thus "suffers in the flesh (unto death) hath ceased from sin."

J. M.—G.

THE APOSTOLIC AGE:

A SUNDAY EVENING LECTURE.

ACTS XIX, 13—41.

THE incidents narrated in the verses specified above may be held to represent the forces against which Christianity had to contend at the very moment of its birth. Superstition, magic aping the miraculous and claiming to be supernatural, blind fanaticism kindled and led by an alarmed self-interest, were only a few of the forces hostile to the truth, but they may stand as typical antagonists, representative of an almost innumerable host. Ephesus was, indeed, a typical pagan city. Its faith in charms, incantations, and sorcery was most fervid. Magic had been elaborated into a science, was practised as an art, and had text books valuable as our rarest antiquarian curiosities. The city was idolatrous, too. Its "great goddess, Diana," enjoyed universal fame. Her temple was a wonder of the world. Worshipers came in crowds to her shrine. Of actual religion there was little. A few earnest men, indeed, there were groping after the light, who had received John's baptism, and were prepared to receive Christ. Then, too, the action of the truth in Ephesus was typical. The earnest men embraced it. The men wedded by prejudice to error spoke "evil of that way before the multitude." The men addicted to magic counterfeited the truth, and endeavoured to use the holiest name as an instrument of sorcery. The men whose crafts were in danger, whose vested interests were at stake, roused fanaticism to save trade. But amid all the turmoil "the word of God grew mightily and prevailed." While Paul and his friends were dragged in ignominy and supposed defeat to the theatre, the truth was slowly but surely leavening the mass.

This narrative may thus be taken as exhibiting the forces which struggled, defeated and defeating, in the Apostolic Age. *That* age has many lessons to teach *this*, and a better apprehension of it may help us to a better apprehension at once of our faith and ourselves.

The Apostolic Age extends from Pentecost to the death of John, the last of the apostles. It may be divided into three periods,—the Petrine, the Pauline, and the Johannean; or, otherwise expressed, the period of the Jewish Missions, when the Gospel was preached, with rare and eminent exceptions certainly, to the Jews; the period of the Gentile Missions, when the Gospel was preached to all men, without respect of persons or nations; the period of church consolidation, when the churches, troubled by heresies and schisms, were instructed by the Apostolical Epistles and guided by the wise and loving counsels of John. The first period extends from Pentecost to the Council when it was determined to admit, without ceremonial restrictions, Gentiles into the church, and has as its presiding spirit, Peter; the second begins with the visit of Barnabas to Antioch, and extends to Paul's captivity at Rome, and is embodied in Paul; the third extends from

the captivity of Paul to the death of John, and is represented by John. It is impossible to give in a single lecture a detailed review of these successive periods. The utmost possible is a glance at the age as a whole.

Let us notice then, the *work to be done*. The Gospel was to be preached to all nations, in Judea, and unto the uttermost parts of the earth. There was an emphatic difference between the work of the Apostolic Age and that of Christ. His work was to redeem, its to evangelize; His to make, its to preach the Gospel. He came to suffer and die for the remission of sins, to atone for human guilt—not to proclaim the glad tidings Himself. Hence, when his career closed his followers were few,—had His life been a ministry, as we now understand the term, it would have been a stupendous failure. But the Apostles were sent out to proclaim the Gospel Christ had made. The world was theirs to teach. Their message was a command to all men everywhere to repent. The Spirit of the living God was with them, working in, speaking through, them, making in very truth the acts of the Apostles the acts of the Divine Spirit. Hence, the measure of their success was the number of conversions. If these were many, they triumphed; if few, they failed. Christ's work was a Passion, victorious in spite of, perhaps by means of, a rejection almost universal; their work was a Persuasion, victorious only when multitudes believed.

The vastitude and nature of this apostolic work may here be noted. It was nothing less than a religious revolution,—a thorough change of the faith of the world. The Apostles declared Christianity to be the only true religion,—every other faith to be false. The old gods were pronounced idols, the old mythologies fables,—the first unworthy of the worship, the second unworthy of the belief, of reasonable men. The new Gospel was the only truth; Christ the only Saviour; the Christian's God alone true. Men were told that they were bound to believe the new religion as alone right—to repudiate, as delusive and false, the religions they and their fathers had held. No revolution could have been more radical. Think how our religion is woven into our hearts and history, into our lives and traditions, into our constitution and laws. It is encircled by the hallowed reverence of centuries; sanctified by the heroic loyalty, often unto death, of our fathers; magnified by the greatness and freedom which it has created for our country; endeared by the hope of immortality which it has awakened in our souls. Our religion is dearer to us than life, because to it life owes its glory and its worth; and he who dares to raise against it a desecrating hand appears wicked as that rebel angel who thought himself a better god than the Almighty. A religious is therefore more sweeping and radical than a political revolution,—touches more deeply the heart of a people. A change of constitution is a simple matter compared with a change of faith. Yet this was the apostolic work—this the change the Apostles were commissioned to effect. They had to pluck the old gods from the heart of the world, and

enshrine there the One God, new and unknown. Cæsar never imagined such a change. No statesman or conqueror ever dreamed of a revolution so entire and profound. No work of equal thoroughness or extent had ever been proposed. It is the most splendid and gigantic enterprise ever projected, attempted, and achieved.

Consider now *the men chosen to do this work*. Every cause depends more or less on the genius and power of its adherents. Genius can give vitality and success even to a bad cause. A Cæsar can make tyranny palatable to a once free people. A Cicero can trim the worse into the better reason. A Hannibal can make the weaker the conquering army. But Christianity was not indebted to human genius. The Apostles are not reckoned among the shining star-like men who dwell apart, conspicuous by their brilliance and magnitude amid the mass of their undistinguished and indistinguishable fellows. They lacked the prestige of birth, the advantages of education, experience and knowledge of the world. They could boast of no oratorical, poetic, or philosophic genius. The eleven men of Galilee who stood gazing up at the ascending Jesus were either taxgatherers or fishermen. They scarcely knew letters. They could, perhaps, read the Hebrew Bible; but of the literature and languages of Greece and Rome—the literary languages of the world—they knew nothing. They had heard of David and Solomon; but Plato and Aristotle, Homer and Æschylus, Demosthenes and Cicero were to them unknown. They were utterly ignorant of the great world, its ambitions and wars, doubts and despairs, philosophies and theologies; and their existence, it might have seemed, mattered peculiarly little to it. Gather eleven fishermen out of those villages on our coast where superstition and ignorance have found their home, assemble them in an upper room in Edinburgh,—and then fancy how absurd would seem the idea that they could change our religion, how quixotic on their part the dream that they could revolutionize our national faith. Yet it was eleven such men who, about eighteen hundred and forty years since, contemplated a still grander enterprise—the conversion of the world. The religions which had the intellect of Greece, the power of Rome, the wealth of Egypt, the traditions of centuries behind and beneath them, these men determined to overturn. Nothing more extraordinary than their dream and determination could be imagined, unless, indeed, it were their fulfilment. But then, “God had chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not to bring to nought things that are.”

But a little later there was added to the eleven a man of peculiar qualifications and power. He was by descent a Jew, by birth a Greek. Born of Hebrew parents in the Greek colony of Tarsus, the nature and traditions of the Jew mingled in him with the associations and education of the Greek. From his parents he received the

stern, intense, religious Hebrew nature, the pride and privilege of an honoured Abrahamic descent, Messianic hopes and traditions, possession and comprehension of the oracles of God. From his Greek birth and education he derived his knowledge of the language and literature of Greece, of heathen religion and morality, Gentile modes of thought and manner of living,—his ability to realize their love of the old faith with its apotheosis of the beautiful, and their aversion to the new with its consecration of humility and suffering. Two worlds and two races thus met in his single mind; heir, on the one side, of the Hebrew nature, religion, and knowledge; heir, on the other, of Grecian culture, thought, and imagination. Had he not been a Hebrew he could not have understood the mission and work of Christ. Had he not been a Greek he would have lacked the subtle apprehension of Greek thought and feeling, needed in him who would communicate a new faith to the Gentiles. Paul's place in the new dispensation was like that of Moses in the old. Moses was a Hebrew by descent, and an Egyptian by education. By nature he understood the one people, by culture the other. Hence, Moses was a mediator between Pharaoh and the Hebrews, just as Paul was a mediator between the Hebrews and the Greeks. Moses carried the vine out of Egypt and planted it in Palestine, but Paul brought the living vine out of Palestine and planted it throughout the world. The one localized, the other universalized, the truth. In both cases the fittest agent was chosen. Ancient Judaism was the proof of God's wisdom in the choice of Moses; modern Christianity is the proof of God's wisdom in the choice of Paul.

Let us next consider *the instrument employed*—the Gospel, the truth of the Cross. The Apostles began to revolutionize the world by preaching "Christ and Him crucified." By his death man was saved; by His blood cleansed from all sin. Now, we must not forget that the cross is one thing to us, was another and very different thing to the old world. *Now* it is the symbol of the holiest faith, the sublimest charity; *then* it was the badge of the deepest crime, the last dishonour. It no longer points to the grave of the felon-slave, but graces the tomb of the martyred saint. Since the Apostles preached, it has shone on the banner of the Christian warrior, on the shield and breast of the crusader, has glorified the canvas of the painter and the pages of the poet, has been enshrined in graceful marble by the sculptor, has been described as the parent of brilliant deeds by the historian, has been portrayed in the oration of the statesman as the symbol of the divinest religion, in the sermon of the preacher as the ground of peace between God and man. But the Cross in the Apostolic Age signified only infamy and shame, was the symbol of what was meanest in life, criminal in Act, accursed in death. It was bad enough to have a relative or acquaintance crucified, a thing to be forgotten, denied, or in any way buried from memory or sight. But this very thing the Apostles preached always, everywhere preached, too, as the Gospel, the last and highest revelation

of God to man. Just attempt to realize what this would mean to the Greek. He had been accustomed to worship the Beautiful. Poets from Homer downwards had woven the legends of the gods into immortal verse. Splendid temples, marvels of architectural art, stern in Doric simplicity, or beautiful in Corinthian ornament, had been raised to their honour. Phidias had given sublime form, wanting only breath to be the veritable god himself, to the popular conception of Zeus. The stately Athene, the jovial Dionysos, the graceful Charites, wedded to many subtle beauties, had charms indescribable to the Hellenic mind. And among these idolaters of the Beautiful, the Apostles came preaching the cross—God manifest in a Jewish peasant, ideal manhood realized in the Crucified, "life and immortality brought to light" in a Gospel which told that the teacher of twelve fishermen had died like a felon. That seemed the apotheosis of the repulsive; worship of it worship of the abhorrent! Little wonder that the sages of Athens turned from Paul as a "babbler," or that the *literati* of Corinth pronounced the preaching of the cross "foolishness." With their ideas of God and man, nothing could have in it less "wisdom," either human or divine.

But in that Gospel, so repulsive at the first glance, lay the wisdom and the power of God. These Paul had found there. He knew how the cross appeared to the Greek. He could realize the thoughts and feelings of the Greek mind, with its worship of the Beautiful, while listening to the story of the cross. And conscious of mockery, contempt, and disbelief, he preached on—preached till through the repulsive form the inner glory shone, and the despised cross was transformed into the glorious symbol of divine love and the ground of human peace. And then the Greek felt its fascination. The love of the cross wove its spell round his heart, and he soon experienced that the love in the new faith was mightier than the beautiful in his old mythologies. And his scornful laugh at the offence of the cross was changed into the devout exclamation—"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgements and his ways past finding out!"

The Apostolic Age has been seen on one side—the Christian. Let us look now on the other side—the heathen—and strive to realize the world as it then was. Its *political* state must be noticed first. Here was unity. Rome had absorbed into itself the other states of the civilized world. The older empires, Egypt, Carthage, Greece, the various kingdoms of Syria and Palestine had been incorporated into the Roman empire, and were ruled from the city of the Cæsars. This political unity was in some respects advantageous to Christianity. It secured universal peace, and therefore the mental repose needful to the investigation of truth. It gave a oneness of feeling and interest,—indeed a sort of brotherhood—to nations once antagonistic, and therefore paved the way for a common religion. It extended over the world a single authority, which gave the Roman citizen rights and a home everywhere; and therefore threw over the Apostle, when a

Roman citizen, theegis of its own great power. But the disadvantages were still greater. The authority being one and imperial, it had the power, on coming into conflict with Christianity, to assail it everywhere at once with all the engines and might of a universal and irresistible government. In every country, from Palestine to Britain, from the Atlantic to the Euphrates, it could crush at the same moment, with the iron hand of imperial strength, the faith that the Apostles were commissioned to proclaim. It might well seem that Cæsar had but to speak, and the iron feet of his legions would soon trample out the small fire that the cloven tongues of Pentecost had kindled at Jerusalem.

The *moral* state of the heathen world must be considered next. It had certainly pure and lofty moral systems; but it sadly wanted practice. Plato and the Stoics had exalted conceptions of virtue, an ideal of manhood, lofty though partial. But then, while they could teach the right, they could give neither the power nor the will to do it—could elaborate theories, but not secure practice. Nothing could be more sad than the contrast between the ideal morality of the schools and the actual immorality of the time. Paul's terrible description in Romans i, 21—32 is true to fact,—the result of personal observation. Domestic virtue and affection were almost unknown. Divorce was a simple every-day occurrence. Children were exposed, and the exposure considered nothing more than economical. An emperor could order the execution of his own mother, and still be allowed to rule; could set Rome on fire, and fiddle while it burned. Poisoning had become one of the fine arts, and was practised in high places with an openness, and to an extent, that showed how profound was the sleep both of the public and private conscience. In the amphitheatres thousands of men and women assembled in high glee, to watch gladiators contend in mortal combat; or men fight with wild beasts—and deafening was the applause that rang from the myriad benches when one gladiator pierced another through the heart, or the wild beast vanquished the man, or the man the wild beast. Captives taken in war were either butchered in cold blood or sold as slaves, and neither horrid practice seemed horrible to the men of those days. Human sacrifices were not unknown, and religious mysteries were scenes of debaucheries and sins for which our language has happily no names. Licentiousness prevailed to an extent and in forms unknown and unimagined now. Into an age so immoral, so indescribable in its wickedness, so blind to what was good, so devoted to what was bad, our Gospel entered, and in the hands of the humble apostolic men essayed to cleanse this Augean world of its terrible corruption.

Let us glance now at *the state of religion* in the Apostolic Age. The pagan world had lost faith even in such gods as it had. In the earlier ages men had believed; now they did not. Once the Greek had worshipped Zeus,—the Bright, the Light-giving; now the Beautiful, the Artistic, was his only deity. Once the Roman had adored

Jupiter, *Djous Pater*, the bright encircling Father of Heaven ; now his only god was Cæsar—military power incarnate. Religion was no longer in any true sense the heart-worship of God. The words of Gibbon are strictly true,—“The various modes of worship which prevailed in the Roman world were all considered by the people as equally true, by the philosopher as equally false, and by the magistrate as equally useful.” No religion had in it absolute truth, each was the result of national convenience or taste. Religion had nothing to do with morality. The philosophers, not the priests, were the teachers of virtue ; the schools, not the temples, the guardians of morals. Indeed, Lucretius condemns religion as giving birth to abominable and unholy deeds (*peperit scelerosa atque impia facta*), and denies, in the interests of morality, whatever was then deemed religious and divine. So contemptible was religion that Lucian directed against it, as well as against superstition, the shafts of his wit. Pliny, the elder, doubting, despairing of all truth, concluded that the greatest good reserved to man was “the power of taking his own life.” The Pantheon at Rome stood open to receive the gods of all nations, equally indifferent to all, with nothing like what we call faith, with no one like the being we call God. Indeed the people were willing to welcome any one powerful enough to set himself up for a god. Emperors the most contemptible and wicked, erected their statues in the market-places, claimed and received for them divine honours ; and the only nation which refused—the Jews—found their refusal a perpetual source of persecution. The mysteries of religion, which were meant to be sacred, became nurseries of novel sins ; the temples became schools of defilement ; the priests ministers of vice. One half of the evil bred in and fostered by the religion of that ancient world cannot be told—cannot now be even imagined.

Now, fancy the meeting of those forces—the Gospel of the crucified, preached by poor fishermen and tentmakers, and the mighty Roman empire with its terrible moral corruption and universal disbelief. Judged *à priori* no enterprise was ever so extravagant, so quixotic, so utterly incapable of success. The men were rude of speech, with idioms foreign and provincial, most offensive to a cultured ear. Their instrument was so repulsive, so incredible, so out of all proportion to the work contemplated, that one can only wonder that even the most extravagant visionaries could regard it as in any sense adequate. But fact was in this most illustrious case infinitely stranger than fiction. The rude men tried their extraordinary instrument, and triumphed. They first encountered fanatical prejudice. In the city where their Master had been crucified, and where the hatred was still intense enough to crucify them, they preached the Gospel, and their converts were counted by the thousands. Driven from the city, they were but scattered to preach elsewhere, with results quite as decided, though not so conspicuous. Bigotry, in its most relentless form, was impotent—could in its blindness only minister to the cause it hated. But Judea and Syria soon became spheres too

narrow for apostolic effort. They passed into the Grecian cities, first of Asia Minor, then of Europe; and there met scepticism and pride of intellect. The man of Tarsus was the Apostle destined to this work, and nobly he did it. Unweariedly, by force of brain, by force of reason, by appeals to heart and conscience, by inscriptions on their altars and quotations from their poets, he preached and expounded the truth. And though sometimes called a "babbler," a man "beside himself," "mad," one who "turned the world upside down," a "mover of sedition," though his speech was sneered at as "contemptible," his words "mocked" as "foolishness," yet he preached on, finding that even where least successful "some clave unto him." while in other places "the word of God grew mightily and prevailed," And when worn out with his living to Christ, he lay "ready to be offered," waiting "the hour of his departure," he could look on a galaxy of churches shining in the cities that clustered round the shores of the tideless Mediterranean. And the light centred in these points became gradually more diffused till it ran like a belt of golden glory round and through the Roman empire. When the apostolic work was done, the *gloriosissima civitas Dei*, as Augustine loves to call it, had given promise that it should yet overturn and supersede the *civitas Roma*.

As we cast a final glance back on that Apostolic Age, and the work done in it, we may, perhaps, understand better the humble but lofty words of Paul, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."

A. M. F.—B.

EDUCATION.

(To the Editor of the *Evangelical Repository*.)

MY DEAR GOOD FRIEND,—Let us figure to ourselves a lover of Jesus residing at Antioch or Jerusalem, during the time of the apostles. Let us suppose this person to be told that great nations would at length be found declaring Christianity to be the religion of their country. Let us suppose him to be told that *education* would be much attended to by those nations, and that the study of *languages* would be regarded as a most important branch.

1. What languages would such a one expect to be studied more than all others—would they be the Hebrew and the Greek?

Answer—Yes.

2. What books would such a one expect to be read more than all others—would they be “the law and the prophets,” and the New Testament writings?

Answer—Yes.

3. Would he expect books containing accounts of the lewd amours, and of the malignant savagery of the heathen gods and goddesses, to be perused by the youth belonging to the Christian nations, for the purpose of refining their taste, and of imparting vigour to their intellectual faculties?

Answer—No.

4. Is that mode of studying language, by interlineated translation, which is now denominated “The Hamiltonian System,” successful in its object?

Answer—Yes.

5. Might our Antiochian be expected to perceive a very striking similarity between “The Hamiltonian System” and 1st Corinthians, 14th chapter, 27th verse—“Let one interpret?”

Answer—Yes.

6. The way in which the Indian *Moonshee* teaches an English gentleman is as follows:—He opens a Hindoostanee book, points to each letter, names it, then names each syllable; and finally pronounces the entire word, causing his scholar to pronounce after him. Is this plan found to answer? Does it convey the language?

Answer—Yes.

7. Might intelligent young persons in churches be taught to read the Sacred Scriptures by “The Hamiltonian System?”

Answer—Yes.

8. Might such young persons teach children in Sabbath schools to read the Hebrew and the Greek Holy Scriptures by that system?

Answer—Yes.

I wish these questions to be conspicuously placed; and therefore I send them to you.—I remain, your leal and loving friend,

MICHAEL MAXWELL SHAW.

[P.S.—We have no room in this No. to comment upon these queries, but insert them with pleasure. We are glad to know that our gallant friend is well, and that he continues to be useful at the antipodes.—ED. E. R.]

BOOKS.

A Bible Dictionary; being a comprehensive digest of the History and Antiquities of the Hebrews and neighbouring nations: the Natural History, Geography, and Literature of the Sacred Writings, with reference to the latest researches. By the REV. JAMES AUSTINE BASTOW. Third edition. London: Longmans, Green, Reader, and Dyer. Pp. 796.

THE Bible is emphatically the *Book of books*, not only because it is the best of books, but because it has been the mother of books. There is

no volume that has produced so many other volumes as the sacred Word of God. John's hyperbolical saying already finds a kind of fulfilment—the world itself can hardly contain the books that are written in exposition and defence of the Bible.

But this abundance of biblical books is matter for sincere congratulation. If our tables groan in one sense under these, our spirits rejoice in another. For as the glorious oracle itself says, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." It is the only book on which is written—"And this is life eternal;" and, therefore, we hail with satisfaction a work like that now laid upon our table, which borrows its chief light, indeed, from the word of God, but also casts light upon it, caught from the lesser luminaries of literary research.

Mr. Bastow has the credit of having been early in the field. Although the first edition of his Bible Dictionary was published in three volumes, between the years 1845 and 1853, there had been an earlier issue in parts, beginning in 1842. It will thus appear that our author was at the work of Sacred Lexicography before the honoured Dr. Kitto broke ground in that walk of literature, in which he has happily had many followers.

Mr. Bastow's work is superior to all the other Bible Dictionaries which we have on our shelves in this respect, that it is prefaced by a most comprehensive and well-digested "Introduction to the Literature of the Bible," consisting of fifty-two closely printed double pages. The reader will find in this very deliberate essay an instructive account of all the principal Hebrew and Greek manuscripts, as well as of the Targums, commentaries and paraphrases which were written in ancient days upon the Sacred Scriptures. We extract the following interesting quotation concerning the Vulgate or Latin version of the Word of God:—

"The *Vulgate Version* is the appellation usually given to the common Latin translation of the Scriptures. After Christianity had extended itself in the West, a Latin version of the Old Testament was made from the Septuagint, and of the New from the original Greek. This translation was called *Vulgata*—common, popular, and in modern times is often called the *Italic* or *Itala*. Several fragments of this ancient version are still extant. As the manuscripts of this old version had become by degrees very much corrupted, a revision was undertaken, in A.D. 383, by Jerome. However, while thus employed in the revision of the ancient *Vulgate*, Jerome, whose knowledge of the Hebrew was very respectable, ventured to commence also a new version of his own, out of the original Hebrew, which he completed in A.D. 405. While engaged in this work, he enjoyed the oral instruction of learned Jewish Rabbins in Palestine, and availed himself of all the former Greek versions, and of the Hexapla of Origen. He also translated the New Testament from the original Greek. This version, which surpasses all the preceding in usefulness, did not at once meet with the anticipated general reception; nevertheless, it maintained itself along with the ancient one; and at length, in the seventh century, supplanted it almost entirely.

"At the Council of Trent, in 1546, the Latin Vulgate was declared to be the standard version of the Roman community, and to be of equal authority with the original Scriptures. The great value of this version, which among Protestants has been underrated, from the circumstance of its being so highly regarded by the Romanists, arises from its extreme antiquity. Having been made from

manuscripts older than most now extant, this translation may fairly be considered as equivalent to a manuscript of the fourth century. The vast influence exercised by the Vulgate is seen from the fact that by far the greater part of the current theological terms are derived from it. Predestination, justification, sanctification, regeneration, salvation, propitiation, redemption, reconciliation, satisfaction, mediator, election, grace, repentance, revelation, inspiration, Scripture, sacrament, communion, and priest, are terms—most of which were devoted to new and holy use—which show that the Vulgate has left its mark both upon our language and upon our thoughts. Even 'baptism,' though a Greek term, comes to us from the Latin."

We were particularly interested in Mr. Bastow's account of the various translations which appeared in the English language. In the following passage our author shows that a serious error is committed even in a respectable work like Bagster's Hexapla :—

"As Wycliffe's translation was completed in a comparatively short space of time, and necessarily possessed blemishes incident to a first edition, it is not surprising that a revised version was contemplated even in the lifetime of Wycliffe himself. Accordingly, about the year 1388, not more than four years after the death of Wycliffe, the revision was accomplished, but with few substantial differences of interpretation, by Purvey, who had been Wycliffe's curate, and after his death, became the leader of the Lollard party. Purvey's revision rendered the version more correct, intelligible, and popular; and caused the earlier translation to fall into disuse.

"It is somewhat remarkable that the revised version by Purvey has been taken until recently for Wycliffe's own translation, and as such, the New Testament portion was published by Lewis, 1731; by Baber, 1810; and again by Bagster, in his English Hexapla. It is, however, now known that the most ancient version is Wycliffe's, and the revised or more modern one is by Purvey."

In April, 1540, "Cranmer's Bible" was printed—so called because it contained a preface from that hesitating martyr, whom Lord Macaulay has portrayed in no very enviable light. Mr. Bastow gives the following specimen of its orthography and style :—

"'I am sore vexed, because of the hurte of my people. I am heuy & abashed? Is there no triacle at Gilead? Is there no physycyon there? Why then is not the helthe of my people recoured.'"

When we were travelling in Westmoreland and Lancashire last winter, we were shown a Bible at Ulverstone which must have been a copy of "Cranmer's Bible." It was in the old Friends' meeting-house, about a mile out of the town. The Bible was the gift of George Fox to the little society there, which he had founded. The intelligent woman who pointed out to us the curiosities of the place called our attention to this verse, and especially to the word "triacle." She seemed to be in the habit of pointing out the passage to every visitor.

When so much is being said at present about the "Committee of Revision," whose sessions are duly reported in the papers from time to time, it may be interesting to our readers to hear Mr. Bastow's account of the way in which our "Authorized Version" of the Scriptures was prepared in the days of the pedantic King James, shortly after he had removed his head-quarters from Edinburgh to London:

"The Authorized Version was undertaken at the command of king James I, in consequence of several objections having been made by the Puritans to the Bishops' translation, at the second day's sitting of the Conference held at the palace of Hampton Court, January 16th, 1603-4. The work of organizing and superintending the arrangements for a new translation was one specially congenial to James; and the method he then proposed for the accomplishment of it was thus:—That the version should be made by some of the most learned men in both the Universities; that it then should be reviewed by certain of the Bishops; that it should then be laid before the Privy Council; and last of all to be ratified by Royal authority. Accordingly fifty-four men, pre-eminently distinguished for piety and learning, were appointed to execute this great work. However, the list of persons actually employed in the translation contains only *forty-seven* names. Though several of the persons thus appointed were made bishops before the work was completed, yet as none of them were so at the time of the appointment, it would appear that the number needed to make up the deficiency is to be found in the fact of certain bishops having been especially named as having the work in some manner under their control. This view is not improbable when it is known that Bancroft, archbishop of Canterbury, is said to have made some alterations in the version; and Bilson, bishop of Winchester, was one of those who gave the work its final revision. Some of the translators were appointed by the University of Cambridge, some by that of Oxford, while several who met at Westminster may have been appointed directly by the king. The translators were severally divided into six companies, two of which met at each of these three places. The following instructions were drawn up for their proceedings:—

"1. 'The ordinary Bible read in the church, commonly called the Bishops' Bible, to be followed, and as little altered as the original will permit. 2. The names of the prophets and the holy writers, with the other names in the text, to be retained as near as may be, according as they are vulgarly used. 3. The old ecclesiastical works to be kept, as the word church not to be translated congregation. 4. When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent Fathers, being agreeable to the propriety of the place and the analogy of faith. 5. The division of the chapters to be altered either not at all, or as little as may be, if necessity so require. 6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text. 7. Such quotations of places to be marginally set down, as shall serve for the fit references of one Scripture to another.'

"The preceding seven rules are the general directions for proceeding in the work; the rest contain the precise directions for its execution:—

"8. 'Every particular man of each company to take the same chapter or chapters; and having translated or amended them severally by himself, where he think good, all to meet together, to confer what they have done, and agree for their part what shall stand. 9. As any one company has despatched any one book in this manner, they shall send it to the rest, to be considered of seriously and judiciously; for his majesty is very careful in this point. 10. If any company, upon the review of the book so sent, shall doubt or differ upon any places, to send them word thereof, to note the places, and therewithal to send their reasons; to which if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company, at the end of the work. 11. When any place of special obscurity is doubted of, letters to be directed by authority, to send to any learned in the land for his judgement in such a place. 12. Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand, and to move and charge as many as, being skilful in the tongues, have taken pains in that kind, to send their particular observations to the company, either at Westminster, Cambridge, or Oxford, according as it was directed before in the king's letter to the archbishop. 13. The directors in each company to be the deans (Andrews) of Westminster, and (Barlow) of Chester for Westminster, and the king's professors in Hebrew and Greek in the two Universities. 14.

These translations to be used, when they agree better with the text than the Bishops' Bible, viz. Tyndale's, Coverdale's, Matthew's, Whitchurch's, (i.e., Cranmer's,) and Geneva.'

"To these the following rule was added :—

"'Besides the said directors before mentioned, three or four of the most ancient and grave divines in either of the Universities, not employed in translating, to be assigned by the Vice-Chancellor, upon conference with the rest of the heads, to be overseers of the translation, as well Hebrew as Greek, for the better observation of the 4th rule above specified.'

"According to these regulations, each book passed the scrutiny of all the translators successively. In the first instance, each individual translated every book which was allotted to his division. Secondly, the readings to be adopted were agreed upon by the whole of that company assembled together, at which meeting each translator must have been solely occupied by his own version. The book thus finished, was sent to each of the other companies to be again examined; and at these meetings it probably was, as Selden informs us, that 'one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, etc. If they found any fault, they spoke; if not, he read on.' In this way every precaution was taken to secure a faithful translation, as the whole Bible underwent at least six different revisions by the most learned men in the kingdom. The translation was commenced in the spring of 1607, and occupied about three years, and the revision of it occupied about three quarters of a year more. The revisers were two selected from each of the three groups, and the six met in London, to superintend the publication. The final correction, and the task of writing the several arguments of the several books, was given to Bilson, bishop of Winchester, and Dr. Miles Smith, the latter of whom also wrote the Dedication and Preface. It was printed in black letter and first published in folio, in 1611, with the title: 'The Holy Bible, Conteyning the Old Testament, and the New: Newly Translated out of the Originall Tongues: And with the former Translations deligently compared and reuised, by his Maiesties speciall Commandement. Appointed to be read in Churches.' The expense of this translation appears not to have been borne by the king, nor by any Government Commission, but chiefly, if not entirely, by Mr. Barker, citizen and stationer, of London, who purchased the copyright for the sum of £3,500. There was a second issue in 1611, very like the first, yet, as Mr. Fry, in the work already referred to, has shown, almost every leaf differed from it in the setting up of the type. Notwithstanding the popularity of the earlier revisions, such was the demand, that no less than six editions of this translation were published in three years. The folio editions of 1611, 1613, 1617, 1634, and 1640, are seldom found complete, as most of the copies are much mixed,—the leaves of one edition being used to complete another edition."

We are reminded that we live in days of progress by the points of contrast that appear between the committees of 1607 and 1870. In the first place, although the Puritans, by their complaints, had something to do with the appointment of that first committee, they were not allowed to have any share in its honourable labours; whereas dissenters are recognized in the representative men now sitting, although, perhaps, not so fully as they might be. Again, Mr. Gladstone will not dream of "appointing" the amended version to be "read in churches." He knows that the world is too far advanced to stand any such dictation in matters of facts and religion. It would appear, however, that our present Government may learn a lesson as to the pecuniary management of the *magnum opus* from the economical men of 1607, for the expense of the translation seems to have been borne by the expectant publisher.

Mr. Bastow proposes some good amendments on sundry texts. He advises that the word "things" be left out in Philippians ii, 10: "That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;" because, as he properly observes, "beings, not things, are meant." He supports also the following translation and punctuation of Psalm cx, 3: "Thy people are willing—in the day of thy power—in the beauties of holiness; from the womb of the morning thou hast the dew of thy youth." Instead of "two other malefactors" (Luke xxiii, 33), he suggests "two others, malefactors;" an emendation which we hope that the Revision Committee will sustain for England, since it has already been adopted in Scotland. The only point in which we could not fully agree with our author was as to the division of chapters which it seems we owe to Henry Stephens, the celebrated printer. Although the latter is said to have made a large portion of these divisions in haste, "while riding on horseback," yet in some instances (though not in all) we prefer the present arrangement to that suggested by Mr. Bastow.

As to the Dictionary itself, we cordially commend it to our readers. Having ourselves had the privilege of travelling through the Holy Land, we have, perhaps, been qualified, to some extent, by personal observation to test Mr. Bastow's work on certain points. We have found that under such words as "Capernaum," "Jerusalem," and "Jordan," he writes both clearly and copiously; and, moreover, that this last edition really is enriched by the results of the most recent explorations and excavations. The author, in the preface, confesses his obligations to Mr. Layard and other oriental travellers for the free use which they have allowed him to make of the remarkable illustrations to be found in their works. Without doubt Mr. Bastow has taken good advantage of the privilege, and has spared no expense in doing so; for his Dictionary is largely embellished with those monstrous yet beautiful figures from the long-buried chambers of Nineveh, which the distinguished late Foreign Secretary has rendered so familiar to the men of this generation. In a word, if our students, ministers, and Bible-loving people, wish a Bible Dictionary less expensive than Calmet's, Kitto's, or Blackie's Imperial, and yet one that contains almost all that people generally wish to know, let them get Mr. Bastow's book. We had almost forgotten to add that the doctrinal and theological articles are written with so much unction that the volume is calculated to bless the heart, as well as to enlighten the head. Although the author does not give his denominational designation, we would almost be inclined to conclude from the tone of his devotional pieces that he belongs to the Wesleyan communion,—and, assuredly, the readers of this Magazine will not think the less of him, if such really be the address of his ecclesiastical lodgings. In our permanent home with the "many mansions" all such names and distinctions will happily be obliterated and unknown.

Treatise on the Physical Cause of the Death of Christ, and its relation to the principles and practice of Christianity. By WILLIAM STROUD, M.D. Second edition. With Appendix containing Letter on the subject, by SIR JAMES Y. SIMPSON, Bart., M.D. London : Hamilton, Adams, & Co. Glasgow : Thomas D. Morison. 1871. Pp. 504.

THE religious public owe a debt of gratitude to Mr. Thomas Morison for the shrewdness and energy he has displayed in bringing out this new edition of Dr. Stroud's standard work. The death of Christ is the great event of time ; and while many works have been written on the spiritual aspect of that sacrifice, we do not know of any other book than that before us, which treats mainly of the sacred blood-shedding viewed physically. And yet, as the volume makes plain, the physical and spiritual relations are closely interblended.

A Prefatory Note from the pen of Dr. Morison, the publisher's honoured father, supplies us with interesting information concerning the career of Dr. Stroud. Born in Bath, in 1789, he graduated in Edinburgh as a physician in 1819. After a prolonged novitiate in our northern metropolis, followed by a residence on the continent, he settled in London as one of the physicians of the Northern Dispensary there. But throughout the whole of his life his tastes lay as much in the direction of theology as of the healing art, as appears not only from the semi-theological work before us, but also from a very learned *Harmony of the Four Gospels in Greek*, the result of the labours of thirty years.

It is quite plain that certain peculiar combinations required to meet in the author of so remarkable and unique a work as the *Physical Cause of Christ's Death*. It was necessary that its author should be a medical man, a sincere Christian, a literary man, and a man of leisure beside. All these qualities met in Dr. Stroud, not excluding the last mentioned ; for, although he attended professionally at the Northern Dispensary, and stood high in the estimation of his brethren, he rarely went out in the way of private practice.

The great object of this elaborate and learned work is to show that Christ died upon the cross suddenly and unexpectedly of a literally ruptured heart ; that agony of mind, caused by a mysterious and judicial abandonment of soul, caused this rupture ; and that the blood and water which flowed out freely at the touch of the soldier's spear, had previously flowed through the rupture at the time of death, into the sac of the pericardium. Our readers will at once see how completely the provinces of the physician and theologian (rarely united) must needs meet in the volume. Dr. Stroud shows at length that death by crucifixion was slow and lingering, the unfortunate sufferer generally living for days. He then asks, "Why did Christ die in six hours?" At p. 47 he answers the question thus : "These causes have been proposed under various modifications, which are all reducible to three ; namely, supernatural agency,—the wound inflicted by the soldier's spear, or an unusual degree of weakness."

He denies that Christ miraculously dismissed his own life, because that would have been tantamount to a weak flight from suffering. Nor did the soldier's spear cause his sudden death; because he had been dead before that gash was made,—“a rude *post mortem* examination,” as Sir James Simpson calls it. Here our author administers a severe rebuke to the otherwise eminent critic, Mr. Granville Penn, for following the Vatican MS. in its mistake on this point. Neither did his death before the other malefactors result from previous physical weakness; because the Saviour had received a model or perfect body, and was in the prime of manhood, being about thirty-five years of age. There remains then only one other supposition possible, namely, that the Saviour's grief and agony of mind burst the walls of his heart—that Jesus *literally died of a broken heart*. There is something most affecting and impressive in the fact and in the very phrase.

Dr. Stroud is of opinion that the sanguineous perspiration of Gethsemane arose from the same cause—only that the agony, in answer to the Redeemer's prayer, was not allowed to go so far as it went on the cross. The following are a few of the instances of blood-stained perspiration which our author has noted :

“The eminent French Historian De Thou mentions the case of—‘an Italian officer who commanded at Monte-Marò, a fortress of Piedmont, during the warfare in 1552, between Henry II of France and the emperor Charles V. This officer, having been treacherously seized by order of the hostile general, and threatened with public execution unless he surrendered the place, was so agitated at the prospect of an ignominious death, that he sweated blood from every part of his body.’—The same writer relates a similar occurrence in the person of a young Florentine at Rome, unjustly put to death by order of Pope Sixtus V in the beginning of his reign, and concludes the narrative as follows.—‘When the youth was led forth to execution, he excited the commiseration of many, and through excess of grief, was observed to shed bloody tears, and to discharge blood instead of sweat from his whole body; a circumstance which many regard as a certain proof that nature condemned the severity of a sentence so cruelly hastened, and invoked vengeance against the magistrate himself, as therein guilty of murder.’—Amongst several other examples given in the *Ephemerides*, of bloody tears and bloody sweat occasioned by extreme fear, more especially the fear of death, may be mentioned that of—‘a young boy who, having taken part in a crime for which two of his elder brothers were hanged, was exposed to public view under the gallows on which they were executed, and was thereupon observed to sweat blood from his whole body.’—In his *Commentaries* on the Four Gospels, Maldonato refers to—‘a robust and healthy man at Paris who, on hearing sentence of death passed on him, was covered with a bloody sweat.’—Zacchias mentions a young man who was similarly affected on being condemned to the flames. Schenck cites from a martyrology the case of—‘a nun who fell into the hands of soldiers; and, on seeing herself encompassed with swords and daggers threatening instant death, was so terrified and agitated, that she discharged blood from every part of her body, and died of hemorrhage in the sight of her assailants;’—and Tissot reports from a respectable journal that of—‘a sailor who was so alarmed by a storm, that through fear he fell down, and his face sweated blood, which during the whole continuance of the storm returned like ordinary sweat, as fast as it was wiped away.’”

At the same place Dr. Stroud explains the physical cause of rupture of the heart :

"Prevented from returning backwards by the intervening valve, and not finding a sufficient outlet forwards in the connected artery, the blood reacts against the ventricle itself, which is consequently torn open at the point of greatest distension, or least resistance, by the influence of its own reflected force. A quantity of blood is hereby discharged into the pericardium, and having no means of escape from that capsule, stops the circulation by compressing the heart from without, and induces almost instantaneous death. In young and vigorous subjects, the blood thus collected in the pericardium soon divides into its constituent parts, namely, a pale watery liquid called serum, and a soft clotted substance of a deep red colour termed crassamentum; but, except under similar circumstances of extravasation, this distinct separation of the blood is seldom witnessed in the dead body."

He gives the following instances of a ruptured heart producing the overflow of blood and water:

"In another merchant, aged sixty-two years, who suddenly died of grief, Bonet states that the heart and lungs were found greatly distended with blood, which in the right ventricle was almost entirely coagulated. Of the separation of the blood in some of these cases into its constituents, the same author gives two examples.—'A paralytic orphan girl, seventeen years of age, suddenly died of suffocation without any obvious cause. On dissecting the body, I found the heart of twice the usual size, its auricles very large, and like the veins and arteries, much distended with water, and black clotted blood. . . . In a soldier who suddenly died after long-continued grief, whilst all the other viscera were healthy, the pericardium was found to contain not only water, but also much coagulated blood.'"

Although no author ever developed this theory before, concerning Christ's death, so fully and in such minute detail as Dr. Stroud, with the modesty of true genius, he admits that two eminent theologians had somewhat anticipated him. The one of these was President Edwards of America, and, for the honour of Scotland, we are proud to add that the other was Dr. Russell of Dundee,—who was alive when the first edition of this work was published.

In the second or theological part of his work Dr. Stroud does not shrink from asking the question, "Why was the mind of the Saviour so deeply agonized on the cross?" He says, at p. 165:

"The malediction borne by Christ consisted, as has been suggested, in a partial loss of God's protection, and a temporary loss of his communion, voluntarily sustained by an innocent human being, as the just retribution of human guilt."

And again, more fully, p. 214:

"The happiness derived from the friendship of God, and the misery occasioned by its privation, are thus powerfully felt by pious persons, and by them alone; but even such persons cannot suitably appreciate the intensity of these emotions, as they were experienced by the pure and perfect humanity of Christ. Hence the difficulty of conceiving, in a manner at all adequate to the dignity of the subject, the mental sufferings which he endured from the temporary, but complete interruption of his hallowed communion with the Father; a privation which, attended as it was with a partial loss of protection, and with all the subordinate manifestations and inflictions thereon depending, constituted the divine malediction which he had undertaken vicariously to sustain. The nature of these sufferings, as distinguished from all others, is indicated by their limitation with respect to time, place, and circumstances, by their extraordinary intensity and fatality, and by his own explicit declarations. His earliest anticipation of them seems to have occurred at the conclusion of his

ministry in Jerusalem, when he publicly acknowledged, — ‘Now is my soul troubled, and what shall I say? Father! save me from this hour? Yet, for this [purpose] am I come to this hour. Father, glorify thy name!’”

Dr. Stroud is of opinion that up till twelve o'clock the mind of Christ was quite calm and collected, as appears from the prayer he presented for his murderers, his encouraging address to the penitent thief, and to his mother. But when the preternatural darkness spread over the land at noon, it only corresponded with the preternatural darkness which began to enshroud the spirit of the Redeemer. Then it pleased the Lord to bruise him and put him to grief,—a mysterious grief, beneath the oppression of which his frail human nature gave way, and the Lamb of God succumbed, who was bearing the sins of the world!

In conclusion, we have to state that Dr. Stroud's speculations are extremely ingenious, and are, moreover, powerfully recommended to his readers by the author's reverent and fervent piety. Some may suppose that certain of Dr. Stroud's expressions, and particularly one sentence from Jonathan Edwards, savour too much of the commercial or vengeful theory of the atonement; but when the student of Scripture finds it distinctly stated that “Christ was made a curse for us,” he knows that there must be a sense in which Divine wrath fell upon him, even although it may also be true, as Dr. Stroud admits, that the Father never loved the Son, as an individual, more dearly than when he hung upon the tree. The eminent Professor Sir James Simpson of Edinburgh, in a Letter to Dr. Hanna, (re-published in this volume by Dr. Hanna's kind permission) endorses all Dr. Stroud's views. He quotes from Dr. Walshe of London, as follows: “In cases of rupture of the heart, the hand is suddenly carried to the front of the chest and a piercing shriek uttered.” This would account for the Saviour's loud cry on the cross.

We will be happy to hear that the publisher has been rewarded by a rapid sale of this work; for we are certain that wherever it goes, it will tend to produce, by God's blessing, deep views of the evil of sin, tearful and grateful sympathy with the suffering Emmanuel, as well as increased faith in the Bible, in whose wonderful Old Testament, these sufferings had been announced by prophets, and pre-figured by sacrificial types. The work contains a valuable Appendix of learned and interesting notes. We need hardly add that it has been brought out in Glasgow, and is in every way creditable to both publisher and printer.

A Free Church and a Free Gospel. By the Rev. D. MACCOLL, Glasgow. Glasgow: David Bryce & Son. Pp. 22.

MR. MACCOLL is very anxious to make it appear that there is little difference between the Free Church and the United Presbyterian on the extent of the atonement, although Drs. Begg and Gibson, with a clamorous party at their heels, declare that the opposite is the case. Our author honestly confesses that every Calvinistic preacher is haunted

with a spectral difficulty when he tries to preach a free Gospel on the ground of a limited atonement.

"Usually in preaching the universal offer, there is in the background of the preacher's statement, or of the hearer's thought, the difficulty about election and an atonement limited to the elect; one or other may strive to look at it so as to have the difficulty safely out of sight; but the more nearly preacher and hearer come to deal with the question, 'What must I do to be saved?' the more they have to plunge past the difficulty, and deal with the willingness and power of Christ to receive sinners. Still the difficulty remains and re-emerges as the understanding seeks to grasp the full grounds of faith. And I have grave doubts if a large portion of the mass at present outside the Churches, and settled, or settling, down into a cold indifference to the Gospel, or a grim resolve to let it alone, is not due mainly to this very difficulty."

But Mr. Maccoll has made a great discovery: "I give the solution of this difficulty, as to particular redemption and the universal offer, at which, in my work as an evangelist, I have slowly arrived." What is this solution? It is thus expressed:

"Who, then, is this Son of Man? He is the Second Adam. He has come from God to men. God is the God of all men, and Jesus Christ, through his incarnation, becomes related to all men—the only Mediator between God and men."

"The primary relation of Christ's work is to himself. In its *nature* it is as sufficient for one as for another. It first makes Christ able to save whom he will; then those, whom he will, are put in possession of it as their own. The atonement has thus its proper primary reference to Christ himself—it is for none but whom he will, or the elect; but it is sufficient for every creature, if He will. I can thus preach to the crowd indiscriminately Jesus Christ and Him crucified. And all I want, in the first instance, to effect is this, to bring such sinners to use the leper's words, 'Lord, if thou wilt thou canst.'"

The discovery (if we understand our author correctly) seems to consist in this, that Christ's work on the cross primarily had no reference either to elect or non-elect, but simply fitted him to save all men if he liked, or only some men if he liked; and that since God is the God of all men, Jesus has become related to all, his work is sufficient for all, and may be preached to all. Mr. Maccoll had better take care. His desire for union is in danger of making him "a heretic." He is coming hazardously near our old tutor's position (Dr. Wardlaw) that Christ died really for all, and that the limitation is to be found in the restricted application of his work to the elect. Mr. Maccoll is evidently a general reference man already. When will he and all other good and earnest men see that "Christ is really the propitiation for the sins of the whole world;" and that, as Beecher of America says, "The elect are 'whosoever will,' and the non-elect are 'whosoever won't.'"

What is Religion? A Sermon preached before the University of Glasgow, on Sunday, 8th January, 1871. By the REV. JOHN CAIRD, D.D. Published by desire of the Senate. Glasgow: James Maclehose.

THIS discourse is characterized by all the polish and power which have given its eloquent author so high and almost unequalled a place among the sacred orators of the day. Many excellent people, how-

ever, profess to be greatly scandalized at the Professor's liberality of spirit. He actually thinks that a man with a heterodox creed may have more practical religion than the man with an orthodox one. And did not Christ think so too? Did he did not eulogize the religion of the Good Samaritan, who only believed in the Pentateuch, and condemn the irreligion of the proud priest and Levite who believed in the whole Old Testament? We think that the doctor makes too much of the "religious faculty," which he seems to maintain that all men possess; for no man is made religious by an innate faculty apart from an outward revelation, be that revelation great or small. But the truth of the whole matter seems to us to "lie in a nutshell," to quote Dr. Peddie of Edinburgh's recent phrase. There is, without doubt, in the Bible a perfect, or relatively perfect, creed; and this Dr. Caird himself believes. Well, of the divers denominations in the land, some approximate towards that standard of perfection in their belief; while others are, in our opinion, farther removed from it. But we sometimes find that a Roman Catholic or Swedenborgian is a far holier, and more truly religious man than a Presbyterian, Independent, or Evangelical Unionist. How do we account for this? Let us take an illustration. Scientific men tell us that in winter the sun is really nearer us than in summer; but we are cold in winter because the beams of that orb strike us slantingly; whereas, in summer, although distant, they fall vertically upon the earth. Now the creed of the bad orthodox man, only hits his soul very slantingly and superficially; whereas, the portion of truth that is to be found in the creed of the good heterodox man, has gone down into the very centre of his being. But the best thing of all is to have *the right creed*, and to have it *in the depths of the heart*. And the cream of all the creeds is, "Jesus loved me and gave himself to me." Dr. Caird must forgive us for saying that men cannot be "loyal to Christ" unless they know something about him.

The Scottish Kirk: Its history and present position. London: The Liberation Society, 1870. Pp. 140.

WE have only room to say that the Evangelical Union has good cause to be proud that one of its ministers (Rev. John Guthrie of Glasgow), is the author of this Prize Essay. Like all Mr. Guthrie's productions, it proves him to be a man of eloquence and erudition. Every Scotchman should procure a copy, who wishes to understand the present ecclesiastical position of his country, and to be prepared for coming struggles.

BRIEFER NOTICES.—*The Daystar, for 1870.* Vol. v. Pp. 328. New series. Christian News Office, Glasgow. This was the first serial of the Evangelical Union, and as such it possesses special claims on our churches. The magazine is still ably conducted by Professor Kirk of Edinburgh; and whether as a monthly or an annual, it is calculated to carry a blessing into every house which it enters.—*The Dewdrop, for 1870.* Second series. Vol. viii. Christian News

Office, Glasgow. Pp. 240. This monthly magazine for the young, whether viewed as to its literary contents or illustrations, will bear comparison with any similar publication in the land. Mrs. Kirk, who conducts the periodical, deserves great praise for her taste and untiring zeal.—*Little Bob; or, Lost in the City: A tale for the times.* By JAMES GALBRAITH, author of "City Poems and Songs." Glasgow: Thomas Adamson. Mr. Galbraith has the true genius for tale-making—a very different thing from tale-bearing! This most exciting story is eminently calculated to advance the cause of temperance.—*The Evangelical Union Annual for 1871.* Issued by the E. U. Commission. Glasgow: T. D. Morison, 8 Bath Street. Every member of the connection should procure a copy of this cheap and neat pamphlet, in which is to be found a condensed statement of the doctrines and doings of the body.—*The Evangelical Union Sabbath School Magazine.* Glasgow: T. D. Morison. This quarterly, under the editorship of the Rev. E. C. Leal, is intended to help the teachers of our schools in preparing weekly for their important work. It would be well if all our teachers would adopt some uniform set of lessons, in which case this new magazine would afford them material aid.—*Poems and Songs.* By DAVID H. MORRISON, Caldervale, by Airdrie. Pp. 92. The book is well got up; and the poems discover aspiration and a musical ear on the part of the author.—*Fifth Annual Report of the Mission Coast Home.* Saltcoats: Herald Office, Ardrossan. We cordially recommend this admirably managed institution to the liberality of our readers. In its quiet and unostentatious labours of love a fine illustration is given of *what true religion is.*

PEACE AND SPRING.

At length comes Truce at end of War;
 The combatants exhausted cease;
 Let Folly not their counsels jar;
 May Truce become abiding Peace!

And Winter, too, has passed away;
 The swollen rivers flow amain;
 Gone is the period of decay;
 The days of growth have come again.

Sweet Peace! sweet Spring! may both be ours!
 Peace through a dying Saviour's blood—
 Spring to revive our languid powers,
 And make us strong for doing good.

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THE ORIGIN AND FORMATION OF THE EVANGELICAL UNION.

No. 9.

WE have more than once mentioned, in the course of these historical papers, that another case of alleged heresy on the Doctrine of the Atonement was tried and settled at the same Synod of 1841 which disposed of the case of Mr. Morison of Kilmarnock, in the way in which we have already described. And inasmuch as the minutes of the Synod's proceedings in connection with it occupy as large a space in the Magazines of the time as the account of Mr. Morison's trial, we would fail in our duty as theological chroniclers if we passed it over altogether in silence, even although the discussion had little direct effect on the progress of the Evangelical Union, since the gentleman referred to eventually satisfied the Synod, and remained in the fellowship of the United Secession Church.

The Rev. Robert Walker, of Comrie, in Perthshire, was the name of the appellant in this second case, which detained the reverend court at Gordon Street for several days after the Kilmarnock appeal was settled. Comrie is a little village which nestles among the Perthshire hills, about three miles from the town of Crieff. It was the birth-place of Mr. Gilfillan of Dundee, whose father (a highly respectable and able clergyman), preceded Mr. Walker in the rural pastorate. The readers of the Dundee divine's numerous works will remember many descriptive references to the scenes of his boyish memories and earliest literary aspirations. For one thing, Comrie was celebrated for its earthquakes; and if ever a more than ordinary disturbance of subterranean calm took place in Scotland, one might be certain that the dread

trepidation had been felt at the romantic village on the Erne. Perhaps it was quite in keeping with the due "fitness of things" that there should be a small theological earthquake there too, as if to keep the terrestrial tremors in countenance. Unfortunately, however, the shock, when it came, did not yield so much evangelical lava, precious to souls and destructive only to sin, as the simultaneously agitated crater at Kilmarnock.

It would appear that for several months a *fuma* had been in circulation throughout the district concerning the alleged heterodoxy of young Mr. Walker. One Sabbath evening, however, he had preached to a large congregation in the church of Dr. Young of Perth, on the text, "Ye will not come unto me that ye might have life," when his discourse had been so sound, while yet liberal, as to allay all the alarms of that venerable and eminent minister, who was *facile princeps* of the Presbytery for theological power. Still the rumours again gathered and grew; and when it was at length affirmed that Mr. Walker was reading extracts in his pulpit, with approbation, from "The Way of Salvation," and the "Nature of the Atonement," by James Morison of Kilmarnock, it was thought, in Perth, that it was high time to call the Comrie pastor to task for his extravagances.

The young man was quite unprepared for the unexpected attack which was made upon him in the North Session House, March 2nd, 1841; but he seems to have stood his ground very well. They must have had a strange old-fashioned way of managing things at Perth at that time, as we may judge from the use of such antiquated phrases, as "Which day and place," "Like as," &c., and also from the peculiar style in which the examination of the suspected presbyter was carried on. At three successive meetings there were actually eighty-one questions proposed to Mr. Walker on abstruse theological points, ranging from Adam's fall, down through the work of redemption to final and everlasting reprobation. On the first day they got over only nine queries; but on the second day they must have had a long and determined sederunt; for, beginning at "No. 10," they did not halt till they had reached "No. 69." Of a truth they deserved a good rest after such a long day's work. Next diet, however, opens with "question 70," and ends with "81." If at any time the poor badgered victim, "being asked, declines to answer," or "desires time to consider," his tormentors just framed the interrogation in a new shape and presented it to him again. One of his chief antagonists and catechists seems to have been a Mr. Milne of Edenshead, a gentleman of some literary ability and theological attainment, but of whom we

never heard before. If the village at which he laboured was at all well named, he must have been eminently qualified to question the agitated panel on Adam's fall and all it led to; but one shrewdly suspects that Mr. Milne knew as little about that subject as any of his co-presbyters. Mr. Walker, indeed, seems to have been able to instruct them all on Edenic matters; for we find him resolutely maintaining "the salvation of all infants dying in infancy," an admission which the rigid Confessionists of the Fair City seem hardly to have been disposed to make.

The blessings of the New Testament are nine in number; and we used to learn long ago in the multiplication table that $9 \times 9 = 81$. If the Presbytery of Perth meant to square the Beatitudes for their young friend, it was certainly very kind of them to do so; although the way they took to do it was rather round about, and gave him a good perspiration ere he reached the final blessing. Yet the final blessing he doubtless would rejoice in, as he sought his village manse at the end of the strife: "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for my name's sake."

The result of the prolonged deliberations was that the Presbytery, in a series of eleven findings, declared Mr. Walker unsound on the doctrines of election, atonement, human depravity, repentance, prayer—in a word, the whole catalogue of Mr. Morison's offences. They did not however suspend him from the office of the ministry. They only declared him "highly culpable and worthy of censure," and "referred the final decision of the matter to the meeting of Synod which was near at hand." Mr. Walker's case thus came up to the highest court wearing a much more favourable aspect than Mr. Morison's had done. Moreover, he had not provoked any jealousy by wide-spread popularity throughout the district (although having the reputation of being a respectable preacher), nor by enlarging his own audiences at the expense of those of his co-presbyters. Besides, two highly esteemed ministers in the Presbytery, Mr. Pringle of Auchterarder and Mr. Newlands of Perth, protested against the decision of the Presbytery, as being harsh and severe, inasmuch as Mr. Walker's doctrine did not, in their opinion, involve any very serious departure from the standards of the church. Several lay elders belonging to Perth congregations adhered to their protest.

When the case came up for consideration in the Synod, Mr. Walker was first of all heard in his own defence. In a long and elaborate paper he tried to show that his doctrines were not out of harmony with the *Confession of Faith*. In order to do this he took rather a novel course. He maintained that

when the redemption of Christ was spoken of in that venerable document its compilers were not thinking of the atonement, but of the consequences of the atonement, as experienced by the elect of God. He admitted that redemption so viewed was confined only to the elect; but he tried to show that the compilers of the *Confession* believed, like him, that Christ in his atonement proper had died for the sins of the whole world. This he endeavoured to prove by a learned array of quotations from the works of writers of the Reformation-period. As to the doctrines of election, of human ability, and of the work of the Holy Spirit, he advocated exactly the views of the late Dr. Wardlaw,—to whose works he made frequent reference,—with whom he was personally very intimate, and to whom, as was rumoured at the time, the manuscript of his speech had been submitted before it was delivered. We have already noticed that the views of Mr. Morison on the atonement of Christ and the grace of God, which he defended at the bar of the Synod, and for defending which he had been ejected, were exactly those of this highly respectable theologian.

Mr. Pringle of Auchterarder was heard in support of his protest, when Mr. Walker had ended his defence. We have already noticed that this clergyman (who still officiates as a venerable octogenarian divine,) had got his fingers burnt in a little Atonement controversy of his own as early as the year 1831. He had then been cautioned to be very careful as to the use of liberal and universal phrases when he spoke of Christ's death; but it would appear that a decade of years had not at all abated his love for a free Gospel. He entered at yet greater length than Mr. Walker had done into the proof of the fact that the early fathers of the Secession Church had believed that, in a certain sense, Christ died for all men—quoting from documents issued in 1742, as well as from a Testimony given forth at a much later period.

When it came to the turn of the members of the Perth Presbytery to defend their own decision, Mr. Marshall of Coupar-Angus, delivered a very caustic and characteristic reply to Mr. Pringle. He apparently proved, by quotations from the very documents which that gentleman had used, that the fathers of their church did not hold an atonement for all men—sentences, however, which Mr. Pringle, either intentionally or unintentionally, had failed to notice. "But," said the speaker, every now and then, amid the laughter of the house, "Of course, Mr. Pringle knows the opinions of the fathers of our church better than they knew their own." For ourselves, in looking back from this distance of time at the ground taken by Mr. Pringle, Mr. Walker, and even Mr.

Morison himself, we think that Mr. Marshall was right and that they were wrong. The *Confession of Faith* does not contain a free Gospel. The men who compiled it did not believe that Christ died for all. The fathers of the Secession Church did not hold that doctrine, however liberal they might be in their invitations to sinners. And, moreover, when the *Larger Catechism* and the *Confession of Faith* speak of "offering Christ to sinners," and "freely offering him," the context seems to confine the offer to the elect sinners for whom he died. If men, therefore, wish to be thoroughly consistent, and have the glorious privilege of proclaiming the Gospel to every creature, their duty is either to agitate for the alteration of existing formularies, or leave denominations that are trammelled by such standards, and swell the ranks of those who have lifted up a world-wide banner because of the truth. We may also mention that the late Dr. Newlands of Perth made a speech on Mr. Walker's case, which did him great credit. He had protested, he said, against the decision of the Perth Presbytery, not because he thought Mr. Walker right in all his doctrines, or that he deemed him altogether square with the *Confession*, but because he considered that differences on such minor and abstruse points should come within the scope of Christian forbearance.

When Professor Balmer rose to address the Synod he highly eulogized the spirit and tone of Mr. Newlands' address. This eminent and godly man did not enter at any great length into the doctrines in dispute. It was well known that he fully agreed with Dr. Brown in his liberal sentiments, and that like him, he had been much concerned about Mr. Morison's ejection. His whole speech was an impassioned appeal to the Synod not to treat Mr. Walker in the same way. These views, he urged, had been the views of the late Robert Hall of Bristol; and would the Synod not be afraid to pass condemnation on such a man, and many more like minded?

The appeal was not without its effect; for a motion, proposed by Dr. Beattie of Glasgow, was carried,—which, "while it regretted that many of Mr. Walker's expressions had the appearance of opposition to the standards of the Church, yet commended the explanations he had made, and the spirit he had displayed, appointed a Committee to deal with him, and report to the Synod." Mr. Walker's Committee were much more successful with their victim than Mr. Morison's had been. They found him quite pliable in their hands. Whereas, at the bar, both of Presbytery and Synod, he had maintained that Christ's atonement had been offered equally for all men, and that the limitation or specialty was to be found only in its application to

the elect, the committee got him to admit that the atonement, *qua* atonement, "has a special reference to Christ's own people, who have been given to him by the Father." This was all that was needed. The Comrie earthquake was at an end. The mountain had laboured, and only a ridiculous little mouse came out. Mr. Walker was patted on the back as a good boy, and was sent home to quiet Comrie to be a quieter and better boy than ever. The Synod rejoiced over the Committee's success, and broke up amid loud congratulations on "the comfortable termination of this case."

We will take the liberty here of adding that, to all appearance, Mr. Walker never throve much after yielding to this committee's persuasive arts. Not long after the settlement of his case he was called to a church in Dunfermline, by some who thought that his comparatively clear Gospel views might do much good in that large commercial town. But with the muzzle of the Synod on his mouth what could he do? Besides, he must often have said to himself, with Cranmer, "This unworthy right hand!" In a few years he emigrated to Australia, where we hope he still labours in usefulness and comfort. But it has often been remarked, since 1841, that if he had cast in his lot with the self-sacrificing leaders of the Evangelical Union, he might, with his admirable pulpit talents, have filled successfully some city sphere, so that Scotland might even at this day have been filled with his power and been familiar with his name.

We must now return to Mr. Morison, whom we left in our last article newly restored to his flock after the trying week of Synodical deliberation. He speedily forgot all the acrimony of ecclesiastical strife in the midst of the blessed revival of religion which was still making progress in Kilmarnock and its neighbourhood.

One incident, indeed, which happened exactly a fortnight after the memorable Sabbath described in last number, reminded him of the church of his fathers, and his enforced separation from it. On the 29th of June the Rev. Mr. Baird (late Dr. Baird of Paisley), who had been the Synod's Moderator, appeared at Clerk's Lane Church to "preach it vacant," according to the antiquated phraseology of church courts. If Mr. Baird had literally been able to do so, some people would have thanked him very much who wished to get sittings in the crowded chapel, but could not. The plain truth was that the Moderator had been sent to read a formal document, to the effect that, owing to the ejection of its minister, said church was altogether without a pastor, in the eyes of presby-

terial law. But, inasmuch as the worthy people, by an immense majority, had clung to their minister, and were, moreover, the proprietors of the chapel in terms of the title-deeds, they were determined not to allow Mr. Baird to gain admission to the building on the Sabbath morning for the purpose aforesaid. The elders and managers had sent the reverend gentleman a letter on the Saturday night announcing this their decided determination, that he might know what he had to expect. The hour fixed for the performance of the solemn comedy was ten A.M., and by that time an immense crowd had assembled in the lane leading up to the church. The multitude made way for the Moderator to pass when he appeared; but when he reached the gates leading into the quadrangle before the chapel, he found that a dense mass of people blocked up the entrances, and rendered all further progress impossible. The elders and managers were drawn up in front like faithful warriors, or rather like faithful shepherds, guarding not only the sheep, but the sheepfold that was behind them. Nothing remained for Mr. Baird but to read the document which he held in his hand, and to go away. It can be readily conceived that when the hour of eleven A.M. had arrived, the multitude within the building would be, if possible, denser and more excited than ever. Of a truth the "preaching vacant" had been a very vacant and ineffectual preaching; for there was the church, not vacant, but crammed; and there was the minister, not vacant, but full of spiritual wisdom, and overflowing with the truth of God. In an extract before us, from a letter which Mr. Morison had written to a friend with an account of the day's proceedings, we find that he says, "We had a *stirring forenoon* and a *melting afternoon*. In the afternoon I expounded the parable of the prodigal son. It is one of the sweetest morsels of Zion's provision. I never made all day in prayer, or in preaching, the slightest allusion to what had taken place in the morning." Wonderful reticence and self-restraint! Doubtless the people all expected him to say that "though he was cast off by man, he had not been cast off by God." But in truth he forgot all about himself, so anxious he was to persuade off-cast and out-cast prodigal children to return to the embrace of their Father. This little presbyterial pebble made only a very tiny ring of undulating excitement. The parted waters soon closed again in peace; and the displeasure of man was quickly forgotten in the all-absorbing claims of the work of God.

That was indeed a very remarkable work. We have heard of revivals at Kilsyth, Perth, and Dundee, which lasted for weeks and months; but this at Kilmarnock lasted for years.

Not a week passed in which souls did not profess to be born of God. And the change for the better was so great, as to public walk and conversation, in some remarkable instances, that the opinion began to grow throughout the town, notwithstanding the blinding influence of prejudice, "that the doctrines could not be very far wrong by which such reformatations were wrought."

For example, several of the vagrant men who used to hang about the town cross, either besotted with drink or ready for all kinds of mischief, were reached by the power of the Spirit and the truth of God. One of these, well known by the *soubriquet* of *Drouthy Tam*, was quite a character in his way. He could say clever and memorable things, and was just the kind of man whom Burns or Scott would have introduced with happy effect into some of their humorous descriptions. Well, one of this poor man's neighbours was anxious that he should come to hear Mr. Morison preach, at one of his Monday night lectures. But there seemed at first to be an insuperable difficulty in the matter of clothes; for Tam was literally in rags, and was unfit to be seen in any decent assembly, even on a week night. But *true love* overcomes every difficulty, whether it be love for souls, or love of a less ethereal kind. The neighbour had a friend, who again had a second-rate suit of clothes, that would fit Tam. But said friend, being of the *canny* Scotch type, would not grant the loan of the clothes, except on the condition that the neighbour would watch Tam all the way to and from the chapel, lest the garments should find their way to the pawnbroker's, and their artful wearer thereby should find his way to the publican's. The bargain being struck, Tam left for the meeting duly clad and duly guarded. But, on the way back he was doubly clad and doubly guarded! The Holy Ghost had clothed him, and the Holy Ghost began to guard him! The poor man had felt, under the preaching of the word, the first stirrings of a new and heavenly life. He became "a new creature in Christ Jesus—old things passed away, and, behold, all things became new." All the town could soon see that the waif of the market-place was "clothed and in his right mind." He became a marked man in Clerk's Lane Church by his devotional demeanour and his radiant countenance under the preaching of the Word. At one of the first open-air meetings which we ever addressed in the middle ward of Lanarkshire, we had Tam for one of our hearers. He was then on a visit to relations of his own in the neighbourhood. Being introduced to us at the close of our discourse, he broke out with the following exclamation—"How happy would I be if I had you with me

in Ayrshire! I would take you with me to Kilmarnock, and Galston, and Newmilns; and how delighted would I be if my friends there might only hear the Word of God at your lips!" Thus spake "Drouthy Tam," now "hungering and thirsting after righteousness," no longer "filled with wine, wherein is excess, but filled with the Spirit." Nor was he the only instance of the reformation of a notorious character by Mr. Morison's ministry. He was only one of a little company whose spiritual renewal made a great talk at the time. No wonder, then, that a gentleman remarked to Mr. Morison of Bathgate, in the public reading-room in Kilmarnock, "No one can deny, sir, that your son has been a great blessing to the town; for many are altogether new men since they heard him preach."

The revival at Kilmarnock was accompanied, like other great awakenings, by some of those evils and afflictions which cause sceptics to scoff, and the enemies of all religious excitement together to put out the finger of remark and indignant condemnation. In one or two instances reason reeled under the pressure of deep conviction of sin, and of desire for salvation. Mr. Morison was not to be blamed for this, nor the doctrines which he taught. On the other hand, he had suffered ecclesiastical censure rather than hold by a contradictory theology which had often driven men into a lunatic asylum. If a commercial crisis or some worldly disappointment beclouds god-like reason for a time, need we wonder that the shadow of insanity should sometimes darken the spirit of one who has been aroused to feel himself a lost sinner, but "will not come unto Christ that he might have life?" The blame, in such a case, is to be laid at the door of sin, not at the door of the Saviour.

One of these cases of mental hallucination made a great talk throughout Ayrshire, on account of the peculiarity of its manifestations. A young man belonging to the village of Kilmaurs, about two miles from Kilmarnock, became one evening unsettled in mind, as his mind brooded over the great problems of eternity and salvation. About eleven o'clock at night, the idea flashed upon his unsettled and excited brain, that heaven was in Kilmarnock, and that if he could only get to Mr. Morison's manse, all would be well. No sooner thought than done. He started off at once for the abode of bliss. On the way, however, it seems to have occurred to his jaundiced judgement that he should fling off his old world garments, if he wished to "enter into life." Regarding them then as at once a body of sin, of self-righteousness, and of corruption, he deliberately undressed himself, flung his clothes proudly down on the high-

way and marched expectantly on. When he reached Portland Street, he was arrested by the light in the George Hotel, and clapping his hands exclaimed jubilantly to himself, "This must be the Heavenly Palace; I will ring and ask to be taken in." Great was the astonishment of the waiter who answered the loud midnight summons, at the sight of an almost naked man; but his surprise became terror when the question was wildly put to him, "Is this heaven? Can you let me in?" Surprised in his turn when the door was unceremoniously slammed in his face, the poor man only sighed and said, "Ah! this cannot be heaven—I must seek it elsewhere." Then he remembered the manse, and made direct for it, wondering how he could have forgotten where heaven was to be found. We may imagine the consternation of the inmates of the manse, when they were aroused by the repeated attacks which the supernaturally excited man made upon the bolted gate. Indeed, it was found in the morning, that by sheer bodily force he had wrenched a strong stone pillar from its place. Help having been obtained, by a back way, from the police office, the poor sufferer was laid hold of, decently clothed, and brought into the house. Whenever he saw Mr. Morison he became quiet as a lamb; for he thought that he had at length, after much difficulty and labour, reached the rest of heaven. In a few days he recovered his reason, and found also the peace of which he had been in quest. But when the rumour ran through Ayrshire of the awful midnight visit, with many exaggerations, people shook their heads and wondered whereunto these things would grow.

After the settlement of his case, Mr. Morison addressed himself more earnestly than ever to the consolidation of his large and flourishing church. At this period he was a model visitor; for he called upon a specified number of his flock every week, remaining only twenty minutes in each house. A good many district prayer meetings had been established by the elders of the church, throughout the town, on the Sabbath evening; but after his return from the Synod, these were all collected into one assembly, which met in Clerk's Lane church at seven P.M. when the Sabbath-school closed. It was announced for years from the pulpit as "A meeting of the church to provoke one another to love and good works." Mr. Morison always occupied the chair as "Presiding Pastor." Any male member of the church might rise and give "a word of exhortation." Frequently the church was much refreshed by the remarks of the elder and more experienced brethren. If at any time some of the younger men were too flowery or tedious in their observations, the interest of the meeting was always brought up at the end by Mr. Morison's closing obser-

vations. Many timid orators first tried their "prentice hand" at these meetings, who are now powerful preachers of the Gospel at home and abroad.

A large addition was made, about this time, to the eldership, by the votes of the church; for Mr. Morison proposed that while henceforth his church should be independent, so far as the control of any superior court was concerned, its internal affairs should continue to be managed by a *session* or bench of elders in name of the church, a form of independency which even the great Puritan, Dr. Owen, recommended. Only three remained of the "ancient men," who had been elders when Mr. Morison was called to Clerk's Lane, William Fleming, James Aird, and John Peden—a trio of spiritually minded men long since gathered to their rest, whose excellence of character was alone sufficient to impart the stamp of religious worth to any community. It is not too much to say that the large body of trustworthy men who were appointed, at this election, to be their associates, were in every way worthy of the holy nucleus whose co-assessors they were henceforth to be, that they tended much to strengthen Mr. Morison's hands, and build up a church of Christ which was henceforth to be regarded, in many respects, as the mother church of a rising denomination.

At this time Mr. Morison had great interest in his Bible Classes. These met on week-nights—that for young women, numbering upwards of a hundred, and that for young men, about half as large. All Dr. Morison's friends know that he has ever been singularly well qualified to teach a Bible Class. Indeed, he shines more here than anywhere else. And in these early days, he followed the very plan he follows still—namely, that of allowing any question to be put to him which any person present desired to be answered. Thus the minds of his young pupils were whetted, as well as his own. And Mr. Morison admitted that sundry of the intellectual sisters used to puzzle him even more than the brethren! One especially of these "elect ladies" has proved a credit to her acute preceptor; for, first as a student at Oberlin Institute in the United States, and then as a missionary's wife on the fever haunted coast of Sierra Leone, she has fought a good and valiant fight. Though shattered in health, and called upon to bury her husband in that foreign land, she has again and again returned with the bravery of a heroine to the post which Providence had assigned her. That lion-like fortitude she seemed to imbibe, thirty years ago, from the lion-like Luther of Kilmarnock.

Mr. Morison began also this summer to take preaching

excursions into the surrounding districts of Ayrshire. So long as he was connected with the Secession Church he did not think it prudent to preach in the adjoining towns, without consulting his co-presbyters who were stationed there; but after being entirely loosed from that denomination, he was no longer deterred by any such scruples. Very often, then, he would commit the care of the prayer-meeting to one of the elders, and after having preached twice in his own church during the day, would start for Galston, Catrine, or Irvine, in the evening. Great multitudes assembled to hear him on these occasions, when he generally preached in the open air, and with so much power that the audiences carried away with them impressions and instructions which they never either lost or forgot. The churches of the Evangelical Union, which to-day exist in several of the chief centres of population in Ayrshire, owe their existence, to no small extent, to these extra Sabbath evening services. One of our divinity students, now no more, who felt himself honoured in being allowed to accompany the preacher in his conveyance, told us that he never heard Mr. Morison speak so powerfully as in a barn or plain school-room at Kilmaurs, on the words, "Come unto me all ye that labour, and are heavy laden, and I will give you rest." The discourse was quite extemporaneous, the outline of it having been pencilled in the gig, on the way to the meeting. On another Sabbath evening he stood up on the stairs of the town hall of Irvine, and addressed an immense concourse of people from the jailor's question, "What must I do to be saved?" Mr. Ferguson, the millionaire, who has since become so well known to Scottish churches as the founder of the "Ferguson Bequest Fund," was among the listeners, and invited Mr. Morison to be his guest for the night, at the close of the service. Perhaps the owner of a million and a half of money felt in the presence of such a man that he was poor indeed! At any rate he had evidently no fear of "the heresy." What a pity that he had not the forethought to state clearly in his will that among the "Independent" churches to be benefited by his munificent Bequest he included the Independent Churches of the Evangelical Union!

Mr. Morison also began this summer to preach in various parts of Scotland, chiefly in churches of the Independent or Congregational body, whose ministers were willing to have him in their pulpits. He preached with much acceptance in Dumfries; and we hear of him also labouring in Melrose, Kelso, Jedburgh, and Hawick, where the labours of Mr. Wight and others had prepared the way for his earnest ministrations. On one occasion he exchanged with the

Independent minister of Airdrie. People flocked to hear the notorious heresiarch from distances including a radius of twelve miles round. Many hostile critics were present. They could find no fault with the beautiful sermon on the "Cities of Refuge," but only with the prayer. They insisted that Mr. Morison prayed to the angels! They were sure that heresy lurked in that supplication. He would turn a Catholic outright, and pray to the saints directly! Now, the fact was, that in the excitement of the hour, the same thought had flashed into Mr. Morison's mind, of which Whitefield had once made such happy use—only the latter had employed it at the close of his sermon. Before ending his opening prayer, Mr. Morison had said,—“And oh, ye angels of heaven, leave not this house till some souls have decided to be the Lord's!” The utterance really produced a most salutary impression on all present, except on those who were hearing everything with a prejudiced ear.

The first time we ever saw Mr. Morison was on the occasion of his visit to Hamilton, to preach in the Independent Church there (the Rev. John Kirk's), about this very period. We were as much benefited by his private intercourse as by his public ministrations. He preached to crowded houses, in the morning from Rom. v, 1; and in the evening from John ix, 35: “Dost thou believe on the Son of God?”—the Saviour's question to the man who had been blind. The much respected Rev. Thomas Struthers of Hamilton, who two years afterwards was Moderator of the Associate Synod, was present and heard the discourse. As he had been a member of the Synod which ejected Mr. Morison, he must have felt peculiarly the force of the remarks which the latter made on the clause, “And they cast him out.” During his sermon the preacher said concerning the nature of faith, “that the word ‘believe’ had the same meaning in the Bible that it had in a dictionary, and any person with the nineteenth part of an eye might see that.” A student of theology with whom we were acquainted, now a minister of the Free Church, was sitting in the pew before us. On asking him at the close of the service how he had liked the discourse, his reply was, “I am one of those who have only got the nineteenth part of an eye.” We hope that the excellent man's organ of vision, like his in the miracle, is now made whole, and by the self-same Healer too.

Notwithstanding his numerous engagements, Mr. Morison about this period also found time to deliver two lectures in Falkirk on the question, “Is the Bible the book of God?” The reputation of his debate with Leckie on the “Voluntary Controversy” still lingered in that town. The interest excited by

the lectures was increased by the fact that Mr. Lloyd Jones, who then enjoyed no small celebrity as a follower of Robert Owen, attended, and proposed to discuss with Mr. Morison at the close of each lecture. The latter offered to answer any question which was naturally suggested by the lecture, or to debate any point on which he had touched, but declined to be led by his challenger into the wide field which the programme of Socialism opened up. Finding that the lecturer had laid down his premises very impregably, the captious caviller had but little to say in reply.

We may also notice here that in February, 1842, about eight months after his ejection by the Synod, Mr. Morison published the first edition of his tractate, entitled, *Saving Faith*. It was a pamphlet of fifty pages, and was well calculated to be a most useful sequel to his treatises on the *Nature and Extent of the Atonement*. In it the author shows, in a simple yet most convincing manner, that faith and belief have the same meaning in the Bible as they have in ordinary life, that indeed to *believe* the truth, is just, in one view of the matter, to *know* the truth—that a man cannot know the truth and not know that he knows it—that it is impossible to believe the truth in a wrong way—and that the great matter with which the sinner should occupy his mind is not the act but the object of faith. We need not give further details of the work, or add specimens of the author's style, for a new and improved edition has recently been published, which the reader may procure for himself. Doubtless the pamphlet was well fitted, under God, to dispel the mists which had gathered around the act of faith, and had hidden the Sun of righteousness from benighted souls, and also to swell the tide of spiritual life which had begun to flow over Scotland, largely through the learned author's honoured instrumentality.

It was thus that Mr. Morison, thirty years ago, laid the foundations of the Evangelical Union. There were other most important labourers, to whom we shall endeavour to give their due meed of praise and acknowledgement in their proper place; but no one can be jealous because we have assigned to him the name and position of father and founder of the movement. We must now leave him for a little, and show how these other fathers and brethren came forward, from time to time, to hold a corner of the standard which he had lifted up. We have brought down the history to the spring of 1842; and in next article we shall give a sketch of the life and career of the Rev. Robert Morison of Bathgate, and especially of the testimony which he bore at the bar of the Synod of 1842, in favour of the doctrines for which his son had suffered in the previous year.

THE LAST WORDS OF DAVID.

2 SAM. XXIII. 3-5.

IN a previous article we made a few preliminary observations regarding the circumstances and state of mind of the author at the time when he uttered this beautiful and priceless oracle, and thus left it to the world as a legacy of inestimable worth. Assuming that its Messianic character has been made sufficiently clear, it shall now be our business, in a manner as brief and concise as the case will admit of, to evolve and illustrate the *import* of the oracle. It is brimful of most precious and suggestive and far reaching ideas. Every clause of it is the gateway to a mine of spiritual wealth. The prefatory words of verses 1-3, in so far as was necessary, we have already disposed of. The prophetic oracle commences at the middle of the third verse.

Verse 3. [*There shall be*] a just Ruler over man, a Ruler fearing God.

Glancing along the vista of ages, on the line of the divine promise, the first view the dying monarch gets of the coming One is that of his royal dignity and character. From the nature of the promise this idea was emphatic. The object of the promise was not merely a distinguished descendant, but one whose distinguishing characteristic would be royalty—one who was to sit upon David's throne, yet whose royalty would be of a far more sublime and elevated type than David's. This regal character of Jesus is made specially prominent in Old Testament prophecy regarding him,—so prominent that quotation here were superfluous. It is evident that this predicted royalty is his mediatorial power; for this is the only kind of power that could have come into his possession as a gift from the Father. That it is a gift he tells us himself. "The Father loveth the Son, and hath given all things into his hand." "All power is given unto me in heaven and in earth." "He is Lord of all." "On his head are many crowns." His empire is wide as the universe.

There shall be a just ruler over man.—Our attention is directed to a limited portion of his vast empire—the human race. He has obtained a special authority over men, and has special claims upon them. His authority here is blood-bought. "For to this end he both died and rose, and revived that he might be Lord both of the dead and the living." His lordship is based on his propitiatory undertaking for every man. Hence he issues loving and evangelical commands. He commands all men to come to him and be saved. And since

"where the word of a king is, there is power," no man can with impunity disobey this command. The special end of his reign is salvation. Hence the world (Ps. xcvi, 1), is called to rejoice because he reigns. And the daughter of Zion (Zec. ix, 9), is exhorted to rejoice greatly and shout, because her King cometh, having salvation. The whole world, then, is his kingdom. He issues his remedial laws to all, because he died for all. But within this extensive kingdom he has a special one in which his authority is lovingly recognized by every subject. He is appointed King on God's holy hill of Zion—the Church. This is the holy community of men and women who have "tasted that the Lord is gracious." He is their Lord, and they worship him. This kingdom is not of this world. Its subjects are all born from above, and partake in some measure of the royalty of their Lord; for they are kings and priests unto God.

But the dying psalmist gives a special description of his character as a King. He rejoiced to look forward to him as a JUST ruler. The words, literally read,—"*a ruler over man, a Righteous One.*" The attribute of righteousness is, in both the Old Testament and the New, conspicuously associated with him. "Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." "I will raise unto David a righteous branch." "Thou lovest righteousness, and hatest iniquity." "We have an advocate with the Father, Jesus Christ the Righteous One." But quotation would be endless. Surely it should make our hearts bound with joy that he whose property we are, and whose laws are imposed upon us, is altogether righteous; that his character and entire procedure as a sovereign are transparent with rectitude. The justice here predicated of the Saviour presupposes the existence of a plan of mercy. It denotes a just and equitable treatment of sinners for whom he made propitiation. But, alas for erring man! conduct the most unjust and tyrannical has often been ascribed to him in his treatment of sinners. It has been said, for instance, that he invites and entreats men to be saved for whom he never shed a drop of his blood. He is represented, again, as commanding men to believe, and threatening them with the "sorer punishment" if they refuse, while all the time it is held that they are unable to believe. This is surely to credit him with injustice and tyranny. Far, far from our minds be such unworthy and degrading conceptions of him who, as the JUST ONE, suffered for us the unjust, that he might bring us to God! In his spotless righteousness we have a sure resting-place, and need have no fear lest any of his words or actions should in the slightest degree violate those

ideas of justice and injustice which he has implanted in our breast.

A Ruler fearing God.—Another aspect of his character as sovereign. Some, however, would render it, *Ruling by the fear of God*, that is, ruling men by producing in their hearts the fear of God. The rendering might be admitted. But while the idea it gives is in itself, of course, true, yet it is more congruous with the structure of the preceding clause to regard *the fear of God* as applying subjectively to Christ, and as bringing to view another feature of his regal character. The expression is often in Scripture put for the whole of religion. It means *such feelings and dispositions regarding God as right views of his character produce*. Isaiah too predicted (chap. xi, 2) that “the spirit of knowledge and of the fear of the Lord should rest upon him.” He would rule in righteousness, and have correct views and true feelings about God and divine things. Hence his reign would be a reign of benignity and love. Let us rejoice that it is so,—that his laws are laws of love, and that it is from motives of love he enforces them.

Verse 4. *And he shall arise like the light of morning; like the morning sun [when there are] no clouds; like grass from the earth, through sunshine after rain.*

On account of the simile of light before him, the psalmist uses the word “arise,” but his meaning simply is, “He shall come.” He firmly believed that the predicted advent of the Messiah would one day become an actual fact. And never has our world been the theatre of an event so stupendous, and fraught with results so important and vast. It was the meridian point of the world’s history—the pole-star to which many an ancient prediction pointed—the grand antitype of all the Levitical sacrifices and ceremonies. It was the sweet fountain that irrigated the genius of poets and musicians, as in charming strains they sang of its benign influence upon the world. All the ancient believers looked forward to it with joy as an auspicious era in the history of this unhappy world. It has enlisted the interest of all holy beings, and will never, to all eternity, be forgotten. Doubtless Jesus himself looked forward to it with thrilling interest; for, “when the fulness of time was come,” notwithstanding the intense sufferings which he knew awaited him, in ecstasy of delight, that now at last he was clothed with humanity, we hear him exclaiming—“Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God.” When he appeared, the world’s jubilee was ushered in, and is still prolonged, so that, by the reception

of him as "the Deliverer," every band may be loosed, every fetter struck off, and every heart filled with joy.

He shall arise like the light of morning.—A long dark night would yet intervene ere the world's luminary should arise. It is true that from the beginning he had been in the world. Man's sin had drawn around himself the dark and frowning cloud of judicial condemnation and despair; and that cloud of terrible darkness and death he never could have rolled off, so as to catch the faintest gleam of light that might in any degree illumine his dismal future. But oh! wonderful kindness! no sooner had man, with guilty terror, entered this terrific cloud, than "the Light of the world" threw its first gladdening beams athwart the gloom. Its first gleam was seen in Eden, and it continued to shine ever after. "He was in the world, but the world knew him not." "But when the fulness of time came" he appeared as "God manifest in the flesh," and claimed the appellation, "Light of the world." What is its special import? It means that Jesus, in his mediatorial character, is the grand Revealer of God. "The only begotten Son, who is in the bosom of the Father, he hath declared him." His propitiatory undertaking is a luminous display of the Divine thoughts in relation to man. It has brought before the sinner's eye the great truths in which lies his hope. Jesus has brought to light, and exhibited to human view, those gracious purposes, decrees, desires, and designs, which the infinite mind, in its spontaneous and independent operations, had conceived regarding our sinful race. So that whatever "secret things belong to God," everything about his character which man, for salvation and happiness, requires to know, is in full-orbed clearness manifested in Jesus.

Like the morning sun when there are no clouds.—The sun has a power and a brilliance all his own. When he "begins his glorious way," all lesser and merely derivative lights disappear. So Christ is *the* Light—"the true Light, which lighteth every man that cometh into the world." The light of the sun is the property of the world. No sane man questions his right to it. As unreasonable is it for any man to question his right to the saving light of the Sun of Righteousness. He came for the benefit of the world, because in the truest sense "he is the propitiation for the sins of the whole world." He was to appear "like the *morning* sun." In this there is a tacit contrast to the noon-day sun, which in eastern countries, is often oppressive and scorching, compelling the people, and even the flocks (see Song of Sol. i, 7), to seek a shelter from its heat. But the *morning* sun, although bright and powerful, has no such scorching effect. Its rays are soft, genial, and

delightful. Christ as a Sun has not arisen in our world for the purpose of scorching the souls of men with the blighting curse which was their due, but to shed into them the benignant beams of love and mercy. It is with this light which radiates from the face of Jesus Christ in our eye, that we must interpret, in its relation to man, every aspect of the divine character. He was also to shine "like the morning sun, *when there are no clouds.*" When the sun rises amid clouds and vapours, his brilliant figure is hid from our view. But *this* Sun has arisen in the bright and cloudless sky of God's boundless grace which girdles the world, and in which there is no obstruction between any soul and the light of saving truth. There is, on the part of God, no cloud of insincerity, or indifference, or reluctance, or hatred, or "*horrible decrees,*" to lay any man under the necessity of perishing. We have the declaration clear and plain that "God will have all men to be saved, and come to the knowledge of the truth."

Like grass from the earth, through sunshine after rain.—As the sun shines after a copious fall of summer rain, absorbing the nutritious liquid, vegetation unfolds its beauties and exhales delicious odours which perfume the atmosphere around. The figure illustrates the results of saving truth in the soul when it is received. As in the natural world all beauty and prosperity are traceable to the sun, so all spiritual beauty and prosperity are traceable to the light and warmth of the Sun of righteousness. The unconverted mind is a moral desert. It is bearing "briars and thorns"—"bringing forth fruit unto death;" and thus is "nigh unto cursing." But no sooner does such a mind welcome the message of salvation through a crucified Jesus, than, by the rain and dew of the Holy Spirit, and the sunshine of God's approving smile, it becomes clothed with beauty, and "filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God."

Verse 5. *For shall not my house be so with [the help of] God? For he hath made with me an everlasting covenant, well ordered in all things and sure; for all my salvation, and all my desire, shall he not make to grow?*

The translation we have adopted makes a greater change in this verse than in either of the other two. The common version reads, "Although my house be not so with God, yet he hath made with me an everlasting covenant," &c. It is difficult to see what meaning our translators attached to the words. There seems a total break between them and the preceding context; and yet it is evident that the little particle "so" is intended as the link of connection. From our earliest

recollections of hearing this text quoted by Christians, they attached the same meaning to it that Matthew Henry does. He says, "David's family was 'not so with God,' as is described (ver. 3, 4), and as he could wish; not so good, not so happy; it had been so while he lived; he foresaw it would be so when he was gone; that his house would be neither so pious, nor so prosperous as one might have expected the offspring of such a father to be." The completion of the idea is, that although his family was not what he could desire, yet for himself David was happy, since God had made with him an everlasting covenant. On this view of the text Dr. John Owen, in his sermon upon it, raises this doctrine—"That the people of God in the midst of their afflictions find true comfort for their souls in the covenant of God's grace." These ideas are doubtless true enough, but irrelevant here, since the interpretation of the text, on which they are founded, is altogether arbitrary. It severs the *so* from its natural connection, and makes it qualify an idea which is entirely imaginary. Some take the word rendered *so* for the verb which resembles it in form, and which means *established*. "Shall not my house be established with God?" But there is no need for changing any of the words. If we render the first and last members of the verse interrogatively, all is plain. The particle "*so*" has then a clear, definite, and expressive import:—"Shall not my house be so through the agency of God? Shall not the Messiah, as the governor of men, and the Light of the world, appear as I have just said, and shall he not arise from my line? My firmest confidence is that it shall be so."

For he hath made with me an everlasting covenant.—This was the ground of his confidence. The advent of the Saviour would be the result of a covenant which God had made with him. What was this covenant? A covenant in the strict and proper sense is a mutual contract or arrangement between two parties, each of whom binds himself to certain conditions. Consultation, obligation, and mutual consent, enter into the nature of the contract. Of the nature of a covenant we have several specimens and illustrations in Scripture; such as that between Abraham and Abimelech, Gen. xxi, 23—31; that between Jacob and Laban, made in mount Gilead, Gen. xxxi, 44—53; and also in the agreement between Jonathan and David, 1 Sam. xviii, 3; xxiii, 18. Any one will see that in each of these cases consultation, mutual consent, and obligation, were involved. But this certainly is not the kind of arrangement here meant. God did not consult David, nor come under any obligations to him. He simply made to him a solemn promise, and confirmed it by an oath. Here is another version of it

(Ps. lxxxix, 3, 4), "I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish for ever, and build up thy throne to all generations." When God is represented as making covenants with men, the term covenant is never used in its strict, but always in an analogical sense. The conditions are all of his own making. He never consults creatures, or asks their advice. It is their part to accept the divine arrangements, and comply with their conditions.

But since the subject of the promise so solemnly made to David, was the Messiah, we are directly led to the economy or arrangement regarding salvation entered into by the persons of the adorable Trinity. To this, by theologians, the term covenant has been applied. With the divines of the last two centuries this word was a great favourite, although it is now to a great extent laid aside. The reason of this abandonment seems to be that the term is universally understood as expressive of Calvinistic limitation and partiality. The disuse of it is therefore a sign of progress. On the word "Covenants," in Kitto's *Cyclopædia*, the writer indorses the following definition of what is commonly called the Covenant of Grace:—"An engagement entered into between God the Father and God the Son from all eternity, whereby the former secured to the latter a certain number of ransomed sinners, as his church or elect body, and the latter engaged to become their surety and substitute." The Westminster divines, in their Larger Catechism, say, "The covenant of grace was made with Christ as the second Adam, and in him with all the elect as his seed." To this, Ralph Erskine, in his fourth Sermon, adds, "As it is made with Christ it is properly conditional to him; the condition being perfect obedience and complete satisfaction; but as made with the elect in him, it is absolute; consisting of free and absolute promises to them." This is the Calvinian view of God's scheme of salvation. The Saviour, according to stipulation, endured the exact amount of sufferings due to those whose place he took, and for whom he died, and the atonement thus made for them infallibly secures their salvation. The sum of all our objections to this view is that *we find it nowhere taught in Scripture*. It is true that, in a variety of phrases, we read of a mediatorial economy, of Christ being "The Messenger or Angel of the covenant," and that he was given "for a covenant of the people;" but these, and such like expressions, mean that he was to be the grand Agent of the divine arrangement regarding salvation,—the meritorious medium through which its priceless blessings should flow to the children of men. One simple announcement of Jesus him-

self, regarding this divine economy, is more valuable than cart-loads of mere human theology. "*God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*" This luminous and far-reaching utterance neither expresses nor implies anything about an "elect," to whom "absolute promises" were made, and whose salvation the atonement, made exclusively for them, unfrustrably secures. Here is the evidence that the arrangement,—or covenant, if any prefer the word,—was that for all men, as loved by God, he should give his Son as a sacrifice for their sins; that all of them who believe, or receive him as their Saviour, should be freed from condemnation, and enjoy with him life eternal. So far is it from being the case that any covenant secures salvation to any man apart from his faith, that God holds out in promise a covenant which he will make with sinners when they hear his voice and come to him. "Incline your ear and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David" (Isa. lv, 3). He will make such an arrangement with the sinner that comes to him by hearing his voice, as shall secure to him the present and everlasting enjoyment of the mercies promised to David—mercies or blessings centring in, flowing from, and dispensed by the risen and glorified Jesus.

While the thoughts of the dying monarch are admiringly lingering on this divine arrangement, and his heart glowing with ecstatic delight, he expresses some of its attractive attributes. (1.) He admires it for its *endurance*:—"He hath made with me an *everlasting* covenant." This corresponds to the "for ever" in the oracle by Nathan: "I will settle him in my house and in my kingdom for ever, and his throne shall be established for evermore." David's own kingdom, with all its glory and grandeur, was fast fading from his vision, and slipping from his grasp; but he rejoices that this divine kingdom would be conspicuous in the universe for its stability and duration. Truly this kingdom "shall never be destroyed." It "cannot be moved." While the monarchies and empires of earth are incessantly changing, now waxing and now waning, now in the zenith of their strength and glory, and now in the nadir of desolation and ruin, now rising and now disappearing for ever,—this kingdom immovably holds its place; this "throne," with its benignant and beatifying rule, "is for ever and ever." (2.) The dying psalmist also saw this covenant as finely arranged—"Well-ordered in all things." All its parts are finely symmetrical and gloriously harmonious with one another, and with all other principles of the divine government.

Each of its articles displays infinite wisdom, and is insusceptible of the least improvement. There is a fascinating grandeur in the plan of salvation. It exhibits a sublime philosophy. It is so perfect, and so finely arranged, that at no point does it jar with other principles. Its provision for the honour of law and justice, while the deepest guilt is forgiven; its method of attracting the sinner's mind and bringing him nigh and melting his enmity by the power of love; the arrangement for making faith the condition of salvation, and justification the root and spring of holiness; how finely arranged are these and all other parts of it! All are beautiful, admirable, and benevolent. (3.) He sees it not only in everything well-ordered, but also "*sure*." The arrangement was unalterable in the counsels of heaven, and he had no fear of it breaking down. Upon the sure word of God his mind was stayed as upon a rock. He believed, and he did "not make haste." His bodily frame was now sinking. Its organs had become tardy in their operations. Its springs were losing their elasticity and power. Its pulsations were soon for ever to cease. He is feeling as he had never done before that nothing on earth is sure; but he is resting on a foundation that is "*sure and steadfast*." He knows whom he has believed. He is entering "the valley of the shadow of death," but he "*fears no evil*." About to appear before his God, his mind is yet calm and tranquil like the placid lake. Happy the man that has this experience! He that leans his whole weight upon this divine plan of mercy through Jesus, has it. When friends are looking on, and watching for the moment when his ransomed spirit shall take its flight, he knows and feels that his salvation is sure.

For all my salvation, and all my desire shall he not make to grow?—In this well ordered and sure arrangement the psalmist saw wrapt up his own personal salvation. In these words he reiterates his firm belief that the Messiah would come. It is as if he had said, "I most firmly believe that this distinguished one will spring up as an illustrious branch from my family tree; and that distinguished personage I—though living in this early age—realize as all my salvation and all my desire." It would have afforded little consolation to the dying man to have looked forward to the Saviour, as springing from his own or from any other line, had he not seen his personal interest in the salvation which he was to provide and announce. This salvation the royal man felt that he needed. He was a sinner like other men; he had been a greater sinner than many; and he knew that but for the divine loving-kindness and tender mercy, of which he had often so sweetly sung, his iniquities would have so "*prevailed against him*" as to issue in

his eternal ruin. He knew that if God should implacably "mark his iniquity," he could not "stand;" but he also experimentally knew that "there was forgiveness with him that he might be feared." He had long known the meaning of the term *salvation*, and had seen by faith that the emphasis of its meaning centred in the propitiatory character of the coming one. He was *all* his salvation. How complete was his self-renunciation! As the light of the sun fills the whole heavens, so the light of the promised Saviour and of his salvation fills the entire firmament of the psalmist's soul. To every temptation to think of meritorious deeds of his own he says, "Avaunt! Messiah is *all my salvation*." It is this entire confidence in Jesus that calms the swellings of Jordan, that robs death of its sting, and illumines the soul with the hope of glory.

But while Jesus was all David's salvation he was also "*all his desire*." Desire is a very important element in our nature, and a very powerful incentive to action. The human mind is full of desires; but towering above all others is desire for happiness. This magic thing is the object of every man's pursuit. Whether he is bent upon wealth, or pleasure, or fame, or letters, or philosophy, or religion, the same goal is before his eye. But, oh, how few ever reach it! How few realize the satisfaction of this regnant desire! How many finish the whole course of their precious life, and even enter eternity, without finding this precious thing! But here is a man that got *all* that he desired. Resting on the promised Christ he is completely satisfied. Here his desires found their *terminus*, for he wished nothing more. In his fulness of satisfaction and delight language seems to fail him, and amid a tide of feeling which checked his powers of utterance, he embodies the totality of his thoughts in one laconic but most pregnant declaration—"This Messiah is *all my desire*." Having drunk of the living water, he thirsted for nothing else. He had enough.—Both writer and readers all wish that our latter end may be like David's. The hour of our dissolution is on the wing, and it may be very near. Beloved friends, in solemn mood, with heaving breasts and tearful eyes, will one day gather around our couch to pay us their valedictory visit, to witness our last struggles, to hear our last words, and to close our sightless eyes: as we would wish peace and light and joyful hope to be the inmates of our bosoms then, let us cling to Jesus now as our Light and Salvation, and we shall continue to realize him as the blissful object that satisfies, and will for ever satisfy all our desires. Thus we need have no anxiety about our end. That will be all right if we have faith in God, and unreservedly devote our lives to him.

G. W.—D.

CRAWFORD ON THE ATONEMENT.*

THIS large and elaborate volume may be said to have grown out of the work *On the Fatherhood of God*, in reply to Dr. Candlish, by which the author became favourably known to the religious public. He informs his readers in the preface that he has frequently been urged to publish in a separate and enlarged form the chapters in that previous treatise, in which he had subjected to criticism the theories on the Atonement which have been broached, of late years, by Maurice, Campbell, Young, Bushnell of America, and others of a similar type of thought. With this request he has complied in the volume before us, concerning which we do not hesitate to say that it will henceforth take its place as a standard work on the Nature of the Atonement. The learned Professor leads us to expect that he may yet issue a companion volume, on the Extent of the Atonement. We need hardly add, that we shall be quite eagerly on the out-look for this publication, and shall indeed long for its appearance.

Before proceeding to criticize the theories on the Atonement to which we have referred, Dr. Crawford occupies a full half of his volume with an exhaustive consideration of the statements of Scripture on the subject of Christ's work; first those of the New Testament, and then those of the Old. We by no means object to this mode of theological investigation; because we think that in this sacred science, as well as in secular sciences, the modesty of the inductive method is more likely to lead to a safe and correct conclusion than the dogmatism of the old deductive plan. We remember that Dr. Candlish, in the first edition of his work *On the Atonement*, published about a quarter of a century ago, remarked, with evident reference to some of the founders of the Evangelical Union, that, as they piled text above text in their simple treatises, in proof of a universal atonement, and dignified the process with the name of the theological argument, they rather resembled children piling up loose unmortared stones on the sea shore, than wise master-builders, engaged in the skilful construction of an edifice. We are glad to find that so respectable a biblical architect as Professor Crawford pursues the unpretending but God-honouring method of using Scripture texts for the stones of his house, employing at the same time the cement of devout and reverent argumentation, as he piles layer above layer in his literary edifice.

And we must confess that he carries us along with him as his patient induction proceeds. First, we have the passages which speak of Christ as "dying for sinners," then as "dying for our sins," "bearing our sins," "made sin," and "made a curse for us," as procuring "remission of sins" and "deliverance from wrath;" those which ascribe to his death our justification and redemption; those which represent his death as reconciling us to God, and as a "propitiation for sin;" which

* *The Doctrine of Holy Scripture respecting the Atonement.* By THOMAS J. CRAWFORD, D.D., Professor of Divinity in the University of Edinburgh. William Blackwood & Sons: Edinburgh and London. Pp. 508.

speak of him as a priest and a representative; which describe his sufferings as sacrificial; as connected with his intercession; those which indicate the state of his mind in the prospect and endurance of his sufferings; which represent our salvation as conditioned on faith in him, &c., &c. When Dr. Crawford, at the close of each section, during the course of all this patient and minute inquiry, asks, Is not the natural interpretation which an unsophisticated mind would put upon this inspired language, that the Lord Jesus upon the Tree of Calvary was a substitute for sinful men?—we cannot in conscience withhold an affirmative reply. Some of our author's remarks near the commencement of his work, on the use of the Greek prepositions *ἀντί* and *ὑπέρ* are highly important, and are moreover supported by apt and unanswerable quotations from classical authorities, in the Appendix, at the end. One or two paragraphs on the use of "*ἀντί*," are so satisfactory that we insert the following quotation:—

"In some of these passages the *substitution of Christ* in the room of those for whom he died is clearly indicated.

"This is the case with that memorable saying of our Lord himself—recorded by two of the evangelists,—'The Son of man is come, not to be ministered unto, but to minister, and to give his life a ransom for many.' Here the English word '*for*,' which is somewhat indeterminate, answers to the Greek preposition *ἀντί*, which properly expresses the *setting of one thing over against another*, and is generally employed to signify *commutation or substitution*. Thus, in the Septuagint Greek translation of the Old Testament, the word *ἀντί* is used to convey this meaning in the following as well as in numerous other passages: 'God hath appointed me another seed *instead of* Abel;' 'Wherefore have ye rewarded evil *for* (or in the place of) good?' 'Joseph gave them bread *in exchange for* horses and flocks and cattle;' 'Aaron died, and Eleazar his son ministered in the priest's office *in his stead*.'

"In the same sense this preposition is employed in the New Testament, as in the following instances:—'Archelaus reigned in Judea *in the room of* his father Herod;' 'Ye have heard that it hath been said, An eye *for* an eye, and a tooth *for* a tooth;' 'If he ask a fish, will he *for* a fish give him a serpent?' 'Recompense to no man evil *for* evil.' In all these cases the idea of *substitution or commutation* is sufficiently apparent. Nor is it less so, assuredly, in our Lord's statement, 'The Son of man is come to give his life a ransom for many,' *λύτρον ἀντί πολλῶν*. Indeed, were there any room for doubt as to the proper import of the preposition in the present instance, the doubt would be at once removed by its connection with the word *λύτρον*, which indicates that the life of the Son of man was 'the ransom given for many,' or the price paid to redeem their forfeited lives.

"The same interpretation must be put upon another passage, in which it is written of Jesus Christ, the 'Mediator between God and men,' that 'He gave himself a ransom *for* all.' Here, indeed, the preposition is not *ἀντί*, but *ὑπέρ*. But then, the word translated 'ransom' is *ἀντίλυτρον*, a composite word, which, having *ἀντί* as its prefix, conveys more strongly the commutative sense than the simple word *λύτρον*, used in the former passage."

On the preposition *ὑπέρ* also he thus writes at p. 20—

"Some writers affirm that the preposition *ὑπέρ* cannot in any case admit of the latter meaning. In this, however, they are evidently mistaken. For numerous instances occur in the Greek classics, in which the phrase *ἀποθίσκειν ὑπὲρ τινος* is undeniably used to signify 'dying instead of a person.' And there are similar instances to be met with in the New Testament in which *ὑπέρ* conveys the same idea of 'substitution.' Thus, in his epistle to Philemon, St. Paul uses these words with reference to Onesimus, 'Whom I would have

retained with me, that *in thy stead* (*ὕπὲρ σοῦ*) he might have ministered unto me.' Here the preposition assuredly indicates 'substitution,' because it is evident that Onesimus was to minister to Paul, not for the benefit of Philemon, but in his stead. Paul, and not Philemon, was the person to be benefited by the ministrations. Elsewhere the apostle says, 'Now then we are ambassadors for Christ (*ὕπὲρ Χριστοῦ*), as though God did beseech you by us: we pray you *in Christ's stead* (*ὕπὲρ Χριστοῦ*), be ye reconciled to God.' Here, in like manner, St. Paul represents himself as acting in the place of Christ, like an ambassador for his sovereign. Yet further, when he asks, 'Was Paul crucified for you?' (*ὕπὲρ ὑμῶν*), he does not merely inquire 'Whether, if he had himself been crucified, it might not have been said that he was crucified for their advantage?' For he could not doubt that his death would be conducive to the furtherance of the Gospel and the good of the Christian church; and in various passages he has expressly stated his conviction, that important benefits to the church and cause of Christ would accrue from his own personal sufferings and tribulations. But his question amounts to this, 'Was Paul crucified *instead of you*, in the sense in which Christ, and Christ alone, can be said to have been so?'

"It cannot be denied, then, that the preposition *ὕπὲρ* may fitly enough convey the idea of *substitution*. And though we can hardly venture to say, that taken by itself it necessarily has this sense in *all* the passages in which it is used with reference to the sufferings of our Lord, we may safely affirm that, in *some* of these passages, the nature of the case, and the tenor of the context, clearly enough show that such is its signification."

With similar patience Dr. Crawford examines the Messianic portions of the Old Testament. The 22nd Psalm, the 40th Psalm, the 53rd of Isaiah, the 9th of Daniel, are all made to utter a unanimous testimony in favour of the substitutionary nature of Emmanuel's work. We have next a discussion on the sacrifices of the Levitical economy, the peculiar nature of which is clearly established. Concerning the sacrifice of the burnt-offering, we give the following extract:—

"And surely when we read such a statement as the following, 'He shall put his hand upon the head of the burnt-offering, and it shall be accepted for him to make atonement for him,' it is impossible to maintain that the two things, thus intimately connected, stood in no manner of relation to one another. We have it, moreover, on the authority of ancient Jewish Rabbis, quoted by Outram in his learned work on sacrifices, that the imposition of hands was always accompanied with confession of sins, and that the customary form of confession used by an individual when presenting his own sacrifice, was in these words, 'O God, I have sinned, I have done perversely, I have trespassed before thee, and have done so and so; but lo! now I repent, and am truly sorry for my misdeeds; let, then, this victim be my expiation.'"

Again, on Leviticus xvii, 11, Professor Crawford thus writes—

"In support of this theory, Dr. Bähr appeals to the words of the Lord in Lev. xvii, 11: 'For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood which maketh an atonement for the soul.' These words he considers as unfolding the true nature of the ordinance. It was not the *death* of the animal, he argues, but the sprinkling of the altar with his blood as the emblem of life, that held the central or prominent place in the symbolical transaction. The death was only inflicted as a means of obtaining the blood, by which, as representing the life, the atonement was made. Or if any symbolical meaning must be assigned to it, that meaning is held to be nothing more than the extinction of the selfish and carnal life of the worshipper as necessary to his consecration to the service of God.

"Now the obvious, and, we think, conclusive, objection that may be urged against this view of the Levitical sacrifices is, that it implies a *palpable incon-*

guilty, or rather *contrariety*, between the sign employed and the thing alleged to be denoted by it. The sign is *blood*, the blood of a *slain animal*; and the thing of which it is affirmed to be significant is not *life taken away* in penal forfeiture, but *life continued and consecrated to God in active service*! Now I venture to say that this is an interpretation of the symbol which never would have occurred to any unsophisticated mind. Blood may be appropriately held to represent *life*. But unquestionably blood *shed* represents *life ended*. When the 'life of the flesh' is said to be 'in the blood,' this statement must be understood as applying to the blood while still running in the veins of the living animal. When the animal has been slain, the blood that is taken from it can only be held to denote *life forfeited and extinguished*."

The following remarks also are important on the Hebrew verb *Kaphar*, translated in the Old Testament, "to make atonement :"—

"It has been urged by Dr. Bushnell and Dr. Young that the original words in the Hebrew Scriptures and in the Greek Septuagint, which are translated to 'atone,' or to 'make an atonement,' do not convey the idea of expiation, and are employed in some passages where that idea is necessarily excluded. 'The Hebrew word,' says Bushnell, 'simply speaks of *covering* or *making cover* for sin; and is sufficiently answered by anything which removes it, hides it from sight, or brings into a state of reconciliation where the impeachment of it is gone.' 'As the root of the word means simply to *cover*, we can see for ourselves that while it may be applied to denote a covering by expiation, it can certainly as well and as naturally be applied to anything which hides or takes away transgression.'

"The question, however, is not, What meaning might this Hebrew word possibly bear or admit of *when applied to any subject*? but, What meaning does it bear or admit of, according to the usage of Scripture, *when applied to sin-offerings*? While truly stating that to *cover* is its radical sense, Bushnell admits that '*covering by expiation*' is one of the various modes of covering which it may be used to denote. Now, we venture to say that, when used in relation to *sin*, it always means *so to cover sin as to avert its penalties*. Assuredly, when used with reference to *sin-offerings*, it admits of no other than an expiatory sense, as we evidently see from the close connection, already noticed, between '*making atonement*' for the offerer, and securing for him 'the forgiveness of his sin.' Further, we may safely challenge Dr. Bushnell to produce a single instance in which the word *kaphar*, when used with reference either to '*sins*' or to '*sin-offerings*,' can possibly bear the sense which his own theory of sacrifice requires—that, namely, of producing repentance or any other subjective effect in the mind of the sinner."

Our readers, we are certain, will thank us for quoting also Professor Crawford's observations on the easy and unhesitating way in which the sacred writers have appropriated the altar-terms in common use among both Jews and Gentiles.

"In order to appreciate the full significancy, not only of these statements in the Epistle to the Hebrews, but of all the other passages belonging to the same class, it is necessary to remember that, both among Jews and Gentiles, it was a prevailing practice—no matter, in the meanwhile, to what origin, divine or human, the practice may be traced—to propitiate the objects of their worship with the blood of animal victims. This practice was familiarly known and generally observed at the time when Christianity was promulgated. And in connection with it, there were in all ancient languages certain special modes of expression appropriated to the ideas involved in the observance, such as *ἀγιάζω, καθάρω, ἱλασकोμαι*, among the Greeks, and *expio, lustrō, placo*, among the Latins, all of which must be considered as *voces signatæ*,—that is to say, words which have a marked reference to a particular idea, and which cannot be rightly applied or justly interpreted if that particular idea be lost sight of.

"Such being the case, it is surely a significant circumstance that this phraseology should have been frequently, freely, and unreservedly applied by the writers of the New Testament to the death of Jesus Christ. And how else is it, as so applied, to be understood, except in accordance with what is known to have been its received sense in the age and country of the writers who have thus employed it? No intelligent writers, setting aside their inspiration, would have used such language in a different sense, without an express certification of its change of meaning, unless it had been their intention to mislead us. And no ordinary reader, whether Jew or Gentile, would ever have thought of attaching it to another meaning, as applied to our Lord's sufferings, than that which he uniformly and as a matter of course attached to it, when applied to his own customary rites of sacrificial worship. Supposing that the writers of the New Testament really intended to teach that the death of Christ is a true and proper expiation, it is certain that they could not have taught this doctrine more intelligibly than by the free use of those *voces signatæ* which were specially appropriated, both by Jews and Gentiles, to the expression of it. On the other hand, supposing it to have been their intention by no means to set forth any such doctrine, but rather, as some allege, to inculcate the very opposite doctrine; to teach that the prevailing notions of all their contemporaries respecting the necessity of atonement to restore sinners to the enjoyment of the divine favour were utterly groundless; to assure men that they have nothing whatever to fear from the wrath of God, if their dark and distrustful minds could only be brought to believe it; and that however grievously they may have offended him, he is ready to receive them, when in penitence they return to him, without any satisfaction for their sins; had such been the intention of the writers of the New Testament, we may be very sure that they would, with the utmost care, have shunned the use of every expression which could in the remotest way be thought to countenance those sacrificial notions and practices which they repudiated, and the prevalent influence of which it was their purpose to counteract. So far are they, however, from having done so, that they have, without the least scruple or qualification, applied to the death of Christ those definite forms of expression which were uniformly recognized, in the age in which they lived, as indicative of the removal of human guilt and the recovery of the divine favour by vicarious and piacular sacrifice."

And again—

"What, then, are we to think of the conduct of the apostles in freely applying these words to the death of Christ, if the meaning which thereby they intended to convey were such as it is 'incredible' that the words should naturally have suggested to their readers? If, as Mr. Maurice affirms, '*the heathen signification of the words, when they are applied to a Christian use, must be, not merely modified, but INVERTED*;' or if, as Mr. Jowett maintains, '*the heathen and Jewish sacrifices rather show us what the sacrifice of Christ was not than what it was*;' how then are we to account for the conduct of the apostles in applying to the death of Christ, without scruple or reservation, and without the least warning or indication of a change of meaning, those very expressions which, above all others, they ought to have avoided, as they would not be thought to teach the exact opposite of what they meant to teach—expressions which require to be absolutely 'inverted,' as regards their well-known and current signification, before they can become the vehicles of Christian truth—expressions which, if the views of Messrs. Maurice and Jowett be well founded, were sure to mislead those to whom they were addressed, and actually have misled the vast majority of Christians in all ages into errors of a most serious kind respecting the fundamental doctrines of the Gospel? Certainly the use of such language by the apostles must, on the principles of these writers, be regarded as inconsistent—I do not say with their *inspiration* merely, but with their soundness of judgement and accuracy of apprehension regarding the most vital matters of Christian doctrine, and as utterly subversive of any confidence we might have placed in them as authoritative teachers of the truth as it is in Jesus."

Our author has thus no difficulty in making it plain to his readers that when the Word of God is allowed to speak for itself it gives forth authoritative deliverances on the propitiatory nature of Christ's work, as that work has been commonly understood. But when we come to ask why is it that the Mauritian or Broad Church view has, of late years, become so popular with some of the brightest intellects and holiest hearts in the Church of Christ, we are suddenly brought face to face with a great and mysterious difficulty. Many pious souls are unable to tolerate the thought that anything like ire or vengeance was poured out by the loving Father upon the immaculate Son when he hung upon Calvary's accursed tree. Moreover, they think that the bald fact of a substitution, when preached to sinners, while it may afford them a clear view of the ground of forgiveness, does little to gain their hearts for God in holy obedience. These mainly are the two considerations,—that God may not seem to have acted cruelly towards his Son, and that men's hearts may be more powerfully reached,—that have of late years induced many excellent men to prefer that other view of the atonement which Professor Crawford formally combats in the third part of his work.

We have heard the contrast between the two views thus strikingly brought out by an able and earnest minister, still living. Suppose a mutiny on board of a ship. The captain is very anxious to win over the mutineers to willing and loving obedience. What would he do if he followed as his model the ordinary representation of the Christian atonement? He would hang his son up at the yard-arm, as a sacrifice for the mutineers, and expect them to be so overwhelmed by the love which he had displayed that they would abandon their hostility, and become his friends. Would not such a display, remarked the preacher, be calculated rather to shock the rebels at their captain's cruelty, and widen the breach which had already been made? But suppose that, sitting in his cabin, he reasons thus—"I could kill them all, with the fire-arms in my possession; but I would rather win them by love. I will send my son to the fore-castle, into the very midst of them. Perhaps they will reverence my son. True, he will be in danger; they may even slay him; but I will sacrifice him on their behalf. The very sight of his dead body may bring them to their senses and to repentance for their sins." Things turn out even as he feared and hoped. The mutineers rush upon the young man with their knives, as he pleads his father's cause; but the sight of his dead body melts the hearts of some of the very worst of them, who thereafter become the mourning father's firmest friends. On the other hand, those who persist in rebellion are over-powered, are kept in arms, and delivered over to justice at the end of the voyage.

Now, we doubt not that the great majority of men, even of truly religious men, would say at once, when two such representations would be laid before them, viewed as typical exhibitions of the Christian atonement, that the latter comported best with the wisdom, holiness, and love of the Divine Being. But unfortunately it is too

characteristic of controversialists (and the theological are not exempt from the infirmity) to give but a one-sided statement of an opponent's views. For what if the son, in the supposed case, should be discovered, not pierced by knives, but hanging at the yard-arm? What if it should be found recorded, long afterwards, in a journal kept by his father, that his death had been intended as a sacrifice and an atonement for the sins of the rebels? What if it should also appear that he had been a willing and even eager substitutionary victim? And what if it should be matter of authentic tradition that, among the last words he uttered, when the horrors of death began to compass him, were these—"My father, my father, why hast thou forsaken me?"

Of course, no illustration like that which we have just quoted can be applied with anything like minuteness of analogy to Jehovah's dealings with men; and particularly does the figure of a ship fall short when the argument is held concerning the affairs of a spiritual kingdom. The ship is the world. The captain is the Lord God. He has promulgated laws for the due government of that wondrous vessel in which we sail through space. When the first transgression took place on board, a gleaming sword was seen that turned every way. And at what may be called the second and general proclamation of his law, thunder was heard, vivid lightnings flashed, and the people "exceedingly feared and quaked." And when, in the fulness of time, he sent his Divine Son to quell man's mutinous outbreak; would we expect the Lord to think only of the weal of his subjects and not at all of the law which he had published amid scenes so awful and with sanctions so terrible? The illustration is rather unfortunate; for ship law is very stern and unsparing. And there is no government on the face of the earth which in its treatment of rebels pays no regard to the claims of law. On this point Professor Crawford observes—

"Sin is not only a spiritual *disease* which needs to be cured, but a *crime* which the great Judge must either condemn or pardon. For, not to speak of the testimony of Scripture, which (as might be easily shown did our limits permit) is altogether conclusive upon this point, there is an irrepressible sense of guilt in the human heart, bearing sure witness to the condemnation which past sin has incurred, and which future reformation cannot of itself annul."—P. 352.

Now, that view of the nature of Christ's Atonement must ever be essentially defective which loses sight of the claims of God's law on the one hand, or of man's alienated affections on the other. There have been preachers and theologians (although we are far from saying that Dr. Crawford is among the number) who have dwelt too exclusively on the legal aspect of the work of Christ; and it is in our opinion the great error of the Mauritian School that they have dwelt too exclusively on its moral aspect. Yet (so self-asserting is the truth, when the mind of the investigator is at all reverent and candid, even although it may be somewhat prejudiced in its view), it is actually the case that even in their writings we find something very

like a substitutionary atonement taught. Professor Crawford brings the remarkable fact out very satisfactorily in the course of his elaborate critique. This apparent reconciliation of the two systems is to be found not while Mr. Maurice opens up his theory of Christ's model self-sacrifice; or Robertson of Brighton, his concerning the Redeemer's undaunted collision with evil; or Dr. Young, his of a merely subjective redemption,—all which our author successively passes under review; but in our own fellow-citizen, Dr. Campbell's pathetic portraiture of Emmanuel's sympathetic sorrow. Dr. Crawford thus refers to the views of the latter—

"The views thus expressed are substantially in accordance with those set forth by Dr. Campbell in his able and interesting treatise on 'The Nature of the Atonement.' Dr. Campbell, however, has brought more fully out what the writers already quoted have but vaguely and dimly indicated—namely, the manner in which Christ, by entering into the sins of men, or making them his own, *may be held to have atoned for them.* This he did, says Dr. Campbell, *by offering up to God a perfect confession of them, and an adequate repentance for them, with which divine justice is satisfied, and a full expiation is made for human guilt.* Thus, Dr. Campbell speaks of Christ, in his dealing with the Father in relation to our sins, as 'making a perfect confession of these sins—a confession which must in its own nature have been a *perfect amen* in humanity to the judgement of God on the sin of man;' as 'meeting the divine wrath against sin with a perfect response out of the depths of his divine humanity—a response which (excepting the personal consciousness of sin) has all the elements of a perfect contrition and repentance,' and 'by which the wrath of God is rightly met, and divine justice duly satisfied;' and again, as 'absorbing and exhausting the divine wrath against our sins in that adequate confession and perfect response on the part of man, which was possible only to the infinite and eternal righteousness in humanity.'

No wonder that Dr. Crawford thus characterizes this view at the 319th page—

"It evidently bespeaks an intimacy of fellowship with us, a closeness of interest in us, an identity of position with us, which, as subsisting with reference to things that are altogether foreign to his own holy and blessed nature, comes little, if at all, short of actual substitution. And truly there seems to be no very intelligible reason why his substitution in the room of sinners should be so much opposed by those who do not hesitate to speak of him as 'perfectly confessing our sins, with an adequate sorrow and contrition on account of them,' and as 'meeting the divine wrath against sin with a response which has in it all the elements of a perfect repentance.' Such representations, so far as we can understand them, would seem to imply, on the part of the Redeemer, a *self-imputation* of the sins of fallen men, to even a greater extent than the advocates of his vicarious substitution in the room of sinners would contend for."

Still more remarkable is Professor Crawford's account of Dr. Bushnell's admission. That eloquent American writer says—

"So much is there in this, that *without these forms of the altar we should be utterly at a loss in making any use of the Christian facts that would set us in a condition of practical reconciliation with God.* Christ is good, beautiful, wonderful; his disinterested love is a picture by itself; his forgiving patience melts into my feeling; his passion rends my heart. *But what is he for? And how shall he be made to me the salvation I want? One word—HE IS MY SACRIFICE—opens all to me; and, beholding him with all my sin upon him, I count him my offering; I come unto God by him, and enter into the holiest by his blood.'*

"Again, he says, 'We want to use these altar-terms just as freely as they are used by those who accept the formula of expiation or judicial satisfaction for sin; in just their manner too, when they are using them most practically. . . . We cannot afford to lose these sacred forms of the altar. They fill an office which nothing else can fill, and serve a use which cannot be served without them. It may, perhaps, be granted that, considering the advances of culture and reflection now made, we should use them less, and the forms of common language more; still, we have not gotten above the want of them, and we never shall. The most cultivated and intellectual disciple wants them now, and will get his dearest approaches to God in their use. We can do without them, it may be, for a little while; but after a while we seem to be in a *Gospel that has no atmosphere*, and our breathing is a gasping state. Our very repentances are hampered by too great subjectivity, becoming, as it were, a pulling at our own shoulders. Our subjective applications of Christ get confused, and grow inefficacious. Our very prayers and thanksgivings get introverted and muddled. Trying to fight ourselves on in our wars, courage dies and impulse flags; and so we begin to sigh for some altar, whither we may go and just see the fire burning, and the smoke going up on its own account, and circle it about with our believing hymns; some element of day, into which we may come, and simply see, without superintending, the light.'

It would thus appear that there is a certain point of contact at which these opposite theories of the atonement meet. We observed not long ago, in a conciliatory article in one of the last numbers of the *North British Review*, which was generally ascribed to the pen of the Rev. Dr. Hanna, a statement to this effect, that Dr. Campbell and his school of theology might be regarded as holding the doctrine of a substitutionary atonement in a certain sense. And here we find Dr. Crawford coming to the same conclusion. We rejoice in this; because in our own opinion theologians of the Mauritian School have sometimes been too hardly dealt with. They have been called Unitarian; and grave doubts have been expressed as to whether or not they could trust themselves to Christ for salvation or profitably preach his saving grace. Long ago we heard Dr. Wardlaw lamenting in his class-room that the holy Erskine of Linlathen, by adopting the sentiments in question, "had pursued so erratic a course that he might be said to have wandered away outside the orbit of Christian truth altogether, and thus to have largely lost the claim upon the respect and gratitude of the church of Christ, to which his work *On the Internal Evidences of the Bible's Inspiration* had once entitled him." This judgement we think now was decidedly too severe; because the writers in question are eminently holy men; they hold the divinity of Christ intact; and gratefully ascribe the whole glory of their salvation to the Lord Jesus. Indeed, while we generally agree with Dr. Crawford in his elaborate reasonings, we hardly think that he has done full justice to this broad church theory. He is constantly asking what conceivable connection Mr. Maurice's view of self-sacrifice can have with the forgiveness of human guilt, if Christ did not offer up a vicarious atonement in the ordinary sense of that word? Now the fact is that, according to all these writers, a deed of amnesty was passed towards the whole race of man on account of the incarnation and mediatorial work of the Lord Jesus as they regard it. Erskine of Linlathen's fine expression was that "Christ became the Second Adam or Colossal Head of the race, and that therefore all

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men are to be regarded as being forgiven in him." Now, while we do not hold their doctrine of universal pardon, but regard it as introducing inextricable confusion into the questions of faith and justification, we can very well see how theologians of this school can pillow their heads believingly and gratefully upon the work of Christ, and even do much good both by their earnest exhibitions of his love and their fervent calls to Christ-like holiness.

For ourselves we would like to take what is good and scriptural in both views. God had something to do with Christ's death; and man also had something to do with Christ's death. When we think of what God did and appointed in connection with the awful sacrifice, we find both a clear exposition and triumphant defence of that matter in Dr. Crawford's scriptural work; but when we think of what man did, and of what Christ must have felt in relation to man, we cannot but admit that there is much truth in what Dr. Campbell and others maintain,—not to speak of the holy unction that streams forth from their representations. It is quite true that reproach broke Christ's heart. It is quite true that the sympathetic grief which he must have felt as he gazed with his divine eye from Calvary back to Eden, and forward to the judgement-seat, must have constituted an important element in that acceptable sacrifice which he offered upon the tree. This grief must at once have embraced the dishonour done to the law of his Holy Father, and the multiform sorrows consequent upon sin which had become the sad heritage of man. It is also quite true that, to a large extent, as Robertson of Brighton has strikingly said, Christ suffered upon the cross, because he had boldly placed himself "before the whirling wheel of human sin and selfishness." All this is important truth; but it is not the whole truth. While the Redeemer hung upon that tree he was a propitiation for the sins of the whole world. "The Lord laid upon him the iniquities of us all." "It pleased the Lord to bruise him." "He put him to grief." "It was exacted; and he answered to it" (Pye Smith's *Translation of Isaiah liii*, 7). "He gave himself a ransom for all," literally, in the room of all. And, therefore, the real superscription to be read on the tree, in all the languages of the world, runs thus—"Through this man is preached unto you the forgiveness of sins, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare at this time his righteousness, that he might be just and the justifier of him who believeth in Jesus." Dr. Campbell, in his work on the Atonement, presses us to say what the wrath of God was which he poured out upon his Son. How could a loving father, he asks, cause a holy Son, who never disobeyed him, to feel anything like the literal outpouring of a vial of indignation? We are not careful to give to this difficult question a definite reply. Within such sacred precincts it becomes us not rashly to intrude. A deep mystery, not to be fully penetrated by man, hangs over the tragic scene. We take off our shoes because the place whereon we stand is holy ground. Doubtless the sorrow

of which Dr. Campbell so pathetically speaks goes far to explain the Redeemer's woe, although Dr. Crawford unanswerably shows that Christ really could not *repent* of sins which he did not himself commit. The cruelty of man was another ingredient in the cup. But there was more. He hung there by the appointment of the Father. The very fact that the Father allowed him to be placed in such circumstances may be regarded as being, in an important sense, the outpouring of the wrath of God on one who was wholly innocent. Still there was more. The Father hid his face from the Son; and the immolated Substitute of humanity exclaimed, "My God, my God, why hast thou forsaken me?"

And thus through the atonement to a broken law there is the free gift of pardon to the sinner; while at the same time, in the perfect self-sacrifice of the Redeemer, a spotless example is for ever left to the adoring and admiring saint.

We have already spoken of the confusion of view on the part of the Mauritian School concerning faith and justification. Dr. Crawford quotes the following passage from Mr. Maurice's theological essays:—"God having justified his Son by raising him from the dead, *did in that act justify the race for which Christ died*, so that it is lawful to tell men that they are justified before God, and are the sons of God in the only begotten Son." On this, and some other sentences to the same effect, our author thus felicitously observes—

"Now it is very evident that this theory of Mr. Maurice is to be regarded rather as a philosophical speculation than as a scriptural doctrine. He seems rather to bring it with him to the Scriptures, than by any fair exposition to take it from the Scriptures. And any appearance of scriptural authority which now and then he is fain to claim for it is, I venture to say, of the slenderest possible kind. Thus, when Paul says, 'It pleased God to reveal his Son in me,' Mr. Maurice rushes at once to the conclusion that *the Son of God was in Saul of Tarsus from the first*, although Saul was not aware of his being in him until his own eyes were opened to discern him—a conclusion which no commentator that I know of has ever thought of drawing from the apostle's statement. Again, says Mr. Maurice, 'When Christ utters these words, "Inasmuch as ye did it to one of the least of these, ye did it to me," Christ proclaimed that which is the very truth of human existence—namely, *that he is actually one with every man*.' Here Mr. Maurice omits two important words—the words '*my brethren*,' which occur after the word 'these,' and which limit the oneness which our Lord speaks of to *those who are his brethren*, instead of extending it indiscriminately to 'every man.'

"These instances are a fair specimen of the kind of exegesis by which Mr. Maurice endeavours to extract from the New Testament something like support to his preconceived opinions. And they are all the more remarkable when we contrast them with the cool and sweeping manner in which he is ready to set aside the most explicit declarations of Holy Scripture respecting the vicarious and propitiatory nature of our Lord's sufferings."

We must say that this judgement in our opinion is merited. If there be one doctrine which is more plainly taught in the New Testament than another, it is this, that all men are *not* justified before God, but are *brought in guilty* before him, and that only those are justified who believe in Jesus—their condemnation passing away when they do believe. And assuredly the doctrine of universal justification, independently of the sinner's faith, cannot be drawn from

the New Testament, except by what seems to be very like an irreverent tampering with the word of God.

There is one point, however, on which the writings of the Mauritian school please us more than Dr. Crawford's work,—we mean the unlimited extent of the Redeemer's atonement. All these writers hold that the loving regards of the Son of God were as wide as the race; but the Professor of Divinity in the University of Edinburgh unhappily maintains that the substitution of Christ was undertaken on behalf of only a limited portion of the family of man. He rigidly holds by the theology of the *Westminster Confession of Faith*. He devotes a separate section to the overthrow of what he calls the Rectoral or Governmental theory of the Atonement, as held by New England divines across the Atlantic, and by Drs. Gilbert and Wardlaw in Great Britain—the very view of the atonement, we may add, which our esteemed brethren Dr. Morison and Mr. Guthrie advocated at the bar of the Secession Synod in 1841 and 1843. He even quotes with approbation two passages from Mr. Jowett and Mr. Martineau in which this view is held up to ridicule as no “real substitution, but a mere stage representation, and an *ad captandum* platform display.” And yet, if it be true, as the New Testament declares throughout, that “Jesus gave himself a ransom for all,” this must be the true scriptural doctrine. He was not such a ransom that men *must* all be pardoned: but he was such a ransom that they *may* all be pardoned, if they will comply with the Holy Spirit's call. The following is all that our author has got to say on the contradiction that obtains between a limited atonement, and the universal invitations of the Gospel:—

“That there is great difficulty in the way of harmonizing the general invitations of the Gospel, on the one hand, with the special reference of the atonement to those who shall eventually be partakers of its benefits, on the other hand—it would be altogether fruitless to disguise. And if these two things were alike within the reach and comprehension of the human understanding, in that case our inability to reconcile them might warrant a strong suspicion that they cannot both be true. But inasmuch as *one* of these subjects at least far exceeds the power and compass of our faculties, we cannot without presumption hazard the assertion, that our inability to reconcile it with the other is proof of any *real inconsistency* between the two. For it may be that the *missing link* that is needful, and would be available for their thorough reconciliation, may be hidden from our view in that profound abyss of God's everlasting counsels which we cannot fathom.”

Two and two cannot be made five to all eternity; and if Christ only be the substitute of some, he cannot be consistently offered as a substitute to all. It is this contradiction that has called forth the Evangelical Union in Scotland; and when we find that the Professor of Divinity in our Metropolitan University is content to leave the matter in so unsatisfactory a state as the quotation just given indicates, we feel as if our humble protest against the limitarian theology of the land were as much needed in 1871 as it was thirty years ago. Dr. Crawford says, that there is as great an apparent discrepancy between God's commandments and his purposes, as there is between his Gospel invitations and his Gospel provisions. But

why are the ten commandments not kept? Simply because men refuse to keep them. Yet there they are, addressed to all, meant for all, and condemning all that break them. If our author will admit that there is as much grace for man at Calvary, as there is law at Sinai, we will claim him for the Arminian side.

In conclusion, we repeat, that the work before us is an admirable repository of theological literature on the question of the Nature of the Atonement. Whoever reads it and masters its contents will find that his mind has been well stored with most important information on the subject of which the volume treats. We understand that Dr. Crawford was for many years the clergyman of a large city parish in Edinburgh; and that it was only towards the evening of his life that he was called to the chair of theology in the University of that city. It is certainly greatly to his credit that, in addition to the discharge of his academic duties, he is able to publish theological works so voluminous and so satisfactory. He must have been during his lifetime a diligent student, and he must also possess a clear and logical mind. His reading on the question of the Atonement has been extensive; and the quotations which he makes from an antagonist's works are fair and judicious. In his courteous, yet painstaking and thorough way of canvassing an adversary's position he reminds us not a little of Wardlaw, whom he frequently quotes. We only wish that he would review those few passages of Scripture in the 6th of John, the 9th of Romans, and the 1st of Ephesians, which he thinks teach restricted grace; for we are certain that his acute mind, if set free from the prejudice of system, might soon discover that they may easily be reconciled "with that gospel for every creature" which the word of God proclaims in almost its every page.

We may add that the large volume is quite creditable to the eminent firm who have published it. We do not recollect having seen the characters of the Greek language printed so distinctly and beautifully in any work which has hitherto passed under our review.

THE TWO IMAGES.

ALL know something of the frailty and uncertainty of human life. All feel within them something of the seeds of disease, decay, and death. Viewed in one light, it is wonderful that we live so long, and that the body drags on through so many years as it generally does. Its texture is of the most delicate description. Its various parts are easily broken or rent asunder. Each part has its own particular work to perform, and yet each part has a bearing upon the work of all the other parts. The whole is knit together in the most beautiful order; all the separate members and organs being most tenderly, yet strongly, strung

on to one another. Looking upon the whole, and remembering that the vital fluid keeps circulating night and day, through the most delicate pipes, ever becoming renewed and purified for the sustenance of life, we may well exclaim with the poet—

“Strange that a harp with thousand strings
Should keep in tune so long!”

But viewed in another light, it is a wonder that we die, and especially that we die so soon. Why should not our life go on and on for any indefinite period? Why should not the lamp burn while it is supplied with oil? Why should not the furnace blaze while it is supplied with fuel? Why should not the mill-wheel continue to go round while the water course is supplied with water? And why should not the human body continue to live on and remain fresh and vigorous so long as it is supplied with nourishing food, pure air, and healthful exercise? Especially may we ask this question, when we remember that the body carries within itself a sort of healing balm for those sores or diseases to which it is subject—that it is a sort of self-rectifying machine. Why, then, should there be decay? Where does the decay begin? What is the cause of the decay? These questions, we apprehend, must be answered, at least to some extent, by the assertion that we bear the image of the earthly—the image of the first Adam.

The scheme of mercy is a remedial scheme. It is designed by God not only to bless the souls of men with freedom from condemnation and restoration to the moral image of God, but it is also fitted to give deliverance from bodily disease, decay, and death. Hence it is that the apostle says, “as we have borne the image of the earthy, we shall also bear the image of the heavenly.” In the chapter (1 Cor. xv.) in which these words occur, the sacred writer is asserting and proving the resurrection of the body. Thus, when he speaks of the image of the earthy, he thinks of the body hastening on to death, and lying in the corruption of the grave. And when he speaks of the image of the heavenly, he thinks of that body raised again, and adorned with all the beauties of a glorious immortality. There is a beautiful contrast. There is an earthy and there is a heavenly. There is a bearing of the image of the one, and a bearing of the image of the other. Death may be viewed as a kind of finishing stroke to the evils caused by sin; the resurrection as a kind of finishing stroke to the blessings brought to us by the scheme of mercy. We are the bearers of the earthly image because of our connection with the earthy. We may become the bearers of the heavenly image because of our connection with the heavenly.

There is a connection also between the earthy and the heavenly whose images are mentioned. Both are termed "Adam"—the first Adam and the second Adam. The second Adam was needed because of the first,—indeed, the second came to undo the work of the first. We are all connected with the first, and, consequently, we die in him; we are all connected with the second, and, consequently, he died for us. By our connection with the first we bear his image, and sink into the grave; by our connection with the second we may become further united to him by a living faith, and so rise with him and bear his glorious image. We are already connected with the second Adam on his side—we require also to be connected with him on our side. Our consent was not asked in order to our bearing the image of the earthy; but our consent is asked in order to our bearing the image of the heavenly. By our own sinfulness we may add immensely to the degradation and suffering connected with the earthly image; by our own faith we secure the blessings of the heavenly, and may add immensely to their fulness by our own holiness.

First, Let us look to the earthy and his image. Where shall we look for him? Let us contemplate, as best we can, the glories of paradise. It was a garden of pleasures, fitted up by God as a home for his lovely and favoured creature, man. It was stored and adorned with everything that could minister to his necessities, his delight, and his glory. Being furnished by the hand of God himself, there was nothing to mar its beauty, nothing to pollute it, or cause uneasiness of any kind. While there was no sin bliss of every possible kind must have reigned over all. Now, it is at the outside of this lovely abode that we must look for the earthy, whose image we bear. He has been cast out of it by his transgression. The door is barred against him; it is his home no more. We may fancy something of the desolate condition of this poor creature, sent forth a forlorn wanderer over the earth to toil and weep and die. We may think of him, sitting down, it may be, with his hands upon his face in the deepest dejection. What dreariness would be all around! What sorrow and distress within!

But is there nothing but earthiness about man thus cast out of his home? Is there nothing of heavenliness at all? Yes, there is much of heaven still remaining. He has a heavenly nature within his earthly body. He still has a soul which was made in the very image of his great Creator. And though the moral image of that soul has been marred by sin, its nature remains the same,—like his God; and he is capable of restoration to the moral loveliness which God designed for him. While the heavenly soul remained true to its God it was capable of raising

its earthy body to heaven with it. Now that sin has marred it heaven has decreed that a separation must take place between it and its earthy body. Its earthy body must return to the dust whence it was taken; but though cast out of his home, anticipating death, man — the immortal being — may still, through the wonders of redeeming love, rise to a heaven of glory, and even get the dust-body delivered from the power of the grave. Thus there is much of heaven connected with the earthy, but with it all man is still the earthy.

We all bear the image of this earthy. That is, we are exactly similar to what this earthy was. We bear a complete resemblance to him. He was the entire pattern of what we are. An image of a thing, or of a man, is a correct likeness of that thing or of that man; so we have borne, we do bear, the exact likeness of what the earthy Adam was when he was driven forth from his paradisiacal home. What sort of an image is it? It is a *very marred and broken* image. Man's body is not now what it once was. It is still a very beautiful and very wonderful framework. Traces of its former grandeur are still seen upon it. The workmanship is the same,—only it has become much marred and broken. And as the broken pillars of some great temple can tell something of the glory of that temple when it stood in its original splendour, so the body in its marred and broken condition tells us something of its former glory. Beautiful and useful though every part is, how changed from what it once was! It is a *polluted* image. Sin is often spoken of in the Bible as uncleanness,—as needing to be washed away. It is a moral uncleanness. What outward pollution is to material things, sin is to the soul. Properly it is the soul that sins and contracts this moral pollution. But the soul and the body are so intimately connected that the one cannot sin without affecting the other. The moral pollution of the one clings, in some measure, to the other. The soul often sins through the body, and employs the various members of the body in sinning. The eyes, the ears, the hands, the feet, &c., are often made the instruments of sin, and thus the moral guilt and pollution contracted by the soul in sinning becomes, so far, the guilt and pollution of the body as well as of the soul. While man remained in innocence, soul and body must have shared the beauty and the blessedness of purity. Now that man has sinned, the soul and the body share the degradation and pollution of sin. Thus the image that we bear is not only a broken image,—it has moral pollution clinging to it. It is a *decaying* image. When man committed sin at first, the body became marred; but it did not remain in that marred condition merely without any further deterioration. The

seeds of decay became implanted within it; and that decay went on increasingly. Our bodies come into the world bearing the impress and impurity of the first Adam's sin; and they go on decaying and becoming more and more ripe for the corruption of the grave. Time and the action of the weather upon the fairest monuments of art will cause injury and ruin; so the tear and the wear which the body has to undergo cause a gradual wasting of its substance, and a weakening of its powers. As age creeps on, infirmity, and disease, and decay creep on with it. Thus the image we bear is an image gradually wasting away. It is also an image *destined to complete dissolution*. Not only is decay going on,—death will soon take place, and lay the once living image in the dust of the grave, there to rot. Soon will it become so mixed up with its kindred dust that not a particle of it will be distinguished from the dust with which it mixes. The earthy original after which the image is copied has long since gone. Thousands upon thousands of images, exactly like the original, have passed away in the same manner. So shall we all pass away. We have borne, and we do bear, the image of the earthy.

Second, Let us now turn to the more pleasing and glorious side of the picture. There is a heavenly head as well as an earthy. This is matter of abundant thanksgiving. It is enough to cause the whole earth to sing with gladness. It is the message of love to our fallen, sinful, death-doomed world. All men bear the image of the earthy; so all men may bear the image of the heavenly. None but saved men and women do bear this image; but as the heavenly Adam has been provided for all, and has done enough to save all, so all may become saved and bear his image. The fact of any one becoming saved does not keep him from bearing the image of the earthy; but it at once gives him the glorious hope of bearing the image of the heavenly.

Where, then, shall we look for this heavenly? We must look away from earth. We must turn and gaze upward to the glorious heaven above. The Bible, in condescension to our notions of things, represents heaven as if it were some special locality far above us. No doubt there is truth underlying this. Heaven, properly, is the whole of God's holy universe; but, in all likelihood, there is some central spot to which all other orbs and their inhabitants are attracted, and around which they all revolve. Let us fancy, then, if we can, what this central spot of heaven must be! Think of it as the dwelling-place of the glorious Jehovah himself, where he more immediately manifests, in some way unknown to us, the fulness and glory of his majesty. Think of it as the centre of all that is

grand and glorious in the universe; of all that is pure and lovely and blissful. Think of it as the dwelling-place of the myriads of pure spirits who have never sinned—who have stood true to their Father and their God. Think of it as the place where the great Father and God of all gathers his holy and obedient children around him, and dispenses blessings of the highest kind. Then think of Jesus as the centre of attraction to the whole. After our thoughts and our fancy have run to their utmost bounds, we can know very little of the glory of this heaven. It is too high and too holy for our little minds to grasp. But how great and how glorious soever it may be, it all belongs to Jesus. It is all placed under him. It all reflects honour and glory upon him. It is Jesus that adds a lustre to it all. He is emphatically "the heavenly."

But in thus attempting to form some idea of the heavenly Jesus, are we to suppose that there is nothing earthly about him? Is he so far removed from everything connected with earth that not the most distant shadow of earth rests upon him? Far from that. We may see much of heaven in connection with the earthy Adam; and there is much of earth in connection with the heavenly Adam. That very body which he wears, and whose image believers are to bear, belongs to earth. He came to earth that he might get such a body, and take it with him to the heavenly glory. He came to earth that he might become a man: yes, he got his manhood on earth. He became one of the sons of toil and suffering, such as now live upon earth. He breathed upon the earth; he walked upon the earth; he toiled upon the earth; he suffered upon the earth. His body was an earthly substance,—a house of clay, as our bodies are; and he took this earthly thing to heaven with him; and he made it all heavenly. But this is not all. There may be seen upon him certain scars. He looks as a lamb that has been slain. There are wounds upon his body which the glory does not hide, and which it was not intended to hide. His hands and feet, his side and head, bears marks. And when he is asked what those marks are, he answers, "These are the wounds which I received in the house of my friends." He got those wounds upon earth. They are altogether of an earthly character. He never could have been wounded in heaven. He came to earth that he might endure the cross, and suffer and die, in order to redeem fallen humanity. He came to earth in his heavenly character, upon his heavenly mission; and by wicked hands he was taken and crucified and slain. Thus the wounds which he bears are altogether earthy. And though now in heaven, and glorified with the highest glory, the glory has not obliterated these

earthly things. He has taken these earthly things to heaven with him, and he has glorified them. It is cause of abundant thanksgiving that the heavenly still bears much of earth. But, with it all, he is emphatically "the heavenly."

We shall bear the image of this heavenly. This is the summit of our glorious Gospel hope. The death-doomed body is not designed to remain for ever in the grave. As Jesus carried an earthy body to heaven with him, and made it heavenly, so all his redeemed people shall, in like manner, be raised and glorified with him. They shall bear his heavenly image. What sort of an image shall this be? It will be, we apprehend, the very opposite of the earthly image; so that, instead of a marred and broken image, it will be a *most beautiful, glorious, and perfect image*. We shall be like him, and like him not only in moral character, but like him also in bodily appearance. We shall be conformed to his image. Our vile bodies shall be changed and fashioned like unto his glorious body. We have little idea as to what the glorified body of Christ is like. It may be, that some glimpses of the glory were seen by the apostles upon the mount of transfiguration; and from the description of what they saw, we may gather some faint notions of its wondrous grandeur. But all our conceptions must fall short, far short of the reality. Still whatever glory rests upon him, however transcendently grand he appears, we shall bear his image. We shall appear with him in glory. This image shall be a *pure and holy image*. As the impure soul influences the body here, making it the companion and instrument of its sin; so the holy soul in heaven will exert a hallowed influence over the resurrection body, in having it as the companion and instrument in all the holy exercises of the upper sanctuary. Surely so far as moral purity can attach to matter—the body of Jesus must be pure. It is the habitation of his perfectly holy soul. It is the instrument of his divine nature, through which that nature manifests itself in the glorious realms of peace. The God-man, as he sits upon the throne above, will be seen through his glorified body. As we now, to some extent, can show the purity of our hearts by means of our looks, our words, our actions, so that the body thus partakes of the purity, so must it be with regard to the heavenly body of Jesus, and that to the fullest extent. In this we shall bear his image. It is most delightful to think that not only shall something of the purity of his character be felt and enjoyed in our inner man, but also be manifested upon our outer man. This image shall be an *undecaying image*. The body of the Redeemer, even when in the grave, saw no corruption. And when he came forth from

the grave, he came forth to die no more. Death has no more dominion over him; life and immortality are his to the full. We pretend not to penetrate the mysteries of the unseen world; yet, we may suppose that the glorified humanity of Christ shall remain for ever in connection with his divine nature. The body of Christ having been raised, therefore, to all the fulness of eternal life in heaven, everything the very opposite of decay must belong to it. In this respect also shall his people bear his image. Their bodies shall be raised spiritual bodies, after the perfect pattern of Christ's undying, undecaying body. In this fulness of glorious life Christ *shall go on for ever and ever*. Not only shall there be no decay in his resurrection body, there shall be an increase of life and beauty and glory to all eternity. Beautiful and more beautiful shall the heavenly image shine; glorious and more glorious shall life become manifested in the risen Christ. As eternal ages roll on, God shall more and more be exhibited in connection with him; and thus for ever shall the glorified humanity of the Redeemer become more and more illustrious. And as with the risen Christ, so shall it be with those who bear his image. They shall be illustrious like him, and their lustre shall shine more and more bright for ever. They shall shine in his light, and his image shall become reflected in them.

All who are connected with the first Adam by birth bear his image; all who become connected with the second Adam by faith shall bear his image. In the plan of redeeming mercy provision has been made for all men. They all, who are connected with the first Adam, may become connected with the second Adam. The great Father would rejoice to glorify all through the crucified and risen Christ. In this, however, each one must decide for himself. God is willing—all things are ready. Each one must say for himself whether he is willing and ready. God now waits for our decision.

D. D.—B.

MR. FROUDE ON CALVINISM.*

THE University of St. Andrews, although "one of the least" in the land, is letting its influence be felt over all the world, by means of the powerful addresses which successive Lord Rectors have delivered to the enthusiastic *alumni* who had honoured them with their votes.

* *Calvinism*. An Address delivered at St. Andrews, March 17, 1871. By JAMES ANTHONY FROUDE, M.A., Rector of the University. Second Edition. London: Longmans, Green, & Co.

The young gentlemen of that seat of learning have of late been elevating to the chair of triennial dignity, not aristocrats with high-sounding titles, but commoners, who are yet uncommon through their literary ability, and peers in the grand aristocracy of intellectual power. Nor are they very particular about the schools of philosophy which their favourites represent; for, after one election, we find John Stuart Mill advocating the Utilitarian theory of morals; and now we have John Anthony Froude, the eminent historian, flatly contradicting him, and pointing us for patterns of bravery to the martyrs at the Roman Amphitheatre or the Castle of St. Andrews, who "fought with wild beasts," or stood undaunted in the flames because they obeyed duty's superior call.

We venture to say that so remarkable a Rectoral address as this has not been delivered in Scotland since that spoken by Lord Brougham in Glasgow, almost half a century ago; and we venture also to predict that the fame of the one will be as durable as that of the other. This honour (in some respects a questionable one in both instances) will not attach to Mr. Froude's address simply on account of its intrinsic excellencies. Without doubt it contains the ripe scholarship and large acquaintance with the history of the world, plentifully intermixed with philosophical speculation, which the student of the learned orator's published essays and works would have expected. But the notoriety and importance to which we refer arise mainly from the subject which the Lord Rector has chosen, and the peculiar manner in which he has handled it. Let our readers remember that the gowned and robed Principal and his Colleagues of the Theological Faculty, all sworn to uphold the *Confession of Faith*, were sitting in honour and dignity beside Mr. Froude when he uttered the following paragraph on the second page of his address, and that the full half of his academic audience intended to become ministers in churches which accept that highly Calvinistic formulary:

"Every one here present must have become familiar in late years with the change of tone throughout Europe and America on the subject of Calvinism. After being accepted for two centuries in all Protestant countries as the final account of the relations between man and his Maker, it has come to be regarded by liberal thinkers as a system of belief incredible in itself, dishonouring to its object, and as intolerable as it has been itself intolerant. The Catholics whom it overthrew take courage from the philosophers, and assail it on the same ground. To represent man as sent into the world under a curse, as incurably wicked—wicked by the constitution of his flesh, and wicked by eternal decree—as doomed, unless exempted by special grace which he cannot merit, or by any effort of his own obtain, to live in sin while he remains on earth, and to be eternally miserable when he leaves it—to represent him as born unable to keep the commandments, yet as justly liable to everlasting punishment for breaking them, is alike repugnant to reason and to conscience, and turns existence into a hideous nightmare. To deny the freedom of the will is to make morality impossible. To tell men that they cannot help themselves is to fling them into recklessness and despair. To what purpose the effort to be virtuous when it is an effort which is foredoomed to fail—when those that are saved are saved by no effort of their own, and confess themselves the worst of sinners, even when rescued from the penalties of sin; and those that are lost are lost by an everlasting sentence decreed against them before they were born? How are we to

call the Ruler who laid us under this iron code by the name of Wise, or Just, or Merciful, when we ascribe principles of action to him which in a human father we should call preposterous and monstrous?"

We never said anything more outspoken than this. We accept it as an admirable *vidimus* of what we believe to be obnoxious in what we may call the national creed of Scotland. We appeal to it as a justification of the course which we have adopted in coming out from the Calvinistic denominations of this country, and in raising a humble banner, at the cost of much social persecution, in behalf of a world-wide and consistent Gospel. And we feel persuaded that Mr. Froude could not have ventured to utter these words if he had not known that Principal Tulloch was sitting at his elbow, of whom all the world knows that, although inconsistently occupying his chair by virtue of his subscription to the *Westminster Confession*, he regards it as an antiquated document which the theological thought of the country has outgrown, even as a man has outgrown the dress of his childhood.

And yet, will our readers believe it!—the Lord Rector proceeds, in the sequel of his discourse, to praise this same "incredible," obnoxious thing, called Calvinism, so that before he was finished, his hearers must have been applauding him heartily, inasmuch as to a superficial listener he seemed to make out that the theological theory he had condemned had done a world of good, and that they should all thank their stars because they were students at Calvinistic St. Andrews. It will be the object of this paper to endeavour to expose the fallacies by which this conclusion was reached. Of course, the orator does not exactly say that he agrees with the "liberal thinkers" who have given Calvinism so bad a name. Probably, although he has liberal opinions of his own, he yet holds, like many more, that there is a great puzzle, both in philosophy and theology, that cannot be fully explained in this world. At any rate, in the very next sentence he begins to wheel round towards something like a medium position of uncertainty or indifferentism.

"The discussion of these strange questions has been pursued at all times with inevitable passion, and the crisis uniformly has been a drawn battle. The Arminian has entangled the Calvinist, the Calvinist has entangled the Arminian, in a labyrinth of contradictions. The advocate of free will appeals to conscience and instinct—to an *à priori* sense of what ought in equity to be. The necessitarian falls back upon the experienced reality of facts. It is true, and no argument can gainsay it, that men are placed in the world unequally favoured, both in inward disposition and outward circumstances. Some children are born with temperaments which make a life of innocence and purity natural and easy to them; others are born with violent passions, or even with distinct tendencies to evil inherited from their ancestors, and seemingly unconquerable—some are constitutionally brave, others are constitutionally cowards—some are born in religious families, and are carefully educated and watched over; others draw their first breath in an atmosphere of crime, and cease to inhale it only when they pass into their graves. Only a fourth part of mankind are born Christians. The remainder never hear the name of Christ except as a reproach. The Chinese and the Japanese—we may almost say every weaker race with whom we have come in contact—connect it only with the forced intrusion of strangers whose behaviour among them has served ill to recommend their creed. These are facts which no casuistry can explain

away. And if we believe at all that the world is governed by a conscious and intelligent Being, we must believe also, however we can reconcile it with our own ideas, that these anomalies have not arisen by accident, but have been ordered of purpose and design."

We protest against the assumption that God ever ordered by direct "purpose or design," that there should be an "atmosphere of crime" for helpless mortals to draw their first breath in. Rather than believe that, we would become atheists altogether, or blot the word "crime" entirely out of our vocabulary. In fact, we could not love, worship, adore, or imitate a God who would absolutely establish such an order of things. According to our belief, God decreed to create, as Lord of this world, a being with free will, that is, free to stand or free to fall. He foresaw the possibility of man's fall, yea, foresaw that lapse itself, and decreed to bring good out of it to man, and glory out of it to himself by the great Christian scheme; but that is a very different thing from saying that he decreed the whole accumulation and catalogue of crime which resulted from the first man's awful disobedience. The Arminian admits all that diversity of privilege and disadvantageousness of circumstances of which Mr. Froude speaks; but denies that in any instance they are necessitating. He finds that these great principles of divine administration will apply to the heathen at Japan or the heathen at St. Giles's; and go far to remove the difficulties which their unfavourable circumstances suggest: "Unto whomsoever much is given, of him shall much be required;" "These having not the law are a law unto themselves;" and "He that is faithful in that which is least is faithful also in much."

The Lord Rector continues:—

"No less noticeable is it that the materialistic and the metaphysical philosophers deny as completely as Calvinism what is popularly called Free Will. Every effect has its cause. In every action the will is determined by the motive which at the moment is operating most powerfully upon it. When we do wrong we are led away by temptation. If we overcome our temptation, we overcome it either because we foresee inconvenient consequences, and the certainty of future pains is stronger than the present pleasure; or else because we prefer right to wrong, and our desire for good is greater than our desire for indulgence. It is impossible to conceive a man, when two courses are open to him, choosing that which he least desires. He may say that he can do what he dislikes because it is his duty. Precisely so. His desire to do his duty is a stronger motive with him than the attraction of present pleasure."

We are amazed that a man of Mr. Froude's intelligence does not see his way out of this metaphysical puzzle. Of course the man chooses what he desires most at the time; but why does he desire it most? A free agent has the power of making one motive stronger than it would otherwise have been by the use which he makes of the faculty of attention, as well as by previous resolute self-determination. Thus the drunkard has himself largely to blame for the strength of the fascination which the intoxicating cup now exercises over him; and "duty" is so strong a motive to the virtuous man because he has fixed his mind attentively on its claims, and zealously habituated himself to its practice.

Mr. Froude adds :—

“Spinoza, from entirely different premises, came to the same conclusion as Mr. Mill or Mr. Buckle, and can find no better account of the situation of man than in the illustration of St. Paul, ‘Hath not the potter power over the clay, to make one vessel to honour and another to dishonour?’”

The eloquent historian would be the better of reading carefully Watson’s *Institutes of Theology*, and Morison’s *Ninth of Romans*, or of attending for a Session at the Theological Hall of the Evangelical Union, which opens in Glasgow on the first Tuesday of August next. He would there learn that, whatever the Pantheistic Spinoza and these two modern necessarian philosophers have taught, St. Paul did not represent man as being *in every respect* like clay in the hand of the potter. By comparing the eighteenth chapter of Jeremiah with the ninth chapter of the Epistle to the Romans, he would find that men are revolving on the potter’s wheel of probation, and that they become vessels to honour, or vessels to dishonour, according as they are obedient unto the faith, or marred by their own suicidal unbelief.

Mr. Froude thus sums up the whole matter, and holds the balance between the two systems :—

“If Arminianism most commends itself to our feelings, Calvinism is nearer to the facts, however harsh and forbidding those facts may seem.”

We object to the antithesis. Arminianism agrees with the facts, as well as with the feelings; and what is more, *nothing else will agree with the facts*. There can be no codes of law, no courts of justice, no prisons, no prizes, neither reward nor blame, in this world or the next, unless Arminianism be true; that is, unless the great faculty of free will be allowed to operate, both in secular life and in the domain of spiritual things. Over the bright facts the sunshine of God’s smile rests as he sees his grace improved, and over the dark facts his frown gathers because his grace has been resisted; but even there his smile ultimately penetrates, because by that moral Providence of which Mr. Froude elsewhere speaks, God overrules even the wickedness of the wicked to his own glory, and makes the wrath of man to praise him.

Having thus stated the case with respect to the two rival systems, Mr. Froude proceeds to indicate the train of thought, so comforting to the Calvinists, which he means in the sequel to pursue.

“I am going to ask you to consider how it came to pass that if Calvinism is indeed the hard and unreasonable creed which modern enlightenment declares it to be, it has possessed such singular attractions in past times for some of the greatest men that ever lived. And how—being, as we are told, fatal to morality, because it denies free will—the first symptom of its operation, wherever it established itself, was to obliterate the distinction between sins and crimes, and to make the moral law the rule of life for states as well as persons. I shall ask you, again, why, if it be a creed of intellectual servitude, it was able to inspire and sustain the bravest efforts ever made by man to break the yoke of unjust authority. When all else has failed—when patriotism has covered its face and human courage has broken down—when intellect has yielded, as Gibbon says, ‘with a smile or a sigh,’ content to philosophize in the closet, and abroad worship with the vulgar—when emotion and sentiment and tender imaginative piety have become the handmaids of superstition, and have dreamt themselves into forgetfulness that there is any difference between

lies and truth—the slavish form of belief called Calvinism, in one or other of its many forms, has borne ever an inflexible front to illusion and mendacity, and has preferred rather to be ground to powder like flint than to bend before violence or melt under enervating temptation.”

We admit that in several instances Calvinistic communities have stood brave and undaunted before the tyrant, and also that the religious convictions of these people made them resolute; but we deny that they were indebted to the peculiar doctrines of Calvinism, as opposed to Arminianism, for this unflinching courage. *And we undertake to prove in the sequel, from Mr. Froude's own admissions and arguments, that it was Arminian principles that made them brave, not those of Calvinism.* Meanwhile, we ask the reader to note carefully that expression, “Calvinism in one or other of its many forms;” for our author intends to illustrate it in a very odd and unexpected manner! We must watch him narrowly, both as to the foundation-premises he lays down, and then as to their application.

As to his foundation-premises, he asks us to admit first—

“Intimately connected with this belief, and perhaps the fact of which it is the inadequate expression, is the existence in nature of omnipresent organic laws, penetrating the material world, penetrating the moral world of human life and society, which insist on being obeyed in all that we do and handle—which we cannot alter, cannot modify—which will go with us, and assist and befriend us, if we recognize and comply with them—which inexorably make themselves felt in failure and disaster if we neglect or attempt to thwart them.”

We cordially admit Mr. Froude's first postulate, observing, as we do so, that Arminius himself could not have stated it better. There are no conditions in pure Calvinism; but see how conditional is Mr. Froude's Calvinism: “if we comply with them—if we attempt to thwart them!”

His second postulate is thus expressed:—

“And these laws are absolute, inflexible, irreversible, the steady friends of the wise and good, the eternal enemies of the blockhead and the knave. No Pope can dispense with a statute enrolled in the chancery of heaven, or popular vote repeal it. The discipline is a stern one, and many a wild endeavour men have made to obtain less hard conditions, or imagine them other than they are. They have conceived the rule of the Almighty to be like the rule of one of themselves. They have fancied that they could bribe or appease him—tempt him by penance or pious offering to suspend or turn aside his displeasure. They are asking that his own eternal nature shall become other than it is. One thing only they can do. They for themselves, by changing their own courses, can make the law which they have broken thenceforward their friend. Their dispositions and nature will revive and become healthy again when they are no longer in opposition to the will of their Maker. This is the natural action of what we call repentance. But the penalties of the wrongs of the past remain unrepealed. As men have sown they must still reap. The profligate who has ruined his health or fortune may learn before he dies that he has lived as a fool, and may recover something of his peace of mind as he recovers his understanding; but no miracle takes away his paralysis, or gives back to his children the bread of which he has robbed them. He may himself be pardoned, but the consequences of his acts remain.”

Better and better. Arminian throughout! If a sinner repents, he will be forgiven and blessed both in body and soul,—although many physical consequences of his sins will remain, which God's

Spirit overrules to the humiliation and sanctification of his soul. John Wesley could not have expressed it better. Real Calvinism would say that the man never would or could repent till he got the unconditional, irresistible touch, which had been decreed only to favourites from all eternity!

Let us now have Mr. Froude's third postulate,—

"Once more: and it is the most awful feature of our condition. The laws of nature are general, and are no respecters of persons. There has been and there still is a clinging impression that the sufferings of men are the results of their own particular misdeeds, and that no one is or can be punished for the faults of others. I shall not dispute about the word 'punishment.' 'The fathers have eaten sour grapes,' said the Jewish proverb, 'and the children's teeth are set on edge.' So said Jewish experience, and Ezekiel answered that these words should no longer be used among them. 'The soul that sinneth, it shall die.' Yes, there is a promise that the soul shall be saved, there is no such promise for the body. Every man is the architect of his own character, and if to the extent of his opportunities he has lived purely, nobly, and uprightly, the misfortunes which may fall on him through the crimes or errors of other men cannot injure the immortal part of him. But it is no less true that we are made dependent one upon another to a degree which can hardly be exaggerated. The winds and waves are on the side of the best navigator—the seaman who best understands them. Place a fool at the helm, and crew and passengers will perish, be they ever so innocent. The Tower of Siloam fell, not for any sins of the eighteen who were crushed by it, but through bad mortar probably, the rotting of a beam, or the uneven setting of the foundations. The persons who should have suffered, according to our notion of distributive justice, were the ignorant architects or masons who had done their work amiss. But the guilty had perhaps long been turned to dust. And the law of gravity brought the tower down at its own time, indifferent to the persons who might be under it."

Better and better! More and more Arminian! "Every man the architect of his own character," "and the winds and waves on the side of the best navigator,—whence it follows that we should take care how we act and to whom we trust ourselves. But most assuredly this postulate is not Calvinistic. It is manifestly anti-Calvinistic. According to Calvinism, even as according to Socialism, every man's character is made for him,—in the one case by God's decree, in the other case according to constitution and circumstances. Further, Mr. Froude denies in this foundation-premiss, in company with the prophet Ezekiel, that the children's teeth are set on edge, because the fathers have eaten sour grapes. Whereas Calvinism maintains that because Adam ate the forbidden fruit, the teeth of the children of men are so deplorably set on edge that they can never think, feel, or act so as in any way to please God. It is, indeed, true that we suffer for Adam's sin and the sins of other predecessors on the world's highway; but the glory of the Christian's dispensation is this, that "super-abounding grace" turns these disadvantages into blessings—so that diseases minister to our good, and death is made the gate of life.

We will here make only one other quotation from Mr. Froude,—namely, that in which he draws an important inference from the preceding postulates. It is necessary to notice these paragraphs, because they professedly contain the foundation on which all the succeeding superstructure is reared:

"Now the feature which distinguishes man from other animals is that he is able to observe and discover these laws which are of such mighty moment to him, and direct his conduct in conformity with them. The more subtle may be revealed only by complicated experience. The plainer and more obvious—among those especially which are called moral—have been apprehended among the higher races easily and readily. I shall not ask how the knowledge of them has been obtained, whether by external revelation, or by natural insight, or by some other influence working through human faculties. The fact is all that we are concerned with, that from the earliest times of which we have historical knowledge there have always been men who have recognized the distinction between the nobler and baser parts of their being. They have perceived that if they would be men and not beasts, they must control their animal passions, prefer truth to falsehood, courage to cowardice, justice to violence, and compassion to cruelty. These are the elementary principles of morality, on the recognition of which the welfare and improvement of mankind depend, and human history has been little more than a record of the struggle which began at the beginning and will continue to the end between the few who have had ability to see into the truth and loyalty to obey it, and the multitude who by evasion or rebellion have hoped to thrive in spite of it.

"Thus we see that in the better sort of men there are two elementary convictions; that there is over all things an unsleeping, inflexible, all-ordering, just power, and that this power governs the world by laws which can be seen in their effects, and on the obedience to which, and on nothing else, human welfare depends."

There is nothing peculiar to Calvinism here yet. Arminius could say all that as readily as Gomarus, Whitby as heartily as Thomas Scott, and more consistently too. For all that our author lays down is just this, that there is a great law of right and wrong in the world; and that in all ages certain men have risen up in times of great corruption, to strike out boldly for the noble and the true. If he had said that these leaders of thought and action were made such by partial, irresistible grace, his position would have been a Calvinistic one. Such a dogma, however, would not have suited our author's purpose. It will be observed that he has left the means of their illumination an open question. But, this is what Mr. Froude calls Calvinism—a hatred of what is false and bad, a love for what is noble and true, and a dauntless striking out for it!

Let us see now how he applies and illustrates these premiss-principles. He observes that in all countries of which we have had any historic information there has always been a compromise made between man's love of pleasure and religion—between selfishness and the priest. The moral law becomes a mere ceremonial law. Religion becomes mere idolatry. But, as years roll on, some man, or cluster of men, will rise, who begin to see through the sham of formality, and the shame of vicious indulgence. The hidden hero hears the voice divine. He can hold back no longer. At length he speaks, and before his burning words the imposture falls. The passage in which Mr. Froude describes the mental struggle of this typical reformer is very beautiful; but we do not think our readers will see much essential Calvinism in it.

"There comes a time when all this has to end. The over-indulgence of the few is the over-penury of the many. Injustice begets misery, and misery resentment. Something happens perhaps—some unusual oppression, or some act of

religious mendacity especially glaring. Such a person as I am supposing asks himself, 'What is the meaning of these things?' His eyes are opened. Gradually he discovers that he is living surrounded with falsehood, drinking lies like water, his conscience polluted, his intellect degraded by the abominations which envelop his existence. At first, perhaps, he will feel most keenly for himself. He will not suppose that he can set to rights a world that is out of joint, but he will himself relinquish his share in what he detests and despises. He withdraws into himself. If what others are doing and saying is obviously wrong, then he has to ask himself what is right, and what is the true purpose of his existence. Light breaks more clearly on him. He becomes conscious of impulses towards something purer and higher than he has yet experienced or even imagined. Whence these impulses come he cannot tell. He is too keenly aware of the selfish and cowardly thoughts which rise up to mar and thwart his nobler aspirations, to believe that they can possibly be his own. If he conquers his baser nature he feels that he is conquering himself. The conqueror and the conquered cannot be the same; and he therefore concludes, not in vanity, but in profound humiliation and self-abasement, that the infinite grace of God and nothing else is rescuing him from destruction. He is converted, as the theologians say. He sets his face upon another road from that which he has hitherto travelled, and to which he can never return. It has been no merit of his own. His disposition will rather be to exaggerate his own worthlessness, that he may exalt the more what has been done for him, and he resolves thenceforward to enlist himself as a soldier on the side of truth and right, and to have no wishes, no desires, no opinions but what the service of his Master imposes. Like a soldier he abandons his freedom, desiring only like a soldier to act and speak no longer as of himself, but as commissioned from some supreme authority. In such a condition a man becomes magnetic. There are epidemics of nobleness as well as epidemics of disease; and he infects others with his own enthusiasm. Even in the most corrupt ages there are always more persons than we suppose who in their hearts rebel against the prevailing fashions; one takes courage from another, one supports another; communities form themselves with higher principles of action and purer intellectual beliefs. As their numbers multiply they catch fire with a common idea and a common indignation, and ultimately burst out into open war with the lies and iniquities that surround them."

When our author's imaginary reformer is said to be converted by "infinite grace," we are not quite sure as to the exact meaning of the expression. If "the grace of an infinite being" be intended, we bow assent to the idea, while we desiderate a more correct mode of expression on a theological point. If irresistible grace be meant, we demur; because the mind of man is not governed and guided by hurricanes and whirlwinds. But if the meaning be "unbounded grace," grace that is unconfined like the ethereal blue, or free and unfettered like the blessed breezes of heaven, we like that interpretation best of all; for it is true, and besides is worthy of the God of love. Evidently the description is one which an Arminian can accept as readily as a Calvinist,—and more readily, according to the exegesis just given. We believe that God's Spirit strives with every man; and that in the case of such a pensive iconoclast, as Mr. Froude so graphically portrays, God's grace is both prevenient and concurrent; that is, that it first stimulated thought and afterwards operated with the thinker in the way of stimulating to action. Yet, doubtless, over all his cotemporaries the same grace brooded, seeking to develop in them goodness and nobility according to the capacity of their natures—"For there is no respect of persons with Him."

We are now prepared briefly to sketch the main argument of the

pamphlet, which is doubtless illustrated in a beautiful and scholarly manner, although one great fallacy runs through it all. We have already seen that, according to our author, Calvinism has been manifested in "many forms." Suppose the question to have been put last winter to the divinity students at St. Andrews, or any other University city—"What are the principal forms in which Calvinism has been manifested?"—what answer would the most intelligent and best informed students have given? They would probably have replied that the Calvinistic system had been largely anticipated by Augustine; but that after the death of its founder in Geneva, outlines of the form of theological thought called Calvinism had been presented in diverse dresses by Turretine, Gomarus, Dr. Twisse, and Jonathan Edwards, &c., and had been recognized in Holland, France, Britain, and America, in the various and perplexing shades of supralapsarianism, sublapsarianism, and subter-sublapsarianism. But what are the varied forms which Mr. Froude brings forth on the stage of St. Andrews Common Hall? Let not our readers laugh too loudly as we run over the list:—Moses rising in Egypt against the idolatry of the Pharaohs; Buddha originating the faith of half the world on the banks of the Ganges; Zoroaster rising up in Persia as the apostle of Ormuzd, the Spirit of Light; Æschylus and Sophocles, Plato and Pindar, seeing through the shams of Grecian mythology on the shores of the Ægean Sea; Marcus Aurelius and Tacitus protesting, with all the purity and pride of Stoics, against the corruption of the waning Roman empire; St. Paul and the fishermen of Gennesaret rising up in the name of the Holy One and the Just about the same period, and addressing not a nation but the world; Mahomet, a little later, forcing the righteousness of the Koran on the licentious Arabs at the point of the sword; the early missionaries of the Romish church who carried the Gospel to the Goths, the Gauls, and the Britons; Luther inveighing at length against corrupt Rome, and Calvin and Knox proclaiming their stern theologies at Geneva and St. Andrews, and by their political schemes thwarting the projects of the princes of the House of Lorraine! Surely Mr. Froude is a Broad Churchman! We fear that neither Calvin nor Knox would thank him for the company he has made them keep. Let us pair his principal characters and see how they will look together. Let Moses take Zoroaster's arm, and Paul, Pindar's. Luther is hardly pleased as we give him the severe Marcus Aurelius for a companion; and John Calvin takes it as a sore insult when we link him to Mahomet. Lastly, Knox, highly indignant, will have nothing to do with Ignatius Loyola!

What in all the world has induced a thinker like Mr. Froude to bring together such heterogeneous materials, and marry them to one another, and call them by one name? What is that one thing which all these had in common? They rose against shams, according to our author. They called a spade a spade. They hated lies and loved truth. They saw that only the good were the noble, and the bad the base. But that is not Calvinism. On this principle, Mr. Froude, at the close of his lecture, might have begged as a personal favour that

Dr. Tulloch and his brethren of the Faculty of St. Andrews would confer the degree of Doctor of Divinity on Iconoclast Bradlaugh and Voysey the English Voltaire; for these men have risen up against what they think to be lies, and suffer not a little to-day for their boldness. Suppose that some of the leading Calvinists of our country had repaired to the old grass-grown ecclesiastical capital of Fife, having learned that a theological treat was expected from the Rector on the 17th of March last. We think we see the wry faces they would have made. Dr. Gibson would not have liked Seneca or Epictetus for a partner; nor would Dr. Candlish have cared for either Sophocles or Plato. Dr. Begg would not have been able to restrain himself at all, when he found that Buddha was to be his brother, but would have exclaimed aloud, "Rector Magnifice, you are *begging* the question!"

And that is exactly what Mr. Froude was doing from the beginning to the end of his lecture. We never saw a more flagrant instance of *petitio principii*. He takes for granted that a certain thing is Calvinism which is not Calvinism. He has not defined his terms properly. He speaks throughout with the free latitude of the poet, and not with the precision of the logician.

For who ever heard, before, this high spirit or nobility of soul designated Calvinism, to which Mr. Froude has given the name! Every conscientious man, according to him, whether a heathen or a Christian, has in him the essential energy of Calvinism. As a talented critic* has said;—"In the same way, the late Mr. Channing and Theodore Parker might be proved to have been staunch Calvinists, as might also Mr. Martineau, the Pope, the Chief Rabbi, Mr. Carlyle, Professor Huxley, and Mr. Froude himself." We may add, that in the same way it might be demonstrated that Arminius and the Remonstrants of Holland were Calvinists; for they stood up nobly for what they believed to be the truth, and suffered for it too. The Arminian John Wesley also was one of Mr. Froude's Calvinists,—and he did at least as noble a work for the religious improvement of England as Knox had done two hundred years before for that of Scotland. We of the Evangelical Union likewise, although essentially anti-Calvinists, may claim to be Calvinists of the Froudian type; for we have lifted up the banner of free grace in Scotland, because we could not endure any longer an appearance of love to men in God, which was not backed and supported by honest reality. We claim to be the haters of shams and the lovers of the true, the beautiful, and the good. We claim also the honour of having suffered for Christ's and for conscience' sake.

But Mr. Froude may reply, that he has demanded for his heroes throughout not only a self-sacrificing love for truth and righteousness, but faith in the will of God as an all-embracing, all-predestinating will. We reply that if he intended to make that claim, he has not done it in every instance, nor would the facts of the case have borne him out. In two instances we confess the parallel answers pretty exactly; but

* *Edinburgh Scotsman*.

in neither of these cases is it very creditable to Calvinism. We refer to the fatalism of the Stoics and of the followers of Mahomet. Yet, even when Mr. Froude tries to show how their faith in the will of God wrought practically, he is compelled to use Arminian language, as indeed every one who would write sensibly is compelled to do. Thus, when speaking of the creed of the Roman Stoics, he says:—"It recognizes only that men who are the slaves of their passions are miserable and impotent, and *insists that personal inclinations shall be subordinated to conscience.*" According to Mr. Froude, St. Paul, like Tacitus, saw that God was "a perfectly just, perfectly wise being, who governed all things by the everlasting immutable laws of his own nature; that *when these laws were resisted or forgotten* they wrought ruin and confusion, and slavery to death and sin; that *when they were recognized and obeyed, the curse would be taken away*, and freedom and manliness come back again." Indeed, the Providence of the Arminian suits Mr. Froude's purpose far better than the Predestination of the Calvinist, the Necessity of the Mahometan, or the Fatalism of the Stoic; for whereas, according to these systems, logically carried out, man is a mere slave, and not a very admirable hero, that individual is truly noble according to the theory of Free Will, who, deeply pondering the momentous problems of this life and the next, chooses truth and righteousness, although at the sacrifice of all that earth holds dear. Him the Deity accepts as a child, and the Divine Spirit as a docile scholar; and all his valiant and holy deeds the watchful Providence of heaven overrules to the weal of mankind.

In conclusion, we account for the great blunder which mars this remarkable address in the following manner. In giving his farewell Rectoral oration, Mr. Froude wished to compliment the Calvinistic Seminary which had honoured him, as well as the Calvinistic country in which it was situated. Therefore he determined to eulogize Calvinism. But being himself a man of broad and liberal sentiment, he could not effect his purpose without adopting a definition of Calvinism which was flagrantly incorrect. It is unnecessary to slay the slain, but to justify this allegation, we make another extract from the close of the address:—

"This was not the religion of your fathers; this was not the Calvinism which overthrew spiritual wickedness, and hurled kings from their thrones, and purged England and Scotland, for a time at least, of lies and charlatany. Calvinism was the spirit which rises in revolt against untruth; the spirit which, as I have shown you, has appeared, and reappeared, and in due time will appear again, unless God be a delusion and man be as the beasts that perish. For it is but the inflaming upon the conscience of the nature and origin of the laws by which mankind are governed—laws which exist, whether we acknowledge them or whether we deny them, and will have their way, to our weal or woe, according to the attitude in which we please to place ourselves towards them—inherent, like the laws of gravity, in the nature of things, not made by us, not to be altered by us, but to be discerned and obeyed by us at our everlasting peril."

Now, we repeat, the spirit which rises in a revolt against untruth is not peculiar to Calvinism. We have already shown that it has flourished in Arminian as well as in Calvinian soil—the former

indeed being more favourable for its growth than the latter. In fact, we believe that the spirit of freedom which has sometimes flourished in Calvinistic countries has owed its origin to the amount of Divine truth which is in the Calvinistic system, but which is not peculiar to that system, nor indeed characteristic of it. The fact is, that although Mr. Froude started with giving a *resumé* of Calvinism as a doctrinal system (which was also an admirable *exposé* of it, in the sense of exposure), in the sequel, he regards the system chiefly as a political power. This, then, is the apology which we make for our author. He does not look upon Calvinism as a theologian, but as a historian. He views it not as an ecclesiastical, but as a social influence. Yet assuredly, in the latter aspect, it was not absolutely perfect; for it burnt Servetus, and did a great many narrow and bigoted things. And, besides, the name, in its conventional and literary use, is theological and not political, as our author so frequently takes for granted. If he had entitled his oration "A Discourse on the Spirit of Freedom and Independence as displayed by the children of Israel, Zoroaster, the Stoics, Mahomet, Luther, Calvin, Knox, and other reformers of mankind," the title, although mediæval in length, would yet have been correct. But he might as justly have entitled a lecture on Total Abstinence, "Presbyterianism," because some teetotallers are Presbyterians, as call this speech an address on Calvinism, because some noble and independent men happened to be Calvinists.

The following passage will show that Mr. Froude does not fully approve of the doctrinal system of Calvinism, although he has praised it so much as a political agency.

"There is, however, it must be allowed, something in what these objectors say. The power of Calvinism has waned. The discipline which it once aspired to maintain has fallen slack. Desire for ease and self-indulgence drag for ever in quiet times at the heel of noble aspirations, while the shadow struggles to remain and preserve its outline when the substance is passing away. The argumentative and logical side of Calvin's mind has created once more a fatal opportunity for a separation between opinion and morality. We have learnt, as we say, to make the best of both worlds, to take political economy for the rule of our conduct, and to relegate religion into the profession of orthodox doctrines. *Systems have been invented to explain the inexplicable. Metaphors have been translated into formulas, and paradoxes intelligible to emotion have been thrust upon the acceptance of the reason; while duty, the loftiest of all sensations which we are permitted to experience, has been resolved into the acceptance of a scheme of salvation for the individual human soul.* Was it not written long ago, 'He that will save his soul shall lose it?' If we think of religion only as a means of escaping what we call the wrath to come, we shall not escape it; we are already under it; we are under the burden of death, for we care only for ourselves."

From the last sentence in this last excerpt, we conclude that Mr. Froude himself holds a liberal and not a restricted creed; and that, according to his own inner belief, when a man is converted he does not triumphantly cry, "God has saved me and passed by others," but flings himself at the feet of the Lord, who was "a ransom for all," exclaiming unselfishly, "O, thou that hast loved all, I shall live to Thee!"

We take pleasure in noticing that Mr. Froude has no sympathy with the speculations of Buckle, Lecky, and the Rationalist philosophers generally. He piously records, "All that we call modern civilization, in a sense which deserves the name, is the visible expression of the transforming power of the Gospel." He also shows that the belief in witches and kindred superstitions, which marred the Scottish Reformation, and even lingered on towards the days of Wesley, cannot be reasonably laid at the door of the Protestantism which they accepted, but rather of the imperfect stage of advancement which scientific discovery had reached in their day.

The study of this beautiful but most vulnerable address has made us truly thankful for our own doctrinal creed. This has enabled us to thread our way with ease through the labyrinth of the gifted author's highly ornamented errors. It has enabled us at a glance to see where he was right and where he was wrong. And what is the precious clue that has helped us on our way? In brief, it is simply this—That man's will is not bound, and that God loveth not some men only, as Calvinism says; but that man's will is free, and that God loveth all men, as Evangelical Arminianism declares.

RELIGIOUS INSTRUCTION.

AN ADDRESS TO PARENTS.

[Our friend and correspondent, Colonel Shaw, of Tasmania, turned our attention in last number to this important question; and it may be as well to indicate, in a sentence or two, the position which we are inclined to take up on a topic which is at the present time agitating not a little the minds of both Churchmen and Dissenters. It is, without doubt, the abstract duty of Christian people to spread the benefits of religious education around them in as far as is practicable; and if our entire nation were composed exclusively of Christian people, and these all professing the same doctrinal creed, the problem of National Education would be largely simplified. But since the diversities of religious belief in Britain are numerous and serious,—while multitudes, unhappily, are opposed to all religious belief together, it seems to us to be impossible for the State, by means of the people's money, to unite religious and secular education in a National scheme, on anything like fair and equitable principles. Yet it has been impressed of late years upon the minds of our leading statesmen that, unless a system of compulsory education be established, the lapsed and degraded masses of our country will never be reached, and never be elevated in the social scale,—at least as matters now proceed. For it has been proved by prison statistics that the immense majority of our criminals are uneducated, and the government have become deeply convinced that the compulsory education of these classes would be a national and social benefit. While admitting, then, that religious education is the highest and most influential form of instruction that can be given, we are constrained to admit that the secular system (embracing reading, writing, and arithmetic), is the only National scheme which is possible, in equity. Indeed, as consistent Nonconformists, we ought to take the ground that if it be not the duty of the State to endow churches for preaching Christianity, neither is it its province to endow schools for teaching Christianity. Yet, let it not be thought that

religious education would be neglected were a Bill of purely secular national education passed to-morrow. The religious education of the land may safely be left to the followers of Christ dwelling in it. This Magazine performs its little part in the Christian education of the people; and the following excellent paper shows how much may be done in the Home School. As to the instruction of our congregations in Greek and Hebrew, of which the Colonel spoke, we are afraid that the declension of *tupto*, "I strike," would wound many of them seriously, and that hundreds would not survive *katal*, "he killed."—Ed. *E. R.*]

It is well known that the climate of a country and its natural features exercise a powerful influence upon the character of its inhabitants. Where the land is level and the air heavy, the people are not likely to be energetic and mirthful. The inhabitants of a mountainous district of country differ considerably in temperament from those of the plain or the shore; and we all know that when the sky is cloudy the spirits are not so light as in those days when the blue heavens smile in the sunshine.

The influence of circumstances is so evident that some thinkers have been tempted to overlook all other causes in trying to explain differences of nations in respect to civilization and general progress. But it is enough for our present purpose to show that hills and rivers, bracing winds, and sounding seas are not without their influence in the development of national character. For if external inanimate objects are thus powerful in stimulating nations to work in certain directions; if the political institutions of the country go far to make the people slaves or freemen; if every neighbourhood has its own dialect; if each circle of society stamps its manners more or less on every member moving within its sphere; if these are the effects of indirect influence, then how much greater must be the direct personal influence of the family upon all its members?

There is in general a family likeness in character as well as in the features of the face. Children reproduce the defects or excellencies of their parents in temper, in talent, in virtue, and in vice. There are many exceptions to this rule, but it is a fact of daily observation, and carries a solemn lesson to all, to abstain from every appearance of evil. Without referring to hereditary influences, which are undeniably powerful, there are principles which can account for the general similarity of character that we see in families.

There is in all a tendency to imitate what is done in their presence. As the mind gains strength and maturity it can counteract this influence, and resist the tendencies to repetition, but it is most powerful in children. You cannot fail to observe this principle of imitation if you watch the movements of a child for a short time. You will see the younger

trying to imitate the older children almost in everything they do, in walking and in talking, in gestures of the body and in general behaviour.

Now, fixing our attention on the influence of this single principle, continually operating in families, we can understand how there are so many points of similarity of character; and we see how careful parents ought to be in all their conduct. For whatever they do in action, speech, or behaviour, is photographed in the minds of their children and instinctively reproduced. In itself, this principle of our nature is benevolent; for it does not select actions according as they are good or evil, but copies all. And if our first parents had continued in their first estate of innocency, then the imitative principle would have operated in their children constantly for good. But, alas! the fine gold became dim, the purity of Eden did not last long, and infant minds come early in contact with impurity and wickedness. However, the safety of the world, to a great extent, lies in the purity of the family. Within its sacred inclosure there should be many flowers of paradise in bloom; poisonous weeds and thorny shrubs should be kept out, that the young of the flock be not wounded in their tender years; but that, protected by a father's strength, and guarded by a mother's love, they may grow in beauty and symmetry. The temptations in the world are numerous enough, fierce enough, and are sure to make their assaults soon enough upon that which is best and noblest in the young immortal, without the parents preparing the way for the entrance of evil by the influence of their example. Yet how many thousand children, through the sin of their parents, are exposed to the most hurtful influences? Criminal statistics give us black pictures of life in cities, and the great lack among the poor of healthy family restraint. "In one year (1828), the Newgate chaplain returned 15,000 boys, from eight to twelve years of age, who lived in London by theft. In Liverpool, it appeared, that with a population of 300,000, as many as 51,000 criminals had stood in the dock during seven years, and that more than one-tenth of these were under seventeen years of age." Meditating on such facts, and wondering how they could be altered for the better, a German student, by name Immanuel Wichern, determined to establish a reformatory on the principle of the family. That he regarded as God's order, and affording the best means of bringing healthy influences to bear on character. "He would have no more children together than would make one household; they would have a household head and household ways, and if their number increased there might be many separate households, each independent, and yet all bound

together." Well, by work and prayer he succeeded in obtaining a house, and made it his life-work "to associate with rough, hardened lads, born and bred in crime, to shut himself up with them in the hope of winning hold upon their wild natures, to bear their coarseness and brutality, train them up through their ignorance, to be their companion, gentle, kind, and frank to them." He could not easily have found rougher material; but he succeeded in reforming these young criminals by patience, perseverance, and prayer. The Rough-house soon multiplied into many households, and hundreds of lads have been restored to habits of virtue. I adduce this as an illustration of the effects of Christian discipline, when carried on systematically on the principle of family association. If the influence of a stranger acting benevolently had such an effect upon the worst characters, how powerful should the influence of Christian parents be felt by their own offspring, who grow up shielded from the wickedness of the world under the parental roof? They are drawn to you by natural affection, they look up to you with the simplicity and trustfulness of innocence; they imitate all they see you do or hear you say; and hence God commits into your hands, parents, the training, the education, and much of the future welfare of your children, and through them much of the future happiness of the world. A Christian family is the very salt of the earth, preserving society from decay. When its members leave the home of their childhood to find homes of their own, they go with strong principles implanted by affection and cultivated with care; they go to shed a cheerful salutary influence wherever they may fix their abode; they go to stand on the side of right, to oppose all forms of evil, to contend for the truth, to practise virtue, to succour the afflicted, to cheer the desponding, to help the poor, to teach the ignorant, "to be living epistles of Christ, known and read of all men." Surely it is worthy of your best thoughts to be able to teach your children in such a way as shall most conduce to their welfare. "Therefore," saith the Lord "shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up."

We have seen that it is not strange that the personal direct influences constantly in operation in the family should have a powerful effect in moulding the character of all its members into a family likeness. No educative institution can exactly fill the place of the family in respect to training, for the bonds

of affection are stronger and more elastic than those of interest. But it must be granted that, when the parents are unable to attend to the instruction of their children through poverty or the necessities of labour, then schools are of exceeding value. However, there is a danger of concluding that the responsibility of religious instruction has been shifted from the parents on to the teachers of the Sabbath school, or any school. In this way the children are apt to lose the benefits of parental influence, and that free, loving, constant intercourse which can be enjoyed nowhere except at home. Do some parents need to be reminded of their duty in this respect? Are you striving to love the Lord your God with all your heart, to walk in his ways, and to cleave unto them through bad report and good report? Then your duty as a parent does not consist simply in that. You have to remember the spiritual welfare of the little ones whom God has entrusted to your care. Let the commandments of God sink deep into your soul, and keep his precepts constantly before your mind to do them; but remember these words,—“Ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down and when thou risest up.” These words imply constant intercourse between parents and children as the normal condition of domestic life; and impose the duty of religious instruction on *parents*,—“Ye shall teach them your children.”

The fact of constant intercourse implies a teaching by life, by example; and points out the great importance of a pure walk and conversation. When we consider how the character of the parent is imprinted on the children, for the sake not only of your family, but of generations yet unborn, we desire that “ye might be filled with the knowledge of God’s will, in all wisdom and spiritual understanding. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God; strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness.” If you are conscious of shortcomings in conduct, of defects in character, as doubtless you are, then for the love of your children strive hard to overcome your besetting sins lest you be grieved in the future by seeing them reappearing in those you love. It is true that you may be grieved even although you be perfect; for there are many other influences at work besides the parental on the minds of the children of every household. The world, the devil, and the flesh are sure to sow many tares among the wheat. Even in the little circle with whom the Saviour came into constant contact, there was one who resisted

the purifying power of his perfect character. When he had washed all their feet he said—"Ye are not all clean. Ye call me Master and Lord; and ye say well, for so I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet, for I have given you an example that ye should do as I have done to you." Even as the Redeemer humbled himself to teach, so will the parent humble himself to teach the members of his family, while retaining the full authority of the lord and master of the household.

But if constant intercourse is to be pleasant, it must be affectionate. It is a pity of those children who have more reasons to fear their parents than to love them. Instead of bounding to the door when their father returns home, they flee from his presence. Soon they come to dispute the authority he claims, and to disregard his commands. Austere parents are likely to have rebellious children almost as much as indulgent parents. Nowhere is the golden mean of firmness and kindness more precious than in the family. But of all governments, that of love is the best, and that suits the family better than any legal authority; for the rule of love will be acknowledged after the rod is broken, and the law has no demands. Gratitude for protection during the helpless years of childhood may be covered by bitterness of spirit at the remembrance of harshness of conduct; but love begets love, and filial affection is precious to every parent, especially to the aged. Therefore, by all means, let your children know that you love them. Act toward them so that they can have no doubt of your affection, either in their childhood or maturity.

We have few instances of parental love more tender and touching than that of the aged patriarch Jacob, although he was partial to the children of Rachel. When asked to allow the youngest to accompany his brethren, he said, "Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me. And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again. But he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in which ye go, then shall ye bring down my gray hairs with sorrow to the grave." Many a fond parent can sympathize with the feelings of the patriarch. If there be any Christian father who is apt to be too severe, let him remember that our Father in heaven expects that his children may be led to know him through the love of their earthly parents teaching them to think of the warmer love of God. When children wander from their homes, wilfully

departing to gratify some selfish desire, let them at least bear with them a remembrance of a parent's love, so that when they repent of their folly they may say, like the Prodigal, "I will arise, and go to my Father, and will say unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son."

But there may be some parents whose fault is not severity, but too great lenity. They are apt to allow affection to warp their judgement, and they need to be reminded of the words of Solomon, "Withhold not correction from the child: for if thou beatest him with the rod he shall not die." When he gathers sense and discretion, he will be thankful for all the correction he received. Some children are of so hot a temper and haughty a spirit that they can with difficulty be kept in order. These are like young colts that need to be broken in. Their greatest need is a master to save them from themselves, and prevent them, by hard work and firm discipline, from running wild. That parent is not wisely kind who suffers folly to go unpunished. His mildness of disposition which, through tender affection, leads him to spare the rod lest he inflict pain for a few minutes or a few hours, may cause the youth to suffer years of anguish from a tardy repentance. It was a sad message that Samuel received from the Lord for Eli. "Behold I will do a thing in Israel at which both the ears of every one that heareth it shall tingle, in that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth: because his sons made themselves vile, and he restrained them not." It had been well too for King David if he had looked more to the government of his family; if he had been in constant intercourse with his children he might have checked rebellion in the bud, and been spared the anguish of grief which wrung from his broken heart this lamentation, "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" The man or woman who thinks it is an easy task to bring up a family aright has yet to learn the difficulties that every conscientious parent must experience in blending kindness and firmness in such a way as to check the evil propensities as soon as they manifest themselves, and cultivate with care every good faculty of thought and affection. By teaching your children to respect your authority, to rely on your wisdom, to know your compassion for their weakness and ignorance, and your desire to save them from harm—by teaching them to love, honour, and obey *you*, by example more than by precept—

you are teaching them most efficiently to love God, their heavenly Father, and to respect all his commandments. This may be done in the most natural manner as "thou sittest in thine house and when thou walkest by the way: when thou liest down and when thou risest up." If the truths of God's word and love to your Saviour fill your own soul, then, without any effort as a preceptor, at meal-time and at bed-time, you will teach your children lessons they won't forget. For life-instruction is more powerful than lip-instruction, although that is also most important. For you can tell them of much you can never show them, and warn them of much you hope they may never know by experience. Parents have opportunities of doing so in their constant private intercourse with their children that no other teacher can have; and it devolves on them to speak of many matters not appropriate for public instruction.

It is well to remember they are not angels; and they live in a world that is very different from heaven. They have flesh and blood, passions and appetites, like their neighbours. Even the best children have hearts that are wicked and deceitful beyond your knowledge. Their thoughts are often none of the purest; they are exposed to many temptations from within and from without. Warnings against secret sins—arrows shot at a venture often pierce deeper than the marksman thinks. There are sins of ignorance that parental instruction might prevent. To a watchful eye, constant intercourse with your children as they grow up will reveal much that needs to be pruned. The commandments of God are exceeding broad. They are plainly intended for earth and fallen humanity; and it devolves on you, parents, to teach them your children, as you alone have opportunity and experience! You have the setting of their habits both of body and mind; and wisdom, delicacy, and firmness on your part may save them the incalculable sorrows of the fruits of folly. However, while God does not intend your knowledge of the world to be of no account in your family, and while it is well to be solicitous for the health and welfare of your children, it is very dangerous to be suspicious to such an extent as would lessen the freedom and frankness of family intercourse. It is a great pity that so many youths have to leave their homes at the very age at which they are most exposed to temptation and stand most in need of parental counsel, and all the sweet influences of the fireside at home. (Could not some of you parents help those that are only lodgers by a kind welcome occasionally to your fireside? They are somebody's children.) Now, are you parents impressed with your duty to teach, and do you look for a text-book? Then there

is one you can easily procure—and a better for this purpose you could not find, even the Proverbs of Solomon—fitted “to give subtilty to the simple, and to the young men knowledge and discretion. A wise man will hear and will increase learning, and a man of understanding shall attain unto wise counsels. The fear of the Lord is the beginning of wisdom; but fools despise wisdom and instruction.” But while it is important to keep in mind the fact that grown children are not angels, it is also well to remember that young children are not old. In your teaching them you must condescend to their capacity. While you sit with them in the house and walk with them by the way you will be able without effort to tell them much they need to know. And your answers to their prattling questions about the sun, and the moon, and the stars, will be remembered better than formal lessons. If you are honest, true, and good, they will see that you are; for a child’s eye can pierce to the heart. By your example they will learn to distinguish between honesty and dishonesty, between truth and falsehood. And as they grow in years you can teach them the mysteries of our Holy Religion—the love of God for our fallen race, as seen in the gift of the beloved Son. The story of the Cross can interest the tender child; and the words of wisdom that fall from a father’s lips, and the prayers learnt by a mother’s knee are the last things forgotten. They become seeds of truth and plants of righteousness.

In ordinary cases, instruction from the pulpit will be above the capacity of children; but the bread of life that is nourishing to you will not be less beneficial, but greatly more so, if you break it down for your children. What you hear you can teach them as you sit in the house and walk by the way. We have seen, then, that direct religious instruction should not be forgotten by parents as a duty devolving on them. But it ought to be imparted with such skill and love, as never to be felt to be a grievous burden by the children. Remember that regularity of instruction permits variety of exercise. But it is highly probable, if you were acting up to duty, that you would find it judicious to catechize often; for the mind is not expanded without effort. And painstaking in youth may save many blushes in manhood and womanhood when knowledge is called for that is not possessed. Family worship has a great educative power; and the piety of that household where it is not conducted regularly is not likely to be warm. Prayer and praise are the handmaids of devotion. Teach then your children. Remember also that the normal condition of domestic life is one of free, loving, constant intercourse between children and parents. This is apt to be overlooked amid the multitude.

of public engagements in city life that call the father away from home. And when this is unavoidable it lies with you mothers to teach your children the first principles of morality and religion, as you sit in your houses or walk by the ways. The task is both onerous and honourable; but love for your offspring should make the labour light; and love for your God should make the duty pleasant. The welfare of the Church and the world is to a great extent entrusted to your keeping, Christian parents—especially to you Christian mothers!

Sitting by a Highland brook, watching the sunshine glimmering on the leaves of the trees, and listening to the murmuring of the water among the pebbles, I was reminded of the power of silent influences by noticing the long grass from the topmost rocks bending down with its burden of moisture to the ferns and mosses, and lichens below, from which the drops silently trickled down into the stream swelling its volume; and I thought thus is the living stream of the Church augmented by the silent sanctifying influence of Home.

R. C.—G.

ORIGINAL SIN.*

WE are glad to see that a second edition of Mr. Frame's work has just been issued; for it has been out of print for several years, and there really is no other book by which the views of the Evangelical Union may be learned on this very important doctrine.

Perhaps indeed we say too much when we call it an exponent of the views of the denomination; for in the Statement of Principles issued by our Conference, no very minute deliverance is given on this very difficult and somewhat delicate subject. The great point around which our controversial eagerness has ever been concentrated is not the fall of the first Adam, but redemption through the Second. And if men only were led to believe, and to preach that Jesus died for every sinner, and procured through his Holy Spirit all that was necessary for their complete salvation, our honoured founders did not care to enlarge very much on the particulars of the damage which our first parents had done us long ago. We confess, however, that philosophical consistency requires that the subject should be faced; for in truth no preacher can maintain the doctrine of human ability to believe the Gospel without implying a certain theology on original sin.

Nor need we deny that in many quarters considerable suspicion

* *Original Sin: an Essay on the Fall.* By JAMES FRAME. Second Edition. London: Longmans, Green, & Co., 39 Paternoster Row. Pp. 208.

is entertained about our views on this very point. Frequently the criticism has been passed, "They are not so far wrong on election, or the work of the Spirit; but we are not at all satisfied with their opinions about original sin." Possibly, therefore, we may do some little service both to inquiring friends and mistaken foes if we should so notice this second edition of Mr. Frame's excellent book, as to give at the same time a brief exposition of our sentiments on this subject.

Mr. Frame very properly remarks that the phrase "original sin" is not to be found in the Bible, and that therefore a man need not be deemed unscriptural in his views, although he should deny altogether what systematic divines have said about it. According to our author original sin is simply the first sin that ever was committed, or, to be strictly accurate, the *second*; for the woman's transgression is eclipsed by that special and peculiar prominence which is assigned to her husband's fall. Mr. Frame grants at once that Adam stood in the garden of Eden as the federal head of the race. Indeed, no reverent student of the word of God could deny this whose attention had been turned to that remarkable parallel which is drawn by the apostle between the first Adam and the Second in Romans v, 12—21. Of this paragraph our author gives us a detailed and interesting exposition. He concludes, with Paul, that because Adam sinned in Eden, "death passed upon all men, for that all sinned in him." But what is the death that has thus universally passed upon the race on account of our progenitor's transgression? Not spiritual death; for spiritual death is itself sin,—and God could not inflict it without being the author of sin. Not eternal death; for then millions of little children must needs be lost for ever—a conclusion from which the conscience of Christendom begins everywhere to shrink more and more generally. It only remains, then, that the death of the body should be the penalty referred to by the Apostle. Geology has indeed proved, as Mr. Frame admits, that various orders of animals had died before man came upon the arena of the world; but it would appear that a special immortality had been conferred upon the human race;—and this is the chartered blessing which our race has lost by the transgression of the "first man." If any objector should be disposed to urge that it was hardly kind in our Creator to let the whole race suffer for their progenitor's transgression of the Paradisaic requirement, our author has the following apt quotation at hand from the work of the late Dr. Payne of Exeter, *On Original Sin*:—

"These consequences are merely the loss of chartered blessings; and we lose them by virtue of belonging to the family of Adam, as the whole line of the descendants of a nobleman lose title and rank by the erasure of their ancestor's name from the list of the peerage. The endurance of this loss may have been *punishment* to Adam, but it is not punishment to us. He was *responsible* for the act which entailed this awful ruin upon us—we were not *responsible*. He was *guilty* in committing the act; his guilt does not attach to us, yet it involves us in *all* the consequences of the act as if it had been our own. The children born to exalted rank lose the honours of nobility when their father becomes a rebel; yet no one conceives of his guilt as attaching to them; and if to account for their loss of title and station, while personally

they might be blameless, any one should think it necessary to resort to the legal fiction that the crime of the father was imputed to them, and that therefore they suffered its consequences, he would be more in danger of being laughed at for his simplicity than commended for his ingenuity. Every one would, in this case, feel that the children lose, not what every blameless subject of the commonwealth has a right to claim for the community, but patent honours, which it reserves to itself, and should reserve to itself a right to bestow, or withhold, as the weal of the nation may seem to require."

Indeed, children every day suffer through the sins of their parents and ancestors; and cannot but so suffer, so wondrously interwoven and inter-dependent are the fortunes of successive generations. But we blame only the transgressor himself, however much we may pity those who suffer through his means. Mr. Frame himself writes very forcibly to the same effect,—

"We cannot have a full view of sin unless we have before our mental vision at once blameworthiness, moral defilement, and obnoxiousness to punishment. The person who sins becomes thereby worthy of blame, subject to pollution, and deserving of punishment. Now, when Adam transgressed the law imposed upon him in Eden, he became a guilty or blameworthy creature; but the guilt of that sin is not imputed to the race. We are all guilty creatures; but there are none of us to be blamed for eating of the fruit of that forbidden tree which grew nearly six thousand years ago in the garden of Eden.

"We contend that guilt or blameworthiness is not capable of imputation, except to the person by whom it has been contracted. Guilt is the opposite of innocence. Neither guilt itself, nor innocence itself, is transferable. Guilt, like innocence, belongs essentially and inseparably to the individual by whom the sin has been committed. It can neither be imputed to another, nor yet obliterated."

There is only one point here in which, in our opinion, both Mr. Frame and Dr. Payne, as quoted by him, come short—namely, the omission of the practical remark that very often such a deprivation as that referred to turns out to have been a blessing in disguise. Frequently the loss of wealth and dignity through a parent's crimes has so humbled a family, as to have led them to the throne of grace here, and the throne of glory hereafter; and in like manner, sad although those diseases be which Adam's fall has entailed upon us, and gloomy though that portal of mortality be through which we must all pass, they are overruled by God to the production of that rich and rare sanctification of soul, which makes the ransomed ones of earth objects of so much admiring interest to the unfallen hosts of heaven.

But temporal death is not the only bitter fruit of Adam's fall. The race has inherited also a universal tendency to sin, although Mr. Frame finds the seat of that tendency, not in the soul, but in the body and in the circumstances of surrounding society. He discards as blasphemous the materialistic theory of tradition, according to which the soul of a child is propagated by the parent, as well as the body. In support of the position he takes here, he quotes a most characteristic paragraph from the first series of the published *Discourses* of Dr. William Anderson of the United Presbyterian Church, Glasgow. It is so quaint and powerful, that our readers we are sure will thank us for inserting it.

"Hearken to this vaunting philosopher's creed, who affects to scorn the Christian for his credulity in believing absurdities. *He* believes that man's mind is only a piece of matter! Is there no mystery in that? Refine it as he may,—let him make it the electric fire purified of all its grossness,—still it will be matter which, according to him, performs all the work of thought and feeling by which man is characterized; a piece of matter which is the arithmetician with its calculations,—the politician with its statecraft,—the metaphysician with its analysis of thought;—a piece of matter whose sentiment conceives the poetry, and with which it excites the sensibilities of other pieces of matter like itself,—electrifying them without a figure,—electrifying them with sentiments of friendship and patriotism. Rational philosopher, who will believe no mysteries! Yea, infidel! it will be but a piece of matter, after all, which anguishes you with those compunctions of conscience which make you such a restless man. I wonder that, being a philosopher, you should be so cowardly as to distress yourself so much about the accusations of a piece of matter! You look as if I misrepresented you. In what? Perhaps it is the *piece* of matter of which you complain as a caricature. I should have reflected that your philosophy ascribes to mind the properties of a *fluid*. It will therefore be a *drop* of matter which is the calculating arithmetician, and the ambitious statesman, and the subtle metaphysician, and the sentimental poet, and *that* conscience. This is some improvement, I admit, in respect of the conscience, at least. A bitter poisonous drop, I doubt not, you feel it to be. I have heard of a Death drop; this will be it. How forgetful I am! It is an *electric fluid*, when I recollect accurately. Mind, then, will be a *spark* of matter, or more poetically, a *flame* of matter; that is your philosophy in it, most elegant form. Scorn—worthy fool! if you were not more an object of pity:—Know this, that Christian men have not the capacity, because, through the love of sin and enmity against God, they are not exposed to the temptation, as a matter of self interest, to believe such miracles as you believe, even that matter is adequate to the production of the wondrous thoughts and emotions of a human soul."

If, then, the soul of the infant be not material (as how could it be?), and therefore has not been propagated by the parent, it must have come from the hand of God, and therefore must be pure! The conclusion seems to be irrefragable. It seems to be impossible for an adversary to escape from it. Once more Mr. Frame treats his readers to Dr. Anderson's clear exposition of the subject, in words of eloquent and withering sarcasm. This second quotation is from the venerable Doctor's work *On Regeneration*,—

"Since all minds proceed directly from the formative hand of God, they are in the first instance pure and unperverted. In making this statement, I assume anything but an attitude of defence and apology; on the contrary, for any one to deny it, and represent them as being at their origin tainted and inclined to sin, I denounce, as being an impeachment of God as being the author of sin, in the worst form possible in which the impeachment can be made, as not only tempting to its commission, but directly creating it. It requires only one other evil thought of him to perfect the blasphemy,—viz., that he will avenge himself on that of which he himself is the originator. What monstrous shapes of opinion they are, for holding which some will boast of the soundness and depth of their theology! And with what pretensions of zeal for the glory of God they will impose on the vulgar, in anathematizing those who are concerned about vindicating his character from their sacrilegious imputations! There is need that the people be undeceived; and assured, from our private knowledge of them, that these men are not any more the most sanctified in their lives, than they are the most scholar-like (which every one knows they are not), who are distinguished for their grimace and fury in their exhibitions of God as an object of horror,—sovereign to ordain, yea, to create sin; and then sovereign to punish it,—sovereign for all evil! That any man

who inculcates such notions of God should be tolerated,—much more, that he should gain credit as a faithful preacher of the Gospel,—is not a little surprising. The explanation appears to be, partly, that such views of God accord with the sentiments which the perverted nature of man entertains of him, framing Juggernauts for itself in all lands, of different forms indeed, but all animated by the same spirit; partly, that many, being of a cruel disposition themselves, can more easily comprehend how God should be of such a nature also than how he should be generous and bountiful; and partly, because multitudes imagine that religion consists in being terrified for God, and therefore value that declaimer most whose screamings and contortions of features occasion them most of such pity. Having enjoyed such a harrowing of their nerves, they reflect complacently how religious they are; and gratefully, of course, as well as admiringly, publish the excellence of him who painted the image for them in lines and colours so horrifying. They are greatly ignorant of the state of matters who may object that there is no need of such indignant protestations; as if such views, so derogatory of God, were, now-a-days at least, nowhere inculcated or entertained. Even now-a-days, and among ourselves, they are popular, and praised as peculiarly *evangelical*."

If, then, the soul comes pure and unstained from a pure and holy God, why do men universally fall into sin? We must here allow Mr. Frame to speak for himself,—

"There are others who account for the early and the universal development of moral evil upon the principle of evil example. According to this theory the cause of the universal prevalence of human depravity is the universal prevalence of bad example. No doubt evil example has a mighty influence in eliciting and spreading depravity. We all know its polluting tendency. We could, therefore, receive this theory as a cause, but not the primary cause, of the universality of human depravity. It is inadequate to account fully for the melancholy fact, because experience and observation alike testify that some who have, comparatively speaking, a good example set before them become more depraved than others placed in far less favourable circumstances. We firmly believe that were an infant taken from its mother's breast, and placed under the guardianship of perfectly holy beings, and thus removed from all evil influence from without, it would yet manifest depravity on becoming a moral agent. Now, what would be the cause of the development of moral evil in such a case? It could not be evil example, for the example is supposed to be perfect. The cause would be found, in our humble judgement, in the connection of the soul with the flesh inherited from Adam. We cannot suppose that God does anything directly to the soul in order to elicit depravity; but there can be little doubt that moral evil is early and universally developed, in consequence of the evil influence which the corrupt constitution of the flesh, derived by descent from Adam, has upon the pure and unperturbed soul, which comes immediately from God. We do not aver that the essence of the soul is contaminated by its connection with the body. Such a view would imply that the soul and the body were of the same nature, both being material. Human depravity is not a physical, but a moral, defect. It consists in a wrong direction of all the faculties of the mind, and consequently, in a wrong state of all the feelings of the soul. Now, the early and universal manifestation of this wrong direction of the faculties and wrong state of the feelings is caused, partly by the influence of evil example, and partly by the connection of the soul with that corrupt body which we have inherited from Adam. These causes of human depravity, however, are not to be viewed as necessary causes. Man is not a necessitated, but a free, agent. We must never lose sight of the fact that God, in the exercise of his sovereignty, has endowed man with a self-determining power of will. In the exercise of that God-given power, seeing that the Spirit has been poured out 'upon all flesh,' man might resist these inducements to sin. He is not necessitated to fall into sin on arriving at the period when responsibility commences. It is a melancholy fact, however, that there has always been an early and universal yielding,

on the part of man, to the influence of bad example, and to the temptations of the flesh."

Hunger and thirst, although mental desires, are really excited by bodily states; and it need not be thought therefore an untenable or unphilosophical theory, that the origin of those peculiar tendencies which we see in men around us is to be found in a disordered state of the flesh. We all know that the children of drunkards and debauchees have a tendency towards the sins of their parents, evidently because by the commission of these sins, these parents had injured their own corporeal constitutions. For the same reason the flesh of Adam was disharmonized and deteriorated by his transgressions, so that the souls of his infant children quickened and occupied irritating and seductive tabernacles which were unfavourable to the formation of holiness. And how mightily is the evil aggravated when we think of the many generations down which this ever accumulating deterioration of man's physical constitution has rolled!

There is just one point here on which perhaps Mr. Frame might have profitably enlarged more fully than he has done. An eager opponent might be ready to object that this adverse influence of the flesh and of surrounding circumstances must be necessitating, since all men fall before it. One powerful reply is that we are all conscious of the freedom of our wills. When we look back upon our past careers we feel that we might have acted otherwise than we have done. Without doubt also there is some force in what Dr. Knapp says, as quoted by Mr. Frame, that in youth the passions are stronger than the reason, which is not yet fully developed; and that they therefore more easily seize the helm.

We would have liked also that Mr. Frame should have referred to the case of those children who seem to be renewed from the womb, or at least who cannot recollect the time when they did not love the Lord. If Pelagius has been correctly reported in his controversies with Augustine, he seems to have held that some men never sin at all, and therefore do not require the atoning blood of Christ. From such a position we start and shrink back. Still, we are of opinion that there are many children brought up in exemplary households in whose hearts God's Spirit has dwelt from very early days. For their sins and shortcomings they flee to the blood of the Lamb; yet the dawn of intelligence, and the dawn of the day of grace were coincident in their souls. And here we have the full reply to the objection referred to, namely, that how great soever be the disadvantages under which children lie in consequence of Adam's fall, these are more than counterbalanced by the richer supply of grace which Emmanuel has provided.

We would like to present our readers with Mr. Frame's exposition of Psalm li, 5. The paragraph will at once explain a difficulty that may still linger in some minds, and give another specimen of our author's style.

"The passage usually quoted in proof of the depraved state of the soul at its first formation is the following,—'Behold I was shapen in iniquity; and in

sin did my mother conceive me.' These words are supposed to teach that David declares that he was conceived and born a sinner. The term here rendered 'shapen' properly means 'brought forth.' This is now generally admitted by all competent critics. The real meaning of the passage appears to be this:—David was conceived and brought forth in the midst of sin. The sin referred to was in his mother; not in him. He came into being surrounded with an atmosphere of sin. It is a fact that he was conceived and born in the midst of sin. His mother was a sinner. His father was a sinner. His relations were sinners. His neighbours were sinners. He came into a world inhabited by sinners, and by sinners alone. This is a calamitous fact, and a fact connected with the universality of human depravity. The imperfections of believers are to be accounted for partly by the fact that we have all been conceived and brought into the world in the midst of infecting iniquity. This fact David had not sufficiently considered when he fell into the grievous sin which in this psalm he so penitently confesses and so deeply deplora. It should have made him more watchful. God punishes sin, and therefore we cannot suppose that he has created it, or that he renders it inevitable. God is a Sovereign, but he does not exercise his sovereignty to tempt to the commission of sin or directly to create it."

Mr. Frame closes his book with a very precious chapter on the Means of Cure. We are glad to see that he still loves the simple Gospel, and keeps his heart toward God in its right place. All God's true servants should ever strive to put as much of Christ into every sermon they preach, and every book they write, as might be blessed to the saving of a soul. This closing chapter is so rich and full of the true grace of God that we could conceive of a reader saying, with tear-bedewed eyes, as he laid down the book. "I began this volume expecting to get light only on Original Sin; but blessed be God, while I was yet reading, he washed away all my actual transgressions!"

Mr. Frame's style is remarkably clear and simple. Some might think indeed that his sentences, if longer, here and there, would flow more smoothly; but on the other hand again, their very brevity helps the clearness of the argument. It must be confessed that the composition is frequently very beautiful. Our brother is evidently no idler; for this enlarged edition of his first work, as well as the other books which he publishes every now and then, show that he is reading much and writing much at Erith, on the banks of the Thames. If some Glasgow ministers may feel tempted to say, "How well the London minister has written it!" the London printers, on the other hand, may be disposed to exclaim, "How well the Glasgow printer has printed it!"

THEOLOGICAL QUESTIONS.

AN esteemed correspondent (A. S.), has sent us the following queries, expressing a desire that we would answer them, if convenient, in this Number of the *Repository*:—

I. THE MORAL LAW.

(1.) "Do the Ten Commandments, as delivered on Sinai, contain all the moral law?"

We do not hesitate to answer this question in the affirmative. Without doubt, even as these comprehensive statutes could be compressed by the Redeemer himself within the compass of two great commandments, in like manner, they admitted of amplification or enlarged illustration. Thus we hear nothing at Sinai's base of the duties which subjects owe to sovereigns, or servants to masters; but these are involved in the injunction of the fifth commandment. We hold that "all that is required of man" has been included by divine, superhuman wisdom, in the demands of these precious laws.

(2.) "Is their dress Jewish? That is, were they delivered in the form in which we find them because of any peculiarity in the people who were constituted their depositaries?"

Without doubt, the dress of the enactments of the ceremonial law was Jewish; but we fail to find any Hebrew peculiarity in these "ten words" which were spoken on a different occasion, and, probably, on a different peak of the "two-forked" mount. The only commandment for which such a peculiarity could be claimed with any appearance of reason is the fourth; but the absolute need of a day of rest for man, bound down, as he is, under the curse of labour, and the miserable failures of those who have tried substitutes of their own, stamp a special *imprimatur* on this statute, and prove it heaven's boon to mankind.

(3.) "If the morality of the Decalogue be eternal and unchangeable, on what principle were bigamy and concubinage allowed under the Mosaic and Prophetic economies? 'I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things' (2 Sam. xii, 8). God by Nathan to David."

Our Saviour furnishes us with a key to the solution of this difficulty in the answer which he gave to the Pharisees who "tempted" him concerning the law of divorce; "*Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so.*" A high standard had been raised; but, in great sorrow and long-suffering, the Lord found it necessary to make allowance for rude people, who were under rudimentary training. Our missionaries in Africa and Polynesia, while proclaiming the stringency of the Edenic statute of marriage, which was re-enacted by Christ, have yet been under the painful necessity of bearing long with converts whose habits had been so very different in that respect; and the Lord of heaven, taking into account the laxity which prevailed in the East generally as to concubinage, mercifully "winked" at practical imperfections, as well as at "ignorance" (Acts xvii, 30), while at the same time he called men both to higher faith and higher purity.

(4.) "In what light is Jesus to be viewed in reference to the Moral Law?—whether as a legislator giving further developments of law, or as an expositor brushing away the rubbish that had gathered around the old code, through the glosses of the Jewish doctors?"

We do not see any reason why the Saviour should not be regarded in both lights. Of course he did not come to abrogate the Moral Law. He came not to destroy but to fulfil. Not one jot or tittle of essential moral requirement was abated or blotted out. But the Jewish doctors had so represented these sacred statutes as to make it appear that the Deity would be satisfied with a mere outward and heartless observance of them. When, then, Jesus stood up on the New Testament Sinai, near the sea of Galilee, and said, "Ye have heard that it was said by them of old time. . . . But I say unto you," . . . in the one utterance he was a "rubbish-brushing Expositor," in the other a "Legislator giving further developments of law." Yet, in the latter capacity, he did not enact any fresh code. He did not dig a fresh well of hortatory truth; but rather, by lifting out the rubbish which had accumulated for centuries, showed how deep his Father had originally intended the well to be. He did not, however, speak as a mediator, such as Moses professed to be. A greater than Moses was there. God himself was needed. Even in Britain it requires as high a power to mend an old law as to make a new one.

II. SPIRITS IN PRISON.

(1.) "Is there an intermediate state, wherein disembodied spirits abide in a quiescent condition until the resurrection?"

We are led to understand in the New Testament that there is an intermediate state, that is, a separate abode both for the righteous and the wicked, between death and judgement. But that this condition of existence will not be one of quiescence or passive unconsciousness is made plain by the parable of the rich man and Lazarus, in which we read of the conscious happiness of a representative of the one class, and the conscious unhappiness of a representative of the other.

(2.) "If not, is the condition of each at death, *destiny*, so that glory on the one hand, or woe on the other, is the realized state of the disembodied immediately after their departure from earth?"

Yes. Then shall these words be applicable; "He that is unjust, let him be unjust still: and he who is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

(3.) "If it be the case that *judgement* or sentence must precede destiny, when then does such judgement take place? And if it be gone through at *death*, why is there said to be a public declaration of awards and punishments at the resurrection?"

Whenever death takes place the disembodied soul knows its true position towards God by that direct intuitional apprehension of which we can have little idea, surrounded as we are by these walls of flesh. As to the difficulty of a double judgement, we refer for illustration to the Coroner's Inquest in England, which is held whenever a crime is committed, but is followed, often after a considerable interval, by the trial before the superior Judge. Frequently the doom of a malefactor is regarded as settled by the first examination; but for the sake of strict equity, as well as of the wider publication of the case, the second and great trial is nevertheless held. Indeed, our secret preliminary investigation in Scotland affords a still better illustration than the public inquiry of the English Coroner. The analogy is so apparent that it need not be applied.

(4.) "If *destiny* is the condition of the disembodied, then it cannot be the case that the Gospel was proclaimed among them by Jesus; and if destiny is not their condition, then from the apostle Peter (1 Epis. iii, 19, 20), we do not learn that those who had *never* heard the Gospel have the message of mercy proclaimed to them after death, but that those who have been disobedient, i.e., rejectors of the great salvation, have the chance again of trampling under foot the Son of God?"

Our correspondent has stated the alternative rightly enough, if we take for granted the Roman Catholic interpretation of the passage, that Christ, even when his body was lying in the grave, or after his resurrection and before his ascension, repaired to Hades or Purgatory, and preached to captive souls. But not only is this interpretation anti-evangelical, but no reason appears from the context, or from the Word of God, why Christ should have bestowed such a privilege on Antediluvian sinners and not on others. If we adopt the ordinary Protestant interpretation, however, that the preaching referred to took place in the days of Noah, it is not difficult to see the reasonableness of the selection. This point we will have an opportunity of making plain in reply to the next question.

(5.) "On what principle does the apostle select the spirits disobedient in the days of Noah, and not the spirits who vexed God in the wilderness, or the sinners in Sodom, or any other generation? Is it because that generation was the worst that ever lived on the earth (so bad that God had to drown them, there not being one righteous before him but Noah),—that for that reason God has set it forth as at once the most sinful, and yet, one which had salvation preached unto it? Is it the case that God has set it forth as a pattern of his long-suffering to all the generations in the ages coming, that they might have strong consolation in believing in God's long-suffering towards them?"

Our intelligent correspondent has intelligently apprehended, in our opinion, the reason why the apostle Peter so suddenly introduces this reference to the

Antediluvian rejectors of God. The apostle of the circumcision, as well as the apostle of the uncircumcision, was fond of tracing parallels between God's dealings with men under the old economy, and under the new. We need not wonder at this when we remember that "The Spirit which was in them" had graciously intended the whole outline of the Patriarchal and Priestly dispensations to be typical of the Christian. Had not their Divine Master, moreover, illustrated his own work by the water that flowed from the rock of Horeb and the manna that fell in the desert, as well as by the figure of the brazen serpent? Now, Peter seems to have been in the habit of frequently recalling the ministry and times of Noah. In his Second Epistle (and in this also he had been anticipated by the Redeemer), he draws a parallel between the suddenness of the second advent and the suddenness with which the flood came. In the passage under consideration, having just finished a precious statement of the Gospel, —Christ put to death as to the flesh, but quickened as to that Divine Nature which still lives (see last *Repository*),—he suddenly remembers the dealings of that same Christ with the Antediluvians long before, as an admirable illustration of his dealings with men still. The sinful men of Noah's day represented the sinful men of Peter's. Long-suffering Noah represents the long-suffering God, or rather reveals the energy and agency of God. The ark represents the cross. The eight saved represent God's elect—that is, believers who have fled for refuge to the hope set before them,—and here, happily, the advantage is on the side of the Gospel; for not eight, but "a great multitude," had been obedient to the faith. But the disobedient majority, now "spirits in prison," typify those reprobate souls who refuse to be saved. When Peter says that the little company of eight were saved "by water," he means, *by the ark in the water*. Moreover, the baptism that saves, though suggested by the element used in the sacramental rite, is evidently the sanctifying baptism of the Holy Ghost. Some commentators, disliking the interpolation of the adverb "now," understand by *spirits in prison* simply those who were the captives of sin at the time when God's Angel strove with them. The reader may adopt that view if it pleases him better. But undoubtedly the reference is to a preaching "sometime," or long ago, and not to evangelistic effort at the time of Christ's resurrection. Yet why should the interpolation of "now" be thought too violent? A minister speaking elliptically may say "Thirty years ago I preached to souls in Paradise;" while his tone, look, the context of his address, as well as the impossibility of a literal application of the words, might make it quite plain that he meant, "I preached then to blessed ones who are now in Paradise."

 BOOKS.

Our National Resources; and How they are Wasted. An Omitted Chapter in Political Economy. By WILLIAM HOYLE, Author of "An Enquiry into the Causes of the Long Continued Depression in the Cotton Trade," &c., &c. London: Simpkin, Marshall, & Co. Pp. 157.

OUR readers will recollect that a year or two ago there was no small outcry in Manchester on account of the depression of the cotton trade, and there were not wanting even retrograde politicians who raised the cry that Free Trade had been a failure, and that the only hope for the country was to return to the short-sighted selfishness of belated and exploded Protectionism. Mr. Hoyle is a gentleman resident in the neighbourhood of the town of Bury, in Lancashire, who is largely interested in the manufacture of cotton; and he therefore sat down to study the cause of the depression of that branch

of trade, both with a proper self-love and also with a patriotic desire for his country's best interests. As he says himself in his preface, if the cotton trade was going to the wall the sooner he got out of it the better. Our author, however, rose from his self-imposed task convinced that so far as a foreign demand was concerned, the cotton trade never had been in a more prosperous condition than that which it occupied between 1865 and 1869—the four years following the close of the American war. But during that same period the home demand had seriously fallen off, as Mr. Hoyle decided, on account of the growing intemperance of the country.

We remember seeing it stated, at the time of the outcry referred to, that Mr. Henry Mason, the eminent millowner of Ashton-under-Lyne, had given it as his own opinion, at a great public meeting, convened on account of the commercial crisis, that the cause of Lancashire depression and distress was to be found, not in Cobden's Free Trade, but in that lamentable trade in poisons which the licensed law attempts to regulate, and which the people so suicidally patronize. Mr. Hoyle fully agrees with his neighbour, Mr. Mason. According to the work before us, the remedy for the frequent stagnation of trade in Britain is to be found, not in a return to obsolete protection, which not even Benjamin Disraeli himself would recommend, but in those measures which Sir Wilfrid Lawson and his friends propose, and which happily are finding ever more and more favour with the country, the Parliament, and the Cabinet of the Queen. It will thus appear that the work before us is a companion-volume to that by Professor Kirk on *Social Politics*, which we reviewed in this magazine exactly a year ago. It has, however, a freshness and a raciness peculiarly its own, as might be expected from the consideration that a millowner and a minister must needs look at things from rather different standpoints. Mr. Hoyle details in a very interesting manner the progress of cotton manufacture for the last hundred years. He shows with what rapid strides the inventive genius of our countrymen moved on from Kay's picking-peg to Hardgreave's spinning jenny, Arkwright's water frame, Crompton's mule, and Cartwright's power loom, and at length to the magnificent climax of Watt's steam engine. He shows that there is no place in the world so suitable as Britain for cotton manufacture, not only on account of its perfection in machinery, but also on account of its moist climate, mineral resources, insular position, and splendid harbours. Contrasting the imports and exports of 1769 with those of 1869, he shows that our imports have increased twenty-two fold (the truest index of national wealth), while our population has only doubled itself two and three quarter times over. In fact, we are the richest nation on the face of the earth, and yet, let the Queen and her government hear it, yea, let the astounding fact be thundered through the world as the confession of our greatest shame and weakness, and the foreshadowing of our decline if things be not mended, *every tenth man is a pauper!* The following extracts will show how Mr. Hoyle got his own mind satisfied as to the cause of depression in 1869 :—

"From the preceding tables it will be manifest that the increase in the value of cotton goods exported for the four years ending 1869, over the four years ending 1861, was 47 per cent.; of woollen goods, 83 per cent.; and of linen goods, 67 per cent.; making an average increase in the value of our exports in ten years of 66 per cent., the greatest increase which ever occurred in the same time, and a very different thing from the falling off that was commonly believed to have been the case.

"From the tables which have been given, it will be manifest that, whilst the weight of cotton used in goods for home consumption has decreased 261,668,000 lbs. during the four years ending 1869, as compared with the four years ending 1861; the total increase both of woollen and linen (notwithstanding the increase in population) has only amounted to 27,747,000 lbs., or not much above a tenth part of the falling off in cotton.

"From a consideration of the statistics which have been given, we may logically draw the following conclusions:—1. That the belief which was prevalent a short time ago, that our trade is being supplanted by Continental manufacturers, is all a delusion, inasmuch as our exports of manufactured goods have enormously increased; whilst our home consumption has very considerably fallen off. 2. That the main, if not the only, cause of the great depression which has latterly existed in our trade, especially in the cotton trade, has arisen from this falling off in the home trade. What are the causes which have induced this falling off?

"There are a variety of opinions upon this subject. Some have said that it has been caused by the poverty of the people; others have ascribed it to the panic of 1866; others have said that Trades' Unions have had much to do with it; whilst others allege that it has arisen from over-speculation. Doubtless, all these and other things have had an influence; but the combined influence of all has been insignificant as compared to the influence arising from the intemperate habits of the people."

With much of the spirit of the true political economist, Mr. Hoyle next enters into the question of productive and non-productive labour. He adopts Rev. Dawson Burn's estimate that, counting waste of time, destruction of grain, &c., the drink traffic costs the country £230,000,000 of money annually—only, to keep within the mark, he lessens the startling sum to £200,000,000. Now, all this money is worse than thrown away; and the argument of the book is that, with such a millstone round her neck, Britain, Babylon-like, must be sunk in the sea of judgement and oblivion, if some remedy be not found. He thinks that the true remedy has been admirably sketched in the report of the Canterbury Convocation Committee; and let us fondly hope that Mr. Bruce's recent measure, imperfect as it is, is only the thin edge of the lever of governmental interference, now fairly let in.

The style of the work is simple and clear. Mr. Hoyle writes with all the fluency and correctness of a man of good, if not classical, education. We recommend all total abstainers to add his book to their libraries. In these days of Good Templars and Permissive Bill excitement, lecturers and soiree-orators would find in it an admirable repertory, not only of valuable statistics, but also of forcible argument and illustration.

Sermons. By the REV. FERGUS FERGUSON, Dalkeith. Edinburgh: Andrew Elliot, 17 Princes Street, 1871. Pp. 268.

WE are sorry that we have not space left to give so extended a

notice of this volume as we would have wished. Mr. Ferguson has a philosophical mind, and evidently searches to the roots of things. We question, however, the propriety of introducing such a deep metaphysical disquisition on Being, Existence, and Thought as that which occurs in the Sixth Discourse. We fear that the Dalkeith farmers must have gone to sleep under it, and enjoyed their *being* without any *thought* of their *existence*! There is, however, a poetical as well as a philosophical element in the gifted author's mind. He sometimes uses very felicitous and original expressions. Thus, at p. 174, he says, concerning Paul's conversion, "What a change came over the man! Upon a bridge of dazzling light he was led blindfold across the gulf." Mr. Ferguson must also believe in a literally universal atonement; for he holds that Christ bought with his blood *every loaf in every baker's shop* as well as every man. He says,—(p. 217) "Every literal common loaf has been purchased for us by the blood of Christ. Has not Christ tasted death for every man?" The glowing words, moreover, on the 266th page, could not have been written or spoken consistently except by postulating Arminian theology. The author manifestly prepares for the pulpit with praiseworthy care.

The Great Social Evil; its Causes, Extent, Results, and Remedies. By WILLIAM LOGAN, Author of *The Moral Statistics of Glasgow, Words of Comfort, &c.* London: Hodder and Stoughton, 27 Paternoster Row, 1871. Pp. 238.

WE remember that Mr. Logan's forty-eight page pamphlet on Prostitution, out of which this goodly volume has grown as a new and enlarged edition, was published when we studied at the University of Glasgow. We recollect that its dreadful revelations produced a profound impression upon the public mind—following, as the work did, the delivery of a course of lectures on that painful subject by Dr. Wardlaw. If we mistake not, indeed, that course of lectures was planned mainly by Mr. Logan himself, although, with characteristic modesty, he says nothing on the subject. Having laboured as a city and town missionary in London, Glasgow, Bradford, and Rochdale, Mr. Logan is well qualified to speak with authority on the sad subject of which he treats; inasmuch as he seems to have devoted not a little attention to the reclamation of fallen women. And we hesitate not to say that to have been the means of saving from social degradation the three or four young women, the story of whose rescue is told in this volume so unaffectedly, is alone sufficient reward for all the author's self-sacrificing labours. We would rather figure as deliverer in such narratives, than enter a captured city at the head of a victorious army. Like his work on Infant Salvation, this new book exhibits Mr. Logan rather as the compiler than the author. This peculiarity seems to arise from our friend's pre-eminent modesty. He would rather give the opinions of other men than his own. Sometimes, indeed, the reader is tempted to think that the numerous quotations interfere with the argument and order of the

work ; but, as he proceeds, the impression grows, that on the other hand they make it all the more interesting and also more valuable as a book of reference. Solemn and affecting passages are given from the writings of Dwight, Wardlaw, Beecher of America, and the late Professor Miller of Edinburgh. We would single out the contribution made to the volume by the Rev. John Guthrie of Glasgow, as at once one of the most impressive and elegant, and at the same time made valuable by numerous quotations from the British poets bearing upon the woes of unchastity. Perhaps the most eloquent contribution is that from the pen of the Rev. George Gilfillan of Dundee. That gifted man seems to have thrown it off in one of his moments of happy literary inspiration. We have seen far inferior passages given in books of elocution as specimens of British eloquence.

We recommend Mr. Logan's book as a melancholy, but needful, "tract for the times."

Analysis of the Rev. Richard Watson's Theological Institutes, designed for the Use of Students and Examining Committees. Revised and Corrected Edition. London: George Lamb, Sutton Street, Commercial Road, East, 1871. Pp. 190.

WATSON'S *Institutes of Theology* is a standard work among all the branches of the great Wesleyan "family." Not only does it deservedly occupy a place in the libraries of their ministers; but it has been used since the time of its first publication (1829), as a text-book, for the training and examination of their students of theology. As the three volumes of the *Institutes* were found to be rather unwieldy and difficult to be grasped, especially by minds which had not enjoyed much previous culture, the late Dr. M'Lintock of New York, prepared, in 1842, the first edition of this *Analysis*. We are indebted, however, for this new and revised edition, to the zeal and diligence of the Rev. James Austin Bastow, whose *Bible Dictionary* we noticed in last number of the *Repository*. We did not know the exact denominational position of this gentleman when we had occasion then to refer to him ; but we have since learned that he occupies a leading position in the Primitive Methodist body. We congratulate that large and most useful section of the church of Christ on having among them a man of so much literary acquirement and aspiration. Mr. Bastow informs us in the preface that, when he was labouring in Edinburgh, in 1852, the late Dr. John Brown said to him, "Mr. Watson was a prince in theology; his *Theological Institutes* is the noblest work in Methodism, and it is truly valuable." Even this condensed *Analysis* proves the late learned Professor's witness to have been true. We are certain that our ministers and students would find the perusal of this abridgement alone, to be most edifying ; and the Committee of our own Academy might use it to advantage in the preliminary examination of students. On a few theological points, such as the Eternal Sonship, National Election, Original Sin, and the Witness of the Spirit, Mr. Watson expresses himself in terms which an Evangelical Union theologian would not employ; but when the

doctrine of Universal and Resistible Grace is granted, all these minor points of difference must be resolvable into mere diversities in the mode of expression. On the Being of God and the Inspiration of the Scriptures, the work is truly valuable; and we were delighted to find substantially the same line of argument followed which we have adopted in Scotland, since Mr. Watson's day, on the principal points of the Calvinistic Controversy.

Life in Christ: a Brief Memoir of John Loudon, of Stane, Shotts.

By REV. JOHN WHITSON, Author of *Glimpses of the Life of Christ*.

Pp. 54. Glasgow: T. D. Morison.

THIS obituary notice records the particulars of the life and death of another saint "of whom the world was not worthy." Mr. John Loudon held a responsible situation in Shotts Iron Works, and led the psalmody in the Evangelical Union Church there. He had done duty as precentor at the last Annual Soiree of the Church an hour or two before he was called away to join in the song of the Redeemed. He was one of those who hailed the doctrines preached by the founders of the Evangelical Union, thirty years ago, as conveying to their minds a precious increase of spiritual light. Our President, Mr. Whitson, has given an impressive and well arranged account of his late precentor's life, conversion to God, and interest in the temperance cause. The letters written by the deceased to friends who were in doubt about their spiritual acceptance, show that he made it his business to sow beside all waters. He was "a good man, and full of the Holy Ghost." The funeral sermon which accompanies the memoir is appropriate and edifying.

UNHAPPY PARIS.

Unhappy Paris ! Twice defied,
And twice assailed, within one year :
Fresh rivers of thy blood appear,
Before the other streams are dried.

'Tis not a foreign foe who, wild,
Now thunders at thy battered walls ;
But Frenchman under Frenchman falls,
And every victim is a child.

Lord, heal this widowed city's woe ;
And heal the sorrows of our hearts,
Where Satan shoots his fiery darts,—
That dread Insurgent overthrow.

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THE EVANGELICAL REPOSITORY.

FIFTH, SERIES.

No. V.—SEPTEMBER, 1871.

THE ORIGIN AND FORMATION OF THE EVANGELICAL UNION.

No. 10.

IT not unfrequently happens that there is a remarkable contrast between a talented and celebrated father and a very ordinary, if not weak and pusillanimous, son. The disparity between the great Oliver Cromwell, and the commonplace Richard of the same name, has been so often repeated in military, political, and ecclesiastical walks, that those eminent men have sometimes been considered fortunate who had no sons to follow them, and almost tarnish the paternal honours by their inglorious careers. Now and then, however, there have been remarkable exceptions to this general rule. The two Argylls, who nobly resisted the tyrannies of the house of Stuart, and bled alike upon the scaffold; the two Pitts, who shone as splendid stars in the reign of George the Third; the two Venns in the last century, and the two Bickersteths in this,—not to mention others that might easily be named,—present us with notable instances of a father and a son both so distinguished, that it is difficult to say which of the pair outshone the other.

In continuing, however, these historical papers, it is our privilege now to bring before the religious public a yet rarer and more exceptional phenomenon,—namely, that of a father and son who became both distinguished in connection with a religious movement, but in whose case the natural order was reversed, inasmuch as the father followed the son, both in the way of espousing the cause which the latter had originated, and in the way of willingly and gladly accepting a second place. Mr. Morison, Sen., had been for nearly thirty years a minister of the Secession Church of Scotland, when his son

raised the banner of a free and world-wide Gospel in that communion. Embracing his son's views, and protesting against his expulsion, his case came up in the Church Courts the year after the great proceedings which we have already narrated, and therefore, in due order, falls to be considered now.

We have already, when introducing the son to our readers, said a little about the father; but we must, in the present article, be a little more particular in his case. The Rev. Robert Morison was born near Dunning, in Perthshire, in 1782. His father being a farmer in that district, he was brought up originally to agricultural pursuits. He who eventually grasped the Gospel plough and did not "look back," and who drove the sharp share of conviction into many a sinner's heart, might have been seen in his youth holding the plough of the husbandman, and following it, with tall and robust form, along the furrowed field. He was brought up in the Anti-burgher section of the church, and was upwards of twenty years of age before he began to "desire the good work" of the Christian ministry. He must, however, have used most diligently the limited educational advantages which that rural neighbourhood afforded him; for, when he went, a few years afterwards, to study at the University of Edinburgh, he was an excellent classical scholar, having made attainments in both Latin and Greek which he never lost afterwards, and with which he was able to embellish, yet without pedantry, the theological publications which flowed from his pen. The first year of his attendance at the Greek class was also the first year in which the chair was occupied by the late Professor Dunbar. The Professor had not then the eminent scholarship to which his admirable Lexicon now bears witness; and when any perplexing difficulty turned up in the class, he would appeal either for light or corroboration to the rustic student from Dunning. The latter was also able to supplement his income by writing out their theses, in the Latin tongue, for those young sons of Esculapius who were better acquainted with the bones and muscles of a robust man, than with the inflections of the language of the robust Romans.

We can easily conceive, however, that Robert Morison's strong ratiocinative faculties would be fully awakened when he would come the length of the Logic, and especially of the Moral Philosophy, class, then taught by the world-renowned Dugald Stewart. He was not what is generally known as a prize-taker. Perhaps he had too much love for the science of mind in general, and too little personal ambition, to gain numerous University distinctions; for he had more pleasure in reading on the subjects of lecture than in preparing elaborate class exercises. But his great eminence as a thinker and

debater in after life amply proved that he had been no dull student of metaphysics, and caused "his profiting" to appear unto all men. He used often to tell, in his old age, how a young hopeful, of the same religious connection as himself, sat near him in all the philosophy classes, who paid no attention to the lectures of the professors, but was constantly reading, during the hours of enforced attendance, Milton's *Paradise Lost*, and similar books, which he slyly hid below the book-board. Yet when the curriculum of study was finished, and they were all sent out as candidates for the vacant churches, Mr. Morison was wont to remark, with a humorous twinkle of the eye, "the scholars and philosophers were nowhere, and the admirer of the *Paradise Lost* got all the calls!"

This lively reminiscence may appropriately pave the way for the remark that, when Mr. Morison himself had duly studied at the Anti-burghers' Theological Hall, and had been fully licensed to preach the Gospel, he did not turn out to be what is commonly called "a popular preacher." He was a man of a heavy build, and of a lymphatic temperament. When he was fairly roused by some very important event, or by some opponent in debate, he could always rise to the occasion, and come forth either as a master of address, or a perfect lion in crushing argumentative reply. But it took a good deal to rouse him, so that, in ordinary circumstances, he was quiet and slow in delivery, shining more by the weight and clearness of his logic, than by the arts or excellences of oratory. As a licentiate, he travelled for a year or two within the bounds of the different Presbyteries of the church. When, in the evening of his life, he went north to Aberdeen, to assist at the ordination of the minister of the first Evangelical Union Church there, he remarked, as he walked up Belmont Street, "When I came here, as a young man, to preach in Belmont Street Anti-burgher Church, I had not the advantage of either steam or coach conveyance, but had to ride my horse with my saddle-bags, after the fashion of our forefathers."

Eventually, in the year 1812, he settled at Bathgate, in Linlithgowshire. The Anti-burgher Church there was small; and the town was by no means so rich or so populous as it has since become, through the discovery of its important mineral treasures. Moreover, the cause was yet further weakened by a rival Burgher interest, for which, at the time, there was no need, but which was, nevertheless, kept up by the acrimonious party spirit of the day. To this quiet place, soon after his ordination, Mr. Morison brought, as already recorded, his young wife from Dundee; and in the manse, which the zeal of his congregation had reared, his son and his two daughters were born. But a cloud

was early cast over his domestic happiness, and, indeed, over his whole life, by the death of his young wife. He never married again. He told the writer of this history, one afternoon, in the course of frank and friendly conversation, in his own house, that "so great a shock was given to his constitution by that bereavement, that he might be said to have subsequently drooped and declined every day." Although he lived, indeed, between thirty and forty years after that sad event, he never was the same man in spirit and vigour of body.

Yet he toiled on perseveringly in the zealous and conscientious discharge of his pastoral and congregational duties. It generally happened, moreover, that he was called upon on public occasions to represent the town, for the simple reason that no other minister was able to give anything like an extemporaneous and unpremeditated address. He took a decided stand in the temperance cause; and many years before the first temperance societies existed, he, of his own accord, and from witnessing the direful effects of strong drink in the town and neighbourhood, resolved that he would not touch or taste the intoxicating cup. He took an active part in the various steps which led to the amalgamation of the Burghers with the Anti-burghers, in 1820,—a connection afterwards called the United Secession Associate Church. He was, all along, very intimate with the late Dr. Muter of Glasgow, whom he frequently assisted on Sacramental occasions. In the United Associate Presbytery of Edinburgh he became a very prominent member, and, on account of his excellent attainments, was often employed in examining students, particularly in logic and metaphysics. He took a prominent share in the Voluntary or Endowment Controversy, which rose in Scotland about the year 1836, and which eventually led to important results, especially in connection with the Established Church. The writer of this article first saw and heard Mr. Robert Morison at a Voluntary meeting in the town of Hamilton about that very time. The ministers on the platform evidently regarded him with respect, on account of his reasoning powers, and looked up to him as a leader in the cause.

But we must now come to the most momentous event of Mr. Morison's life, namely, his cordial sympathy with his son's doctrines and evangelistic course. We have already seen that Mr. James Morison held revival meetings at Bathgate, in his father's church, soon after the period of his own spiritual enlightenment. Many pious people in the town experienced a great increase of religious comfort; and the worthy parent of the youthful preacher received a blessing too. Up to this time he had preached Christ as a Saviour, and an all-sufficient

Saviour, too; but now he was able to claim him and proclaim him as *his own* Saviour. He informed the writer of this article that one morning, after a night of sleepless anxiety, he entered upon the enjoyment of Gospel peace, while arranging his toilet, and when meditating on these words: "And this is the record, that God hath given to us eternal life, and this life is in his Son" (1 John v, 11). He gazed into two mirrors at once—the brittle glass made by man, and the Gospel glass made by God. He saw two faces at once—his own "natural face," which, indeed, he hardly perceived at all, on account of his rapt pre-occupation of mind, and the face which was "marred more than any man's," and on which he seemed to read in crimson lines, "A GIFT OF LIFE FOR THEE." He saw at a glance that salvation was not wages to be wrought for, but a gift to be accepted; that this gift, to re-quote the fine old phrase of the Erskines, was "made over to mankind-sinners as such,"—that the great fact of propitiation for all was true, whether he believed it or not; and, seeing it to be true, he entered into rest.

An interesting and important question here comes up: Was Mr. Morison, prior to this time of spiritual enlightenment, a converted or unconverted man? He did not himself hesitate to say in public that he had been unconverted, and that for twenty-eight years he had been an ordained minister without knowing savingly the Gospel of Christ. No doubt this statement was very startling; but if, on the one hand, it was calculated to do good by awakening slumbering souls, perhaps, on the other, it may have sometimes raised prejudice unnecessarily against his own cause, especially when the impression was left, that the majority of his co-presbyters might still have remained, notwithstanding their ministerial position, unsaved and unsanctified. Before discussing this subject further, we will take the liberty of inserting here a letter from Mr. Morison's daughter, Mrs. Andrew Stewart of Kilmarnock (written in reply to certain questions which we had put), both because it throws important light on the entire life and career of the deceased father of our denomination, and also because it will materially aid us in solving this particular difficulty on which we have stumbled:—

"July 16th, 1871.

"I am sure that my father had long believed on Jesus as a Saviour, although he had not seen his own right to appropriate him as his, till he clearly perceived that he was a Saviour for *all*. In all my intercourse with my father, I thought him very thorough and persevering in what he considered to be *duty*. His ministerial duties were never neglected or slighted in the smallest degree, and if he thought a thing was *right* he would go through with it at all hazards. It was formerly the custom for ministers to visit all their members, at least twice a year, and to hold public examinations in various districts of their churches.

These labours my father never neglected. The members were not only regularly visited, but the examinations were regularly held too. At such meetings the children were first catechized, and then the adults,—the *Confession of Faith* being the groundwork; but, instead of asking puzzling questions, he asked something easy and simple, which gave occasion for a profitable address. He was very happy in these off-hand addresses, and I believe they were useful in teaching the fear of God, if not the knowledge of Jesus. He was most regular in his attention to his Sabbath school and classes for young men and women. Even though few came, he did not pay the less attention to those who did come. He had a monthly prayer meeting in the large kitchen of the manse, at which he generally read *missionary* information, which was both interesting and instructive to those who attended. He was much appreciated as a visitor of the *sick* in all the different denominations in the town; and he had a comforting way of bringing out the promises of God to the elect, which he seemed desirous that *all* should appropriate, though, from his having limited views of the atonement, it was perhaps not very consistent of him to do so. At communion times he was always very deeply exercised. Rising early, he was always heard pacing his room; and if any one entered, he seemed absorbed in holy meditation. I had left the house before the change took place in his views, which he thought proper to call conversion; but in all that I saw of him afterwards, he was not any holier, to outward appearance, than before, though I believe he had a *rest* within which he had not formerly enjoyed. He was a very unselfish man, and seemed truly to believe the Scripture, that “it was more blessed to give than to receive.” He was never so happy as when making others happy. His benevolence to the poor was also well known. He took into his house two poor orphan children, who had no claim upon him by relationship, and provided for them. My grandmother by and bye relieved him of one, and the other remained in the family till her marriage. Although his income was small, he was always willing to share what he had with relatives who required assistance, or with those who desired to give themselves to the service of God. He helped a student, who is now a minister in the U.P. Church; and some in the E.U. Church remember, with gratitude, his kindness to them. He was one who remarked providences, and he had some remarkable ones to observe; but such I would not care to make public.”

Dr. Chalmers did not hesitate to say that for several years he had officiated as parish minister in Kilmany, without God and without hope in the world. We would be inclined, however, with his excellent daughter, to place Mr. Morison of Bathgate under a different category. Evidently, previous to the year 1840, his life had not been selfish and ungodly, like that of him who could teach mathematics five days of the week in St. Andrews, and come home to his cheerless and prayerless manse on the Saturday, for the sake of shuffling over the work of the Sabbath-day, hardly with bare decency, and certainly with heartless indifference. Mr. Morison evidently trusted in Christ up to the light that he had; and whenever his light was increased, his confidence was correspondingly increased. Instead of saying that he passed, at the time to which we are referring, from the darkness of irregnecy to the light of salvation, we would rather say that, like Simeon, he emerged from the gloom of a dimmer, to the rays of a clearer dispensation; or that, like Peter on the house-top, he had learned by his mirror-vision, “not to call that common or unclean which God had cleansed.” Berridge of Everton, the friend and contemporary of Whitfield and the

Wesleys, used to date his conversion from the day when he thought he heard a voice whispering into his ear in his own study, "Cease from thine own works, only believe." Without doubt his views of evangelical truth were greatly simplified by the light which was cast, by means of that simple reflection, athwart his thoughtful and formerly perplexed spirit; but his friends, who remembered the remarkable zeal which for years had characterized him in warning sinners to flee from the wrath to come, were disposed to date his new life from the hour at which that spirit of self-sacrificing zeal had commenced at Cambridge, and when he had ceased to be a semi-sceptical place-hunter, and had begun to be an earnest and devoted soul-seeker. As to John Wesley himself, we would be inclined to say that God smiled upon him complacently from the day when he first began to walk holily before him in Oxford, to meet "in class" with his pious associates, and visit the poor prisoners in the castle; but, without doubt, he received most important enlargement of soul after his first visit to America, through the instrumentality of Count Zinzendorf and the Moravians. In like manner, we would be disposed to place Mr. Morison's conversion at an earlier stage of his ministerial career than he was accustomed to place it himself. We would be inclined to say that the love of Christ had dwelt in his heart from the time when, as a young man in Perthshire, he had desired the work of the ministry, and had given himself to the Lord.

We have the authority of Dr. Morison also for saying that his father was pre-eminently a man of prayer. The walls and flooring of the rural manse at Bathgate were not well *deafened*, and he could be easily heard kneeling down to pray by those who occupied the room below his study. They could thus observe that his supplications were frequent and protracted. One day, as he walked through the town, he found a well known neighbour down on his knees, repairing the pavement of one of the principal streets. In his own kind and clever way, Mr. Morison remarked as he passed, "I have been trying to *mend the ways* of Bathgate for a great many years; but your progress is far more rapid than mine." Fully his match at repartee, the road-mender replied, "Try my plan, sir. *Go down on your knees to your work*;"—an exhortation, in truth, which many a prayerless minister needs; but which was not required by the subject of this sketch, as the facts we have adduced clearly prove. We repeat, that we cannot regard Mr. Robert Morison's state before the year 1840 as that of an altogether unconverted man. So much earnest devotion to the cause and will of God appears to us to be incompatible with that supposition. We would rather say that, as in the case of

the pious Cornelius, "his prayers and alms came up as a memorial before God," and the great increase of enlightenment which he received was rather to be regarded as God's answer, through the instrumentality of his honoured son, to the many fervent supplications which he had put up in his resounding manse. And we desire here to record our conviction that there are multitudes of godly people in the Calvinistic communions of the land who are really in Christ, although they do not believe as we believe. Yet we are persuaded that they will hold our views of free grace in heaven; and we would like them to agree with us on earth. If they did so, they would, in our opinion, be far happier Christians, and far more useful too.

For let it not be thought that, while led to adopt this line of argument in facing a practical difficulty, we undervalue or under-rate that spiritual change which the subject of our sketch experienced, when he came to what he was pleased to consider and call "the full knowledge of the truth." Daylight is better than twilight; and a hope sure and steadfast, better than that which is faint and feeble. To Mr. Morison, old things seemed to have passed away, and "all things to have become new." He had never talked with one anxious inquirer before this crisis in his life, unless we might give that name to trembling dying persons. But now many of his ordinary hearers were awakened to cry, "What must we do?" and appeared to find salvation both under his discourses and by means of his conversations. Formerly he had only preached *by heart*, when he wrote out a sermon and committed it to memory; but now he always preached *by heart*, in the sense of laying before his hearers the rich experience of his own happy, believing soul.

On one occasion, shortly after the important appropriation of the gift of eternal life, of which we have spoken, he had gone to assist at a sacrament in the village of Muckart, which lies near the foot of the Ochils, and near the border land between Clackmannanshire and Perthshire. His religious change had not been much noised abroad, and certainly no ecclesiastical proceedings had as yet been taken against him. One of the elders of the church, proud to recognize in the able preacher of the day an old Dunning school-fellow, invited Mr. Morison to dinner at the close of the afternoon service. When the friendly repast was ended, Mr. Morison, anxious to "communicate of his spiritual things" in return for "the temporal things" of which he had partaken, looked his old school-fellow earnestly in the face, and said, "John M——, have you peace with God? "No, Mr. Morison," was the reply; "I have been an elder in this church for many years, but I cannot say that I have assurance, or peace with God." "Now, John," re-

joined the faithful guest, "will you grant me a favour in consideration of the school days we spent together long ago?" "If it be at all in my power, Sir, I will grant your request." "Well, it is just this, that you will read, three times a day, the sixteenth verse of the third chapter of John's Gospel, namely, when you are at breakfast, at dinner, and at supper; and that you will read it in this way: 'God so loved John M—— that he gave his only begotten Son, that on John M—— believing, John M—— might not perish but have everlasting life.' And at the same times of the day I wish you to turn up 1 John v, 11, and read it thus: 'And this is the record, that God hath given to John M—— eternal life, and this life is in his Son.' The bargain was struck, and the earnest servant of God went his way. But the result showed that he was "wise to win souls;" for at the third reading of the prescribed passages, John M—— *accepted the gift* and "rejoiced with joy unspeakable and full of glory."

In these early days a favourite text with Mr. Robert Morison was "How shall a man be just with God?" He was in the habit of showing, first, negatively, that a man is not made just by prayer, or penance, or feelings, or sorrow for sin, or good works, or church membership; but, positively, by *the work of Jesus*, simply perceived by faith to be his hiding place. No one was more skilful than he in his own quiet argumentative way in shutting up the sinner unto the faith.

We may also insert here a letter with which we have been favoured from the Rev. Professor Hunter of Leith. Being aware that Mr. Hunter had lived with Mr. Morison for some months at the period referred to, and had assisted him in his ministerial work, we wrote him for corroboration of the account which we have given of the venerable man's spiritual change, and have received the following brief, but interesting, reply:—

28th July, 1871.

"I do not think Mr. Morison ever mentioned to me the particulars connected with his great religious experience. He often referred with joy to the text, 1 John v, 10, 11; and, curiously enough, I came to find peace from the same text, before ever I saw Mr. Morison. This gave a zest to his conversation on that portion of Scripture which might be wanting to those who had not got such benefit from it.

"He was an acute observer of human nature, and used often to remark that when people began to grow cold, they soon learned to avoid the company of the earnest. Of a contented disposition, he sometimes quaintly reminded his hearers, "That it was easier to bring their minds to their lots, than to get their lots to their minds." As you know, he was long a widower, his wife having died when his children were yet young. A neighbouring minister once asked him why he did not marry again. All unwont as he was to show his feelings, they at once revealed the depth of his love for his long buried wife, in the declaration that "he had never seen another woman who could be to him as she had been." I forget almost every particular of our intercourse; but can never forget

his kindness, his patience, and resolution. Take him all in all, he had few equals in the field of Christian manliness. To know him was to love him, and the memory of him will ever remain a sweet spot in the hearts of his friends.

"I shall look forward with interest to the next *Repository*. May God guide and bless you in your arduous labours!"

We must now pass on to consider the public stand which Mr. Morison took for his son's doctrines, both by his published writings and at the bar of the Synod. We have already seen that he attended, as a deeply interested spectator and auditor, the meetings of both Presbytery and Synod in 1841, at the latter of which he gave in reasons of dissent and protest against Mr. James Morison's suspension,—a document which our readers will remember that we laid before them. Of course his own case now fell to be taken up, first by the Presbytery of Edinburgh to which he belonged, and afterwards by the Synod, which was to meet in that city in 1842; but it need not be matter of surprise that so able a man could not wait till these reverend bodies would take action against him, but that he should burn to put himself immediately in communication with the public by means of his pen, which he could wield so well in times of controversy and strife. Moreover, his heart was full, brimful, of love to the Gospel of Christ, whose fulness and freeness he had newly come to appreciate; the interests of a beloved and admired son were involved in the great questions in dispute; and, besides, the public were thirsting for the truth, and clamorous to be satisfied. All the pamphlets which were issued in connection with the Atonement Controversy were bought up, in these days, with amazing rapidity; and the character of the Scotch, as lovers of theological literature, was fully maintained. If any one should have hinted to Mr. Morison, that by publishing on the disputed points, he was only making himself the more certain of suspension or expulsion when the Synod would meet in the following year, he would have replied that he did not care for himself, if only Christ's truth were defended; and further, if he had divulged the secret thoughts and preferences of his heart, he would have added, that he did not wish to remain in a connection which had cast off his son. He would rather spend the evening of his days in struggling with the little "forlorn hope" which had gathered around the latter; and all the more readily, that now "at evening time it was light."

Look in, then, at the window of the quiet Bathgate manse, in that summer of 1841. Mr. Robert Morison has come home from the meeting of Synod which has ejected his son. He is "cast down, but not destroyed." He is not moving much abroad; for his mind is filled with important thoughts. He is

writing his first publication on the Atonement Controversy. Sheet after sheet is being rapidly thrown off; for his heart is in his subject, and he writes *con amore*. When his manuscript is completed, the title which he puts upon the first page is, "*Difficulties connected with the Doctrine of a Limited Atonement*. By Robert Morison, minister of the Gospel, Bathgate." Although only a pamphlet of 37 pages, it did most important service at the time. It was widely circulated, and was quoted with approbation both by Dr. Wardlaw of Glasgow, and Dr. Payne of Exeter, in the controversial treatises which they issued soon after, on the same doctrine and affiliated topics.

This work was eminently characteristic of Mr. Morison's mind. He had not his son's learning, nor his originality of conception and grasp of thought; but he was fully his equal in the calm judicial consideration of any difficult subject which might be brought before him. If he possessed rather the qualifications of the eminent judge or law-expounder, than those of the eminent statesman or law-maker, it will at least be admitted that the former are by no means unimportant, and are even indispensable in their way. It will be found, we are persuaded, by those who read this pamphlet, that a fresh mind is at work on these great themes, and one which is able to reflect some of its own clearness of perception upon those blessed truths, which to know is "life eternal."

Thus, on the second page, we are arrested by the following luminous statement:—

"It does, therefore, become an awfully momentous question, and one in which all party strife and angry cavils should be devoutly hushed to rest, whether the atonement of Christ is limited to the elect, or is universal, and extending to the whole race? In thinking on this awfully important question, we perceive at once that no difference in principle exists in extending it to the whole race, or to only a single individual beyond the elected number. Were it admitted that there was an atonement for the 'discreetly' answering scribe, who was 'not far from the kingdom of God,' then it must also be conceded that there was an atonement for all. Either Christ's blood was not shed for one beyond the elect number, or it was shed for all. Without at all entering on the proof of that which I firmly believe—the universality of the atonement—I propose to suggest a few things only that I have felt as difficulties connected with the limitation scheme, and which I have never been able to get over, since I have thought seriously on the subject."

After considering *seriatim* the passages of Scripture which were generally adduced in favour of a limited atonement, the author proceeds to demolish the doctrine of a limited atonement in a fashion that must have made his adversaries feel that truly "a Daniel had come to judgement."

"While all the passages usually founded on thus melt away before inquiry, a fresh difficulty arises out of this, namely, that if limitation be not *clearly* and *irresistibly* proven, truth and justice require that it be disbelieved. The proof must be direct and complete, and the *onus probandi*, or burthen of proof, lies

incontestibly on the side of the limitarians. It is quite certain, if this principle be the correct one, and it be true that a propitiation was made by the death of Christ only for the elect, that the atonement, and election, and justification, are all exactly of the same extent. Let us see the aspect in which this brings the cause to the bar of judgement. When we read of the atonement under the most unlimited universal terms—'behold the Lamb of God that taketh away the sin of the world,'—'he is the propitiation for our sins, and not for our sins only, but also for the sins of the whole world,'—'who gave himself a ransom for all,'—'one died for all,'—'that he might taste death for every man,'—'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life,'—where God's love, and the gift of his Son, extend to an indefinite number beyond the 'whosoever shall believe';—if, after all, it be true that by such expressions as these, 'the world,' 'the whole world,' 'all men,' 'every man'—God means only the elect, how comes it to pass that equally universal terms are not employed in speaking of election and justification? If these two and the atonement be really co-extensive, how do we never read that God elected 'the world,' and 'the whole world,' and 'all men,' and 'every man,' and justified 'the world,' and 'the whole world,' and 'all men,' and 'every man'? Limitarians allow that the one might be said as well as the other; and how comes it to pass then that it is never said? Not only must this be accounted for, but on the face of the case there appears so plain and palpable a difference between the extent of the atonement and the extent of election and justification, and the sudden identification of these is so preposterous, that unless a solid and decisive demonstration be given of their co-extensiveness, the system of limitation falls to the ground by its own inherent rottenness, and the universal atonement comes to be received as a matter of course. There is so vast a difference between the language that describes atonement, and that which describes election and justification, in point of extent, and the general easy, unstrained meaning of Scripture teaches so plainly the unlimited propitiation by Christ's blood, that it can never be displaced except by a solid and irrefragable proof of direct limitation. It is of no avail to detect flaws, and expose defects, in the arguments of those who advocate universal atonement. It is wholly a different kind of work to which the honest limitarian must gird up his loins. His work is to *build up*, not to *cast down*. His work is to raise the fabric of proof on his own side, not to assail the fabric of his opponents. If he does not do this satisfactorily, his system must be wrong, be right what may. As I have never seen this done, of course I reject the doctrine of a limited atonement."

When speaking, in the next place, of the false view which limitarianism gave of the nature of the work of Christ, Mr. Morison displayed a little of that power of sarcasm and ridicule of which he had so abundant a store, but which his piety and benevolence of heart constrained him ever to keep in wholesome check:—

"His substitution is often talked of as that merely of one person doing or enduring what another person ought to have done or endured, as if the Gospel plan was nothing more than merely to allow a proxy—an exchange of persons in the endurance of the full amount of sufferings. He is often represented in the gross and servile light of a cautioner becoming a substitute for the principal in paying a debt:—or even of one man becoming a substitute for another in a corps of militia. So closely is this notion of servile substitution often pressed, in holding that Christ just did all and suffered all that his people ought to have done or suffered, that it would yield the inference that he must actually have performed all the duties of all elect husbands and wives, parents and children, masters and servants, sovereigns and subjects, which they failed to perform in their own persons; and that he must actually have suffered the amount of punishment, *weight* for *weight*, and *measure* for *measure*, which the

neglect of those duties and their other sins would have entailed in hell. This way of speaking, at once so inadequate to the glorious subject, so degrading to Christ, and so subversive of the nature of a moral expiation, springs naturally in point of principle, and exclusively in point of fact, out of the scheme of a limited atonement."

But perhaps the most powerful passage in the tractate is that in which he unanswerably exposes the untenable position of those who fancy that the death of Christ can be sufficient for all, although it was not really offered for all. We commend the paragraph to those who, in these days of proposed union, are deceived by words of much sound, but little sense:—

"But besides this lowering and distorting of Christ's representative character, the doctrine of limitation really nullifies the all-sufficiency of the atonement. It is very common for its advocates to declare that the atonement of Christ is *sufficient* for all, but not *efficient* for all. But let us pause and understand what this means; and let the mind come out from the haze of mere general words, into the clear light of precise thinking, and see what it is dealing with. This is far from unnecessary; and I just ask what is meant by this *sufficiency* for all men? Is it merely meant that there is so much *abstract worth* in the work of Christ, that it would suffice for all men, had it been so designed? If this be all that is meant, the next question is, Was it in no way designed for all men? And if it was designed in some way for all men, then what is that way? If it was designed for all men, but was designed to be less than a propitiation for their sins, what was it designed to be to them? If, on the other hand, it is affirmed, it was not designed for all men, but is in its nature a thing sufficient for all men, then I ask, can it, in any available sense, be sufficient for that for which it was never designed? Either it was designed for all men, as an expiation of their sins, or it can no more become available to those for whom it was not designed, than it can be available to fallen angels. If the atonement of Christ was only a work that *might have sufficed*, had it been so intended, that does not imply that it actually *does suffice*, or is *sufficient*, but merely that on certain supposable conditions it would have been so. Its intrinsic value is not the thing here. The *intention* is everything. This sufficiency must, in fact, be determined by its efficiency. In one view, the efficiency of the atonement (that is, its actual fruits) is measured by its application, or the purpose of application, and in this vague sense of efficiency it is of a restricted nature. But another and still more important view of its efficiency is its propitiatory character, as legally 'putting away sin.' This character it does possess antecedent to application, and it is in this that its proper efficiency consists. It is just sufficient accordingly for the removal of all the sins, and all the sins of all the sinners, for which it was efficient as a propitiation. It is sufficient for all this, but for no more. As a *bona fide* transaction in behalf of sinners, its *sufficiency* is bounded by its *efficiency*, and springs out of it; or, in other words, it does not actually *suffice* for any except those for whose sins it was a propitiation. If it was an *efficient* propitiation for the sins of the whole world, then it suffices or is sufficient for the salvation of the whole world; but if it was not an *efficient* propitiation for the sins of the whole world, then it suffices not or is not sufficient, for the salvation of the whole world—and is not sufficient, just because it was not efficient. It is, therefore, a serious difficulty connected with the doctrine of a limited atonement, that by denying the unlimited efficiency of Christ's blood as a propitiation, it nullifies its universal sufficiency for the salvation of mankind sinners without exception. All men seem to hold in a loose, vague way, that it is sufficient for all; but this is clearly either a meaningless or inconsistent use of words, unless it was designed to have a propitiatory efficiency for the sin of all."

We will give only one other extract, on the nature of faith,

which occurs during the consideration of the fourth difficulty, namely, that "the doctrine of a limited atonement cuts off the practicability of believing the Gospel." We quote the passage not only to show our author's powers, but also because it is calculated to enlighten and bless even experienced readers, and those who may be considered far advanced in the school of Christ. It is in no censorious spirit we say that clearer views of the nature of faith are much needed in divers sections of the church of Christ:

"It is futile to make a distinction on this subject between seeing the saving truth, which presents Christ as the sum of all the provision of grace to the sinner, and the exercise of 'receiving and resting on Christ for salvation.' The attempt at this distinction is very inconsiderately made. The whole is seen to be a gift; and it is the *best*—THE ONLY—method of receiving, to believe the word of the giver. It is generally admitted, besides, that 'receiving Christ,'—'coming to Christ,'—'looking to Christ,'—'putting on Christ,' and the like, are figurative representations; and that they are, in their true import, equivalent to the literal and more common word—*believing*. To exhibit believing in its true scriptural simplicity is, therefore, nothing more than adequately to explain what is meant by the other figurative expressions. This is not only true, and *generally admitted*, but when we come to look into the subject, we see it is impossible for the mind of man to conceive of it otherwise. Were a man to present me with a Bible to teach me God's truth, or a purse of gold to pay my debts, I could stretch out my hand to receive the proffered gift. But it is certainly failing to enter into the subject, with any reasonable degree of competency, to infer from this, that in my soul accepting the gifts of God's grace, there is a similar process of taking, or a similar transference from hand to hand. The thing is impossible. My soul is a spirit, and has no hands—God is a Spirit, and has no hands—and Christ and eternal life are spiritual gifts, and cannot be received by hands. In this case, there is no imaginable possibility of such a locomotive or transmissionary acceptance. Anything like the gross material process of taking a Bible or a purse of gold, is so visionary, that I wonder it could stand a second thought in any man's mind. All that any human soul can do in the way of receiving and accepting in this matter, is to see from God's word that it is made a gift to him, and believe what God says. When God tells me he rests in his love to me, that he has given his Son to die for me, and that, in consequence of the Son's finished work, he has given to me eternal life, my soul is capable of seeing the truth of his record and believing it; but it is not capable of any other conceivable form of acceptance. I do not see how anything of the nature of a human understanding can deny this. Hence the glorious truth of a universal atonement! But for this, I could never know of the gift of eternal life to me from anything in the Bible. Eternal life cannot be a gift to any for whom the propitiation was not. I could indeed know that Christ is a divine Saviour, but so do the devils in hell. I could know that he made a perfect satisfaction for sin, but the devils know this as well as I do. I could know that 'whosoever believeth shall be saved,' but the devils know this as well as I can. I cannot know that he is my Saviour, unless I also know that he has made a propitiation for my sins, and unless the divine Saviour in his grand cardinal propitiatory work, was given for all, I have no medium of knowledge that he was given for me; and unless I see that it is God's testimony that he was given for me and to me, I can never believe it, and never be saved. In a day of mental distress, I might come to this point by a different process, and in spite of my theological dogmas; but to this point I must come somehow or perish."

In the same thorough manner Mr. Morison proceeds to show that, on the theory of a limited atonement, the Divine Being

is represented to be insincere when he protests that he will not the death of a sinner; while also no valid basis is provided for the condemnation of those who reject the sacrifice of the cross and perish.

These extracts are sufficient to prove that the Rev. Robert Morison was both an able and conscientious man, and one who "rightly divided the word of God." In next article we will show how he was cast out of the church of his fathers, and give some account of his life and labours in connection with the Evangelical Union, up to the time of his death, in 1855.

THE FOURTH GOSPEL AND MODERN OBJECTIONS

CHRISTIANITY has to do with historic facts and a living person. This marks it off from all the systems of doctrine and philosophy which have been elaborated and advanced by man. The Platonic philosophy, for example, might be true, though Plato was imperfect in character and did not embody what he taught in his life. The ethics of Aristotle might be in harmony with right reason, though they were not the regulating principle of his daily walk and conversation. The Hegelian system might be the true philosophy of the universe and man, though Hegel did not live up to his own ideal. But this could not be said of Christ and Christianity. The doctrines of Jesus Christ must stand or fall with Jesus Christ. If he is false, imperfect, and merely human, they cannot possibly be true and divine; and if they are true, he cannot possibly be false. The reason of this is in the nature of the doctrines of Christianity. They are not abstract and speculative, but concrete and practical. They are based on the acts and nature of Jesus, and explain the meaning of both. Christians do not hold an abstract doctrine of the incarnation, but they hold that the historic Christ was in very truth Theanthropos—the God-man. They do not hold that Christ revealed the unseen God in the same way, though to a greater degree, than other men reveal God; but they believe that he did so as the only begotten Son, who is in the bosom of the Father. They do not hold a general doctrine of atonement for sin, but they cling fast to the thought that "Jesus Christ the righteous is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." They have the hope of eternal life, because they are persuaded that Jesus Christ has a kingdom into which he will

gather all those who love him, that they may share his glory and participate in his joy. In this manner Christ and Christianity are indissolubly bound together. They cannot be separated without destroying both. Part with one, and we must sooner or later part with the whole, and be left poor indeed—poor in faith, poor in life, and bankrupt in soul. And it should be distinctly noted that it will be impossible to keep a firm hold of Jesus, his doctrine, and the facts of his life, death, and resurrection, if we must give up the Gospels as truthful histories. If they are trustworthy, all is secure, and faith is a reasonable service. But if, as some would have us to believe, they are without authority, mythical and legendary, then all those fruits and flowers of thought, emotion, and action which spring therefrom will ultimately perish. They will be withered by the scorching blast of historic criticism, and be consigned to the region of romance by all who love truth more than rubies, and are determined to buy her at any price and sell her at none.

This point is seen most clearly by our modern sceptics, who are at present using all their power to destroy faith in the genuineness and authenticity of the holy quaternion of the Gospels, especially of the Fourth Gospel, the Gospel according to John. Concerning this latter Gospel, to which we wish meantime to confine our attention, sceptical critics have not failed to suggest difficulties, to insinuate doubts, and to point out seeming discrepancies, with the view of shaking the confidence which Christendom has reposed in it as the production of the beloved disciple. Dr. Frederick Strauss, Renan, Dr. Samuel Davidson, the late Rev. James Cranbrook, and others of the same school, do not know what to make of this production. It is to them an enigma, a marvel which they cannot explain. In its examination they blow cold and hot alternately; building up with one hand what they pull down with the other, and in some cases they go on affirming and denying their affirmations from page to page, and are apparently glad, when, with a seeming grace, they can escape from the subject altogether. This will appear evident when we endeavour to unfold the tangled skein of objections which modern sceptics urge against the genuineness and credibility of this Gospel.

I. THE POSITION OF THE FOURTH GOSPEL.—Though last in order, it is not by any means the least. Indeed, for many reasons, it has been ever looked upon as the most sublime and sublimely elevated and instructive of the whole. It enriches our knowledge of the words and works of Jesus, and gives a

broad and more spiritual idea of his person and mission than the synoptics. Those who read it with hearts attuned to its wonderful symphonies cannot but be blessed and brought into contact with the morally lovely and sublime. Nowhere in the canon of inspiration, or out of it, is the glory of the Lord Jesus Christ set forth as in the pages of John; his words as there recorded are spirit and life to those who receive them. His bearing is that of no mere child of earth, but he walks through the scenes of this life with the unapproachable dignity of a denizen of a higher and holier sphere. Jesus, as portrayed by John, has his humanity filled with divinity, and his full consciousness of union with the Divine Father uninterrupted. He is the Light and Life of man, the one essential to their spiritual being and well-being; in a word, the Son of God, who could say, "I and my Father are one." All this has so impressed the great and good in all ages that the holier they became they had a deeper desire to roam in this green pasture, and to drink the living waters which this Gospel so abundantly supplies. Origen says, "We may presume then to say that the Gospels are the first-fruits of all the Scriptures, and the first-fruits of the Gospels is that of John, into whose meaning no man can enter unless he has reclined on the bosom of Jesus; he must become a second John, and take John as a Jesus from Jesus." Chrysostom speaks thus of John and his Gospel: "He has pervaded and embraced the whole world; he has filled it with his cry, not by the greatness of the sound, but by a tongue moved by divine grace. And what is wonderful is that this great cry is not harsh, not destitute of sweetness, but sweeter and more charming, endowed with more power to attract than all the harmony of music; and besides all these, it is most holy and awe inspiring, filled with such secrets, conveying such good things, that those who receive and guard it with diligence and earnestness are no longer men, no more abide on earth, they have placed themselves above the things of time, they are partakers of the state of angels, and thus dwell on earth as if it were heaven." Augustine declared that the apostle John, by reason of his spiritual understanding, had "been compared to an angel, because he had lifted higher and far more sublimely than the other three his proclamation; and in lifting it up has wished our hearts also to be lifted." "This Gospel," writes Tholuck, "speaks a language to which no parallel whatever is to be found in the whole compass of literature; such childlike simplicity with such contemplative profundity, such life and such deep rest, such sadness and such severity; and above all, such a breadth of love." Claudius testifies, "I love best of all to read St. John. There is in him

something so perfectly wonderful—dusk and night, and the quick lightning throbbing through them. The soft clouds of evening, and behind the mass the big full moon bodily; something so sad, so high, so full of presage that one can never weary of it.” And good Matthew Henry beautifully remarks, “Here it is that a *door is opened in heaven*, and the first voice we hear is, *come up hither*, come up higher.” Such are a few of the declarations which have been made by the good and great regarding the position of the fourth Gospel. And to these, all the members of the true Catholic Church have responded from the heart of their hearts, amen and amen! They have loved John. The purer and more matured in soul they became they loved him the more. Through what they have received of the truth and love he makes known they have grown in the knowledge of God and divine things, and become partakers of the divine nature.

II. THE AUTHORSHIP OF THE FOURTH GOSPEL.—Who is the author of this fourth Gospel, or memoir of the Lord Jesus Christ? The answer to this question can be reasonably and satisfactorily arrived at, altogether independently of what opponents to its genuineness either affirm or deny. Their yea or nay cannot alter what transpired long before they existed, or turn a fact into a falsehood. Like all such questions, it can alone be settled by the internal and external evidences which we find in and around the book and its history. Strauss contends that it was written by no one knows who, and not before the end of the second century. Mr. Cranbrook echoes the German neologist in this as in much else. He says, “Who its author was; to what nation he belonged; what were his antecedents, and his fate; who were his teachers; what prompted him to write, are entirely unknown.* So much for those who judge by what they call the canons of the higher criticism. Their statements, however, stand opposed to the contents of the Gospel. They profess to be penned by an eye-witness of the works of Jesus, and one who believed in his claims. Speaking of the incarnate one, the writer avers, “WE beheld his glory, the glory of the only begotten of the Father, full of grace and truth.” He always appears to avoid mentioning the names of the two sons of Zebedee, and speaks of the Baptist as simply

* *The Founders of Christianity*, p. 269. This volume consists of a series of lectures, in which the author retails, at second-hand, the objections against the Gospels and Christianity which German and French sceptics have previously urged. There is nothing new of importance in the work; but, as it is used as a sort of text-book by a certain class of British unbelievers, it therefore demands notice. Its spirit is exceedingly sceptical, and its treatment of the various subjects unsatisfactory and unfair.

John, without any other designation. More important still, he calls the apostle John not by name, but by the endearing appellation, "the disciple whom Jesus loved." These, and other indications of a like nature, which are wrought into the woof and warp of the narrative, prove more powerfully than direct testimony could have done that it was written by John the apostle, the beloved disciple. The internal evidence so convinced even Renan, who, though a professed follower of Strauss, has departed from the teaching of his master on this point, that he has been constrained to confess that a perusal of the work itself is calculated to give the impression that John is the author. "The author," he continues, "always speaks as an eye-witness; he wishes to pass for the apostle John. If, then, this work is not really the apostle's, we must admit a fraud of which the author commits himself." He adds, "There is no example in the apostolic world of this kind."* This is an important admission, and one which contradicts some of the strong statements of our second class sceptics in the teeth. It is an admission, however, which is in full harmony with the contents of the Gospel, and with the faith which held undisputed sway in the Christian Church from the first till the end of the eighteenth century.

The external evidences, which are strong and convincing, all point in the same direction. They all declare, as with one voice, that John, the son of Zebedee, was the author of the fourth Gospel. It was universally received by the early Church as such, and appealed to as apostolic and authoritative in matters of controversy by the contending parties. Though it is not distinctly referred to by the apostolic fathers in their writings which have come down to us, they contain so many allusions to the figures and sayings of the Gospel that it must have been known to them. Justin Martyr's writings are full of the thoughts and ideas of John, and in his first Apology he quotes the words, "Except ye be born again ye shall not enter into the kingdom of heaven." The testimony of Irenæus is most valuable. He was the pupil of Polycarp, who was the disciple of John. In a document preserved by Eusebius, addressing his friend and former fellow-pupil, Florinus, he says, "I saw thee when I was yet a boy in the Lower Asia with Polycarp, moving in great splendour at court, and endeavouring by all means to gain his esteem. I remember the events of those times much better than those of more recent occurrence. As the studies of our youth, growing with our minds, unite with them so firmly that I can tell also the very place where the blessed Polycarp

* Renan's *Life of Jesus*, p. 15.

was accustomed to sit and discourse; and also his entrances, his walks, the complexion of his life, and the form of his body, and his conversation with the people, and his familiar intercourse with John, as he was accustomed to tell; as also, his familiarity with those that had seen the Lord. How also he related their discourses, and what things he had heard from them concerning the Lord. Also concerning his miracles, his doctrine,—all these were told by Polycarp in consistency with the Holy Scriptures, as he had received them from the eye-witnesses of the doctrine of salvation. These things, by the mercy of God, and the opportunity then afforded me, I attentively heard, noting them down, not on paper, but in my heart; and these same facts I am always in the habit, by the grace of God, to recall faithfully to mind.”* Irenæus had, therefore, the best possible means of ascertaining the truth as to the fourth Gospel, and his testimony is, that “John, the disciple of our Lord, the same that lay on his bosom, also published the Gospel whilst he was yet at Ephesus, in Asia.”† In his work against heresies, he quotes extensively from the fourth Gospel, and declares that “those who follow Valentinus make copious use of the Gospel according to John to illustrate their conjectures.”‡ To our mind, the fact that this Gospel was an acknowledged authority during the second century, in the then existing controversies by the opposing parties, is sufficient of itself to prove that it was the work of John. It was made use of, on the one hand, by the Gnostics; and one of them, Heracleon, wrote a commentary upon it. On the other hand, it was prized, used, and defended by the orthodox, and ere the year 150 of the present era, it was spread far and wide among the churches as the production of John, the son of Zebedee; and it has ever had a place in the sacred canon as the apostle’s production. Unless, therefore, we are prepared to deny all testimony, and tear up by the roots our faith in the history of the past,—a history tested and tried at every link by those within and without the church,—we cannot avoid receiving this fourth Gospel as the work of him who leaned on the bosom of the Lord at the last supper.

And who, let us ask, was this John, whom all history declares the author of this important Gospel? Was he a man whose word could be relied on, whose mind was capable of understanding the various facts which came before it? Had he such opportunities of knowing what Jesus said and did as would enable him to write his life, and did he possess a char-

* Eusebius' *Ecclesiastical History*, B. V, c. 20.

† Eusebius' *Ecclesiastical History*, B. V, c. 8.

‡ Irenæus against Heresies, Book III, c. 7.

acter such as would prevent him from acting the impostor and of writing falsehoods in the name of truth? View him as we please, we will soon discover that John was one of the most remarkable of the men who constituted the inner circle of the disciples. He was originally a fisherman by occupation, but this did not prevent him from being a man who stands unrivalled for singleness of eye and devotion to the cause which was to him dearer than life. At the early age of twenty he attached himself to the infantile cause of Jesus. There were affinities of spirit between this the youngest apostle and the Master of a stronger nature than existed in the case of any other. This explains why John was ever near Jesus on all those memorable occasions, where sympathy and spiritual insight was required to wait and watch with the man of sorrows. John was one of the three who beheld the transfiguration and heard the voice from the most excellent glory. His accustomed place, when the lowly band partook of food, was on the breast of the Saviour. He was in Gethsemane when the agony was so great that Jesus cried with strong cries and tears. On mournful Calvary he stood near the cross to the end. The knowledge thus *gained* enabled him to say, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ (1 John i, 1—3). This John, who had such opportunities of hearing and seeing Jesus when on the earth, was of all men who ever lived *the* man who was best adapted and furnished to take pen in hand, and by the fourth Gospel to add the last touch to the already well developed figure whom Christians acknowledge with profoundest reverence as their Lord and God.

III. THE OBJECT OF THE FOURTH GOSPEL.—Having determined that the fourth Gospel is the production of the beloved disciple, we have now to consider the reasons which led John to write it. To this question our modern sceptics give various answers. They do not by any means play the same tune, and their deliverances differ as much from one another as they differ from those which are afforded by a study of the contents of the Gospel. Some assert that it was written as a polemic against the Gnostics. Others are as certain that John's aim was to oppose the disciples of the Baptist. Others still, maintain, "that its primary end or purpose—its final cause—

was not to give a narrative, historical or fictitious, of the life, death, and discourses of Jesus Christ, but to set forth the relations of the Logos or divine Son of God to the soul,"* and thereby to connect the Neoplatonic idea with the historic Christ. Renan dissents from all these theories, and thinks that this Gospel was added to supplement the others, and to place its author, namely, John, near Simon Peter and sometimes before him. His words are, "We are tempted to believe that John, in his old age, having read the Gospel narratives, on the one hand, remarked their various inaccuracies, on the other, was hurt at seeing that there was not accorded to him a sufficiently high place in the history of Christ; that he then commenced to dictate a number of things which he knew better than the rest, with the intention of showing that in many instances in which only Peter was spoken of he had figured with him and even before him."† As we read this deliverance, we ask in wonderment where is the evidence, internal or external, that any or all of these were the reasons which led the apostle to write this fourth Gospel. Such evidence is not to be found, and is not even hinted at. No; the holy man had far higher and holier motives before his mind than these when he took pen in hand, near the close of his long life, to make known what he knew of his Master, and what had cheered him in his exile in Patmos, and filled him with delight in Ephesus. The main reason was, as every page of the work declares, to make known all about Jesus that he might be seen in all his glory. De Wette is right when he says, "The object of the Gospel is solely to prove the Messianic and divine dignity of Jesus, and the necessity of faith in him to produce life. It is accordingly in part *apologetic*, in part as opposed to a hostile belief *confutatory*, in part *confirmatory* to the faithful."‡ *Matthew* wrote his Gospel to prove that Jesus was the long promised and looked for Messiah, and who, when he came, was to fill up in himself the Old Testament prophecies, and be the substance of the types and shadows of good things to come. *Mark* wrote his Gospel, as is plainly made known by its contents, that the Gentile world might acknowledge Jesus as the desire of all nations, the messenger from heaven who was to rectify this sadly deranged earth and its morally degraded inhabitants. *Luke's* main design was to announce to the whole world, including Jews and Greeks, Romans, Scythians, bond and free, that in the fulness of the times, the seed of the woman—the Son of man—appeared and bruised the head of the old

* Cranbrook, *The Founders of Christianity*, p. 272.

† Renan's *Life of Jesus*, pp. 15, 16.

‡ *Introduction to the New Testament*, §. 107 B.

serpent the devil. But in the first three Gospels we have not a full-orbed view of that unique being by whose name Christians are called. The several aspects in which they present him are not all the aspects of his complex nature and relations. Hence near the end of the first century, before the last apostle dropped into his honoured grave, it was needful to unfold more fully than had hitherto been done, not to the world, for the world could not understand the message, but to the Christian community prepared to receive it, the fact of the mystery of Godliness, God manifest in the flesh. Hence, says Clement, "John, last of all, perceiving that what had reference to the body in the Gospel of our Saviour was sufficiently detailed, and being encouraged by his familiar friends and urged by the Spirit, he wrote a spiritual Gospel."* A like testimony is borne by Caius,† Eusebius,‡ and Theodore of Mopsuestia, who says, "When the believers in Asia, judging St. John to be the most credible of all witnesses, solicited him to write the history of Jesus, and laid before him the other Gospels to have his judgement upon them, he pronounced them all to be truthful records; he added, that some miracles of an instructive nature were omitted. He said, besides, that the facts about the deity of Christ should be written, as well as those of his appearing in the flesh."§ With such an object in view, what more fitting than the far-reaching prologue which contains, so to speak, the divine genealogy of Jesus: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made." "And the Word was made flesh, and dwelt among us, and we beheld his glory." With such words before us, we are all but enabled to hear the declaration with which the evangelist closes the twentieth chapter: "But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

IV. OBJECTIONS TO THE JOHANNEAN AUTHORSHIP OF THE FOURTH GOSPEL.—These objections are numerous, but our space forbids an examination of them all. We select the two principal objections which have been urged by modern sceptical writers against the Fourth Gospel as the production of John the Apostle, the son of Zebedee. And:—

* Eusebius' *Ecclesiastical History*, Book VI, c. 14.

† Canon Muratorianus *Antenice Christian Lib.*, vol. IX, p. 159.

‡ Eusebius' *Ecclesiastical History*, vol. III, p. 24.

§ Tholuck's *Introduction to John's Gospel*, p. 15.

First,—It is urged that John could not have written this Gospel because it is written in Greek. The objection is stated thus by Renan: "Is it indeed John the brother of James, the son of Zebedee, who is able to write in Greek these lessons of abstract metaphysics? For myself, I dare not be sure that the fourth Gospel has been entirely written by the pen of a Galilean fisherman."* Mr. Cranbrook declares, "This Gospel is written in the best Greek of any book in the New Testament, and that seems strange if the author was John, a poor uneducated fisherman of Galilee."† Strange though it may appear, to such men it was not only not impossible, but perfectly and easily within the power of a man situated as John was. It will be observed that the emphasis is placed by these writers on the words, "*John, the son of Zebedee*"—"A poor uneducated fisherman of Galilee." Is it reasonable, they ask, to suppose that such an one could write this Gospel in Greek? And why not? we reply, with the biographies of great men before us. Do these objectors forget that the greatest men who have adorned the race have sprung from the ranks of labour? David was a shepherd boy who watched his father's flock, and yet, he sung some of the sweetest songs which were ever breathed from human soul. Paul, who has left his impression on the thought of the world, and has set in motion thought-powers that still work among men, was a maker of tents. The greatest poets, teachers, statesmen, reformers, authors, and inventors, were all poor men, and some of them were originally farther down the social scale than a Galilean fisherman. Moreover, why do these critics ignore what they surely know, that although John was, when young, a fisherman, he did not follow that vocation all the days of his life? He was not always a resident of Galilee. He was not always "poor and uneducated." He was not always "a fisherman." He left the shores of the Galilean lake, and his boats and nets, when he was about twenty years of age, and began his apostleship; and when he wrote the Gospel he was well nigh a hundred years of age. During the eighty years which intervened between his call to the apostleship he had abundant opportunities and inducements to educate himself in all things necessary to make his mission as a preacher of the Gospel among a Greek-speaking people effective. He dwelt for a time after the ascension of Jesus at Jerusalem, where he superintended with the rest of the apostles the struggling church of the Redeemer. He then retired to Antioch, a city of Syria, which was famed for its opulence, refinement, and

* *Life of Jesus*, p. 14.

† *The Founders of Christianity*, p. 44.

commercial enterprise. Afterwards he became the pastor of the church of Ephesus, a celebrated city of Asia Minor, which was a seat of learning and of an intellectual movement which could not fail to attract the attention of John. In this place the Greek language was spoken on every hand, written in every MS., and used in all the concerns of everyday life. With such surroundings, John, though once a fisherman, could easily have mastered the flexible language of Greece so as to enable him to write the fourth Gospel. Indeed, the objection under consideration is frivolous in the extreme, for we might as well say that Shakespeare could not be the author of the works which go by his name, because he was once a poor butcher's boy; or that Luther, a miner's son, who used to sing for his evening meal, could not have defied the Pope, and given life and liberty to Europe; as that a man who was, when young, a fisherman, could not fifty or sixty years afterwards, though living in a city where Greek was taught, spoken, and written continually, understand the language to the extent necessary to use it in writing a history of what came within the scope of his own observation. The objection may be worthy of the "higher criticism," but it is not one which will receive the approbation of common sense.

Second,—It is urged that this Gospel is not credible, because the discourses attributed to Jesus differ essentially from those recorded in the Gospels of Matthew, Mark, and Luke. This objection starts such questions as, Did John faithfully record what Jesus said, or does he put words into his lips which he never uttered, and make him utter what he never thought? Have we in this Gospel a real life history, or only an imaginary one? real discourses, or only reflections of the author, who ascribes them to Jesus to give them authority? Does John treat Jesus as Plato in his *Dialogues* treats Socrates, use him as a spokesman to give authority and prominence to his own philosophico-theological speculations? This Gospel, says Renan, "puts into the mouth of Jesus discourses, of which the tone, the style, the treatment, and doctrines, have nothing in common with the *Logia* given us by the synoptics. In this second respect the difference is such that we must make choice in a decisive manner. If Jesus spoke as Matthew represents, he could not have spoken as John relates."* "The laws of mind," says Mr. Cranbrook, "compel us to affirm that no one man could possess the characteristics given to the Christ by John, and at the same time, the characteristics given to the Christ by the Synoptics."† Another of the same school declares, "The

* Renan's *Life of Jesus*, p. 16.

† *The Founders of Christianity*, p. 33.

Christ of John differs from that of the synoptical Gospels to such a degree that it would be easier to imagine two faces to one head, than that those two images can be faithful likenesses of the same individual." The differences alluded to by these writers are those discernible between the Sermon on the Mount, and the High Priest's prayer contained in the seventeenth chapter of the fourth Gospel. These differences, and the objections founded on them, look formidable; but the nearer we approach them they become less so, till in the light of God, as seen in the face of his Son, they blend into a glorious harmony which blesses those who steadily gaze upon it.

(1.) The special object the apostle had in view, in writing his Gospel, accounts for the diversities which exist between the fourth and the other three Gospels. If all the writers had had the same object in view in writing their memoirs of the Lord, they would have all used the same materials, recording the same deeds and discourses. But each having, as already indicated, different objects in view, they severally selected the events in the life of Jesus which best subserved their respective ends. Now, the main design of John's Gospel being, as we have seen, to manifest the glory of Jesus,—his higher nature as the Incarnate One, the evangelist does not record his human birth, relations, weaknesses, and sorrows. The infancy, temptation, outer relations, and garden agony of Jesus, have no place in the pages of John. On the other hand, those things which set him before the world as the Son of God, which are not mentioned by the Synoptics, have a prominent position given them by the beloved disciple. He does not profess to give an account of all that Jesus said, did, and endured. Indeed, he tells us that such was not his intention. What he wrote, he wrote with the one design, which is explained by himself in the words, "that we might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John xx, 31). It is but reasonable, therefore, to expect that differences would characterize the various Gospels as great as the several designs the writers had in view in the execution of their works, and that John's Gospel would in many particulars differ from the others as much as his design differed from those of the Synoptics.*

* The diversities of the four Gospels will never be understood until the design of each writer has been more or less clearly grasped by the reader. When understood, instead of the diversities being stumbling-blocks to faith, they will be aids to its existence and strength, and go far to confirm the believer in the fact of the inspiration of the whole. The best and most satisfactory book we have seen on the subject is Gillespie on *The Evangelical History*. Though incomplete, it is conclusive and very suggestive.

(2.) A careful consideration of the fourth Gospel reveals a distinction between the modes of thought and expression of Jesus and those of the evangelist. John, as a beloved disciple, who had many opportunities of knowing the mind of the Master and imbibing his spirit, was, doubtless, deeply impressed with what Jesus did and said. He was moulded by the influence which he loved to cherish, and this made, perhaps unconsciously, the disciple think and speak in a way and manner akin to the Great Teacher. At the same time there are diversities of view and expression between John and Jesus apparent in the Gospel and Epistle, and this to an extent which forbids the thought that the discourses which Jesus delivered, and which are preserved by John, could have been the apostle's own productions. "Thus, John, in his prologue, speaks of the Logos, but the Johannine Christ never gives himself this name. If the latter here designates himself as the Son of man, the apostle, in his testimony of his Master, never employs this title. Jesus, in his Gospel, terms his disciples his brethren and friends. John avoids this appellation. Jesus speaks of his kingdom and that of God, but John, where he is himself speaking, does not mention this kingdom. As *Paraclete*, the Holy Ghost is promised by Jesus; by John, the glorified Christ himself is so designated; and, while Jesus speaks of God as a Spirit, John proclaims him only as Light and Love."* These peculiarities could not be accounted for on the hypothesis of the objectors, nor would have had an existence if their surmises had been true.

(3.) There is no essential difference between the discourses of Matthew, Mark, and Luke, and those recorded in the fourth Gospel. They could all have been uttered by one and the same person, provided he was one who deserved, as he received, the name of the Son of man and of God. Moreover, these expressions, by some thought mysterious, which, in John, give such prominence to the person of the speaker, and the divine aspect of the Saviour's relations, have a place in the other Gospels. If Jesus says in John, "*I am the bread of life;*" "*Whosoever drinketh of the water I shall give him shall never thirst;*" in Matthew, he says, "*Come unto me all ye that labour, and I will give you rest.*" If, in John, Jesus says, the "*Father hath given him authority to execute judgement because he is the Son of man;*" in Matthew, he declares, "*The Son of man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory, and before him shall be gathered all nations.*" And if we read in John, "*I and*

* Van Oosterzee, *The Theology of the New Testament*, p. 132.

my Father are one," we read also in Matthew, "All things are delivered unto me by my Father, and no man knoweth the Son but the Father, neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Thus, we have the germ in Matthew's Gospel, which is more fully developed in the discourses of John.

(4.) The difference between the discourses, to the extent which it exists, may be accounted for by the different stages of the life of Jesus at which they were delivered and the audiences to which they were addressed. The Sermon on the Mount, for instance, was uttered near the beginning of the public ministry of Jesus, in the open air, before a vast mass of people who were gathered together out of all the regions round about. The discourses recorded by John, were delivered when the cross was in view, and some of them were breathed as prayers into the ear of God, or spoken to the twelve who were chosen out of the world, and prepared to receive what the world could not receive. In the one case, we have the Great Sower sowing such grain as would be suitable to the soil of the hearts of the people at large; and, in the other case, we have him sowing a richer kind of grain into a soil which, as a judicious husbandman, he had cultivated for three long years, that it might be able to bear it. And he told them what was true, "I have yet many things to say unto you, but ye cannot bear them now." Jesus spoke to his disciples as they were ready to bear his word, and if they could have borne higher revelations than those bestowed, they would have received more glorious glimpses into the higher nature and relations of the Son of man than they were privileged to enjoy. From these considerations, we conclude that the differences between the words of Jesus, as found in Matthew and John, are not contradictory, but are only the differences which exist between the lessons taught by the Teacher, who spake as never man spake; who when he taught children, fed them with milk according to their capacity, —and when he instructed comparatively full-grown men, gave them the strong meat of the bread of life. But in all this there is no essential difference. The Jesus of the one Gospel is the Jesus of all, and the doctrine he teaches in one is in perfect harmony with what he makes known in all. This has been the calm and unbiassed verdict of the most spiritual of the children of men; and their decision is of more value in a question of this kind than that of those who, judging with the pure intellect, cannot discern spiritual things. We would rather be thought fools with Augustine, Chrysostom, Luther, Melancthon, and the thousands of the Church of God who have received the fourth Gospel as genuine and authentic, than be counted wise with such

men as those we have referred to, who, for the above reasons, seek to uproot the faith of their fellows in the Johannean authorship of the sweet story of the life of Jesus, contained in the fourth Gospel.

W. A.—E.

ABOUT HEARING.

THERE are things which, as far as possible, we should avoid hearing. As there would be no preaching were there no hearing, so there would be no evil speaking were not some ready to listen to the evil report. To gossip is bad; to be the satisfied recipient of gossip is well nigh as bad. The same remark holds true of even worse things. It is not enough that a man be able to say that he does not speak dishonouringly of Christ, or irreverently of the Scriptures. He is not guiltless if by hearing he encourage others so to speak. A man may assert that he is not a swearer. But if he make swearers his companions, and so put himself where he must hear the foul words, and encourage them to be spoken, he is a partaker of the guilt of swearing. Within certain limits we are as responsible for hearing as for speaking. Closed, therefore, should be our ears against all that is false, and bad; and open to all that is true and excellent.

The same principle holds good in relation to the pulpit. Hearers have much power in determining what shall be preached. Conscientious ministers, indeed, will not prove false to their dearest beliefs because their hearers do not approve of them. At the same time, ministers may continue to preach error because their congregations quietly tolerate or accept it. True enough, it is often difficult to determine how error in the pulpit should be protested against. But clearly it cannot be the duty of a man daily to attend a ministry which he considers to be largely a ministry of error; and all the less so, if within his reach there is a ministry which approximates to the ministry of Christ and the Apostles in purity of doctrine, and exhibition of the saving truths of the Gospel. A man is false to himself, to his fellow-men, and to God, who takes so little heed to what he hears, that he calmly listens while the Scriptures are outraged, actions ascribed to God which dishonour his name, and dogmas preached whose only tendency is to lull souls into spiritual slumber and death. 'Tis wrong, he says, that such doctrines should be preached. It is; but to countenance the preaching of them is only a smaller sin.

Hearers frequently denounce their ministers for clinging to the remnants of a dead past, and for obstructing, by bigotry and narrowness, the growing light of the living present. Such denunciation is too cheap when it is combined, as it often is, with countenancing the evils condemned. Hearers of error are as directly responsible for its continuance and spread as the man who preaches it. When our churches begin to take heed to what they hear, there will be a guarantee that our preachers will take heed to what they preach.

Hearers must take heed how, as well as what, they hear. So our Lord exhorted (Luke viii, 18). Without such heed-taking all preaching must be as water spilt upon the ground. To lack of such heed-taking is much of the profitlessness of our sanctuary-services due. In their anxiety about the right kind of preaching, not a few have forgotten to consider the right kind of hearing. They have been careful that they shall have the best preachers,—that their ministers shall have all manner of qualifications. The rarest combination of talents alone satisfies them. As Dr. J. Parker says, "The minister is salaried to excel in each department. He is to be clear-eyed as an apostle, full-hearted as a pastor, swift-footed as an evangelist, ready-tongued as a teacher; to all this he is to add as many excellencies as would make half a dozen respectable reputations." Against seeking as learned and popular ministers as possible, nothing is to be said. The abler the Christian ministry, the better will it be for the church and the world. And beyond question able ministers of the New Testament, ministers who can *commend* the Gospel to the literate as well as to the illiterate are required. But surely there is as crying a necessity for good hearers as for good preachers. What many need is not to hear prophets prophesying smooth things, or to have a minister whose preaching shall be as a very lovely song of one that hath a pleasant voice, and can play well on an instrument. What they require most, is to hear the voice of the Master, as in startling tones he summons them to take heed how they hear.

Many Gospel-hearers are inattentive. They go regularly, or at least frequently, to the house of God, not that they may hear to the saving of their souls, but simply that they may spend a portion of the sacred day. Accordingly, the tabernacles of the Lord have no amiableness in their sight. The services are devoid of significance, and to them they pay little, if any, attention. Hence on returning to their homes, they can speak of who were present at the sanctuary or absent from it, but not of some word or thought that carried their souls captive to Christ. There are others who are stolidly indifferent. The

solemn prayer is offered; the quickening Word is read; the inspiring hymn is sung; but they change not. The preacher may speak in thunder tones about a dishonoured law, and the terrors of the Lord, or in thrilling periods he may descant on the tenderness of Jesus, and tell the wondrous winning story of the cross. With enticing words he may seek to describe the glories of that heaven prepared for them that love the Lord, and with all the emphasis of which he is capable may beseech them to lay hold on the hope set before them in the Gospel. Or he may speak of an awful hell where "the wicked dwell, where worldlings go," and in a very agony of earnestness cry, "Flee from the wrath to come. But all avails not. Sinai and Calvary alike fail to move; heaven and hell are alike impotent to affect. Besides these, there are hearers who are neither inattentive nor indifferent. They listen with avidity, and watch with keenest critical interest every word that is spoken by the preacher. They test every utterance to see that it quadrates with the doctrinal system they uphold. Their eyes glisten as they hear those from whom they differ denounced, or shown to be in error, and their own theology expounded and applauded. But no worthy result is obtained. They become more controversial, but not more Christian. They never increase in pity for souls, or love to God, or dependence on the Divine Spirit. Their wills remain unsubdued. They never come into the blessed secret of losing their lives that they may find them again. The only thing which their hearing leads them to do is to rejoice in a faith which in too many respects is akin to the faith of devils that "believe and tremble."

With such hearers composing his congregation, no minister, however qualified, could gain much true success. On such the eloquence of Apollos would be thrown away,—the thoughtfulness and earnestness of Paul would result in a mere beating of the air. Yet these are the very hearers who speak so glibly of the small measure of prosperity that attends their minister's preaching. The marvel is not that there is much church deadness, but that there is any spiritual life at all. And the deadness will never be destroyed, and spiritual life revive in the hearts of the people, till there is a different kind of hearing. The remedy is often sought in a change of ministers, in securing a preacher who has been highly successful in another sphere. But after the excitement attending the change has passed, things are as they were. No; it was a change of hearing, and not of preaching, that was most urgently needed. The minister, indeed, may not have been all that it was desirable he should be. He may have preached as with lisping, stammering tongue. His discourses may have lacked literary polish,

and had few of the graces of oratory. But if he preached Christ and him crucified, if he diligently sought to rouse men to a sense of guilt and weakness, and point them to the Lamb of God that beareth away the sin of the world, God will not charge all the spiritual blindness and deadness to defective preaching, but much of it to defective hearing.

How, then, should those hear that attend a Gospel ministry? It were vain to lay down a multiplicity of rules. Rules for hearing, like rules for preaching, often hinder, rather than help the end to gain which they were given. It might be said, indeed, that those privileged to hear the Gospel should hear thoughtfully and prayerfully: thoughtfully, that they may understand what they hear; and prayerfully, that the Divine Spirit may bless his Word to their growth in beauty, strength, and readiness to dare all, suffer all, and do all for Christ. But these and all other things are comprehended under the general statement that those attending a Gospel ministry should hear, that they may become like unto Christ. If hearing leads not to this it is vain. It is worse than vain, for to whom the Gospel proves not a savour of life unto life, it proves a savour of death unto death. Thus gravest responsibilities attend the hearing of the Gospel as well as the preaching of it. Ministers and people alike require to give earnest heed to their respective duties, that they come not into condemnation. Each minister is urged to make full proof of his ministry, by a faithful exhibition of the sinner's needs and the Saviour's grace, that so he may clear himself from the blood of souls. And each hearer is reminded of many in all ages whom the Word preached did not profit, not being mixed with faith in them that heard it, and is urgently exhorted to take heed how he hears.

G. G.—G.

OUR CHRISTIAN FAITH IN RELATION TO MODERN THOUGHT.

BELOVED BRETHREN,—Through an unlooked for break down of arrangements, I have been unexpectedly called upon to occupy my present position. It would have been much more agreeable to me, and, certainly, much more profitable for you, had our venerated Dr. Morison been able to address you, or had Mr. Guthrie, as his substitute, been in my place. I am sure you will receive what I have hastily prepared with that charity which thinketh no evil.

* An Inaugural Address, delivered by Professor Taylor, at the opening of the Evangelical Union Academy, 1st August, 1871.

I address you, this morning, as young men in whose bosoms there is the enthusiasm of hopes, or the discouragement of fears concerning the unknown future of your life. To you the possibilities of life are appearing either with fascinating attractions, inviting you to press on to the goal of hopes realized, or they stand before you with repellent aspect, threatening you with disappointment, if not total defeat. I address you as Christian young men, who have found firm footing for yourselves at the cross of Christ, whose hearts throb with the peace, and joy, and love of God's salvation, and in whom the hope of glory exerts its inspiring and purifying influence. I address you as Christian young men who have forsaken other paths of work and usefulness, that you may devote your all to the work of the Christian ministry—the noblest work for man on earth. It is as such that you enter this Academy, implicitly saying to the Evangelical Union, the Committee, and to us who teach,—here we are devoted in body, soul, and time, to the ministry of reconciliation; and we beseech you all, by the dear love of a crucified Saviour, to train and fit us for this great work, to which our God has called us. As we regard you in this light, we cannot but feel the solemnity, and deep responsibility of our position, and may we study during this session under its influence.

In my present address, I wish to call your attention to the Christian Faith in its relation to some aspects of modern thought. In what I have to say you will find little or nothing new. I shall simply refer to the great leading truths of our Christian faith,—truths which underlie our Christian attitude and work in the world,—truths without which our ministry would be at once an impertinence and a pretence.

In our common Christian faith there is, as the basis of the whole, the belief in the one, living, personal God, and Father of all men. Take this belief away, and the whole Christian system vanishes into the thin air of a baseless imagination. The grounds of this belief are manifold, and in some respects form one of the most important and difficult problems. I, however, do not at present refer to the methods by which this belief may be verified and defended. I refer to its necessity as the ground-work of the Christian system, and the necessity of our teaching and defending the great doctrine that there is a personal God and Father of all men.

There is, in our day, no small amount of practical atheism—foolish men are saying in their hearts, "There is no God." They have never taken the trouble to think out the elements of faith in God which exist within them, and so they are practically without God in the world, and gladly lay hold of any-

thing which tends to justify their state of mind. They would not require to alter their plans in life were it formally proved to them that there is no God. To all such men, we must bear testimony for the living God and Father.

There is a much more formidable form of atheism in our day, arising from social and political causes, and this we must meet and overthrow by the cardinal truth of our holy faith. From social and political tendencies of our day, multitudes of men, like the French Communists, have become impatient under the subordination of one class to another, the gradation of ranks, and the supremacy of a central authority. Their demand is for equality and self-government. This demand for no superiors, no king, no imperial law, when carried out and up into the moral and religious sphere of things, culminates in the demand for no priest, no temple, no God. The communistic theory logically terminates in no God, no supreme personal will, no personal government in the universe. Hence the consistency, so far, of the Communistic manifesto in these days, which abolishes kings, princes, capitalist, parental authority, and conjugal obligations, and finally, all divine rule in the affairs of men.

There is, it must be confessed, much in the social and political condition of the world, and the church too, to account for this fierce and wide-spread eruption of lawless atheistic insubordination. Class has risen against class, as mutual oppressors, —one rank has insultingly trodden upon the rights of the other. Kings, princes, nobles, and legislators, have been too often heedless of the people's welfare, till they have writhed beneath the severities of unprincipled despotisms. The prevailing theologies, too, with their official expounders, have been far too much in league with the civil oppressors, and have set forth God and his rule in such a manner that he appears to be one of the most severe despots, and one of the most arbitrary and irresponsible tyrants, treating some men with unmerited favouritism, and others with equally undeserved contempt and eternal reprobation. It is no wonder, therefore, that great masses of the people rise in insurrectionary hostility against all such superiors, despotisms, and sovereignties, human and divine, and demand pure and simple self-government.

Believing that God is a living person, a loving Father to all men, it is ours to declare that his throne is established in the heavens, and his kingdom ruleth over all; that he knows all the wrongs and oppressions of earth, by whomsoever committed or endured; that his Fatherly heart yearns with tenderest love toward all his human sons and daughters; that his frown rests on every transgressor, his smile on every one that doeth good;

and that in his righteous final judgements he does and will rectify all human wrongs, maintain for ever all human rights and lawful liberties, and so render to every man according to his works. The atheism which is now in all the countries of Europe, teaching thousands to look upon themselves as of the earth only, whose only good or evil is secular, lying between the cradle and the grave, whose only sphere of activity and destiny is this brief life, and whose highest law of duty is found in the shifting, fickle opinions of themselves, this humanistic atheism we must meet by the manifestation to every man of the personal living God and Father, whose offspring we all are; and by declaring, in our Father's name, that man's highest good and greatest evil cannot be found in what he has or lacks of this world's possessions, but in what he is in personal character, and that his activity and destiny in their highest grandest relations, embrace the moral, spiritual, and eternal. Without this strong conviction and earnest testimony, we are worse than powerless in the presence of the social disorders and anarchies which have already convulsed France—and even now menace the stability of all settled governments in Europe, for the root of this political chaos is atheism.

In the department of physical science there is much to instruct and enlarge our views, and elicit our admiration. With patience and consummate ability men of science have explored nature, discovered its secrets, and unfolded its manifold wonders. As they speak to us of the stars of heaven in their numbers, magnitudes, and movements,—the strata of earth, and their venerable records,—the elements and compounds of which the earth is composed,—the dynamic, electric, chemical, and organic forces, with their respective laws,—the life, structure, and propagation of plant and animal,—we listen with reverence and gratitude.

Yet it must be confessed that there is a strong tendency in this department of thought to slide into materialism, and hence into atheism. God forbid that I should charge the able and devoted expounders of physical science with intending to teach a materialistic atheism. I simply refer to the patent fact, that the manner in which the sciences are often expounded, and the theories by which they are very frequently sought to be explained, tend to eliminate the idea of a personal God from the world. The various forces and their laws are so exclusively presented, and all personal interpositions of God,—either in special Providence, in answer to prayer, or in the working of miracles,—are so expressly shut out, and, indeed, sometimes ridiculed, or declared to be at least merely matters of faith at variance with science, that God is practically excluded, and we

are left in a world without God, and little or nothing left to us but a materialistic atheism.

This tendency has, of late, been much strengthened by the theory of man's descent from a brute ancestry; that he is in mind and moral nature, as well as in body, only an evolution, by slow degrees, and through natural and sexual selection, from the lowliest animal forms. Man is accordingly only the latest and highest point of brute development. In speech, and reason, and conscience, he is generically one with his long, if not illustrious, ancestry. While this theory does not formally deny the existence of God, it does deny man's sonship as alone made in the image of God,—and by the denial of man's sonship, it denies the Divine Fatherhood; for it expressly places the entire man in the same order as the beasts of the field and the fishes of the sea. In him and in them alike, thought is only the sublimated function of matter organized into brain. The disintegration of the brain must therefore annihilate the function of thought, and thus man ends where he began, in the inorganic dust and gas.

In opposition to all this materialism, without denying a single properly established fact, we must resolutely set forth the living personal God and Father, and make it manifest that he, in his personal intelligence and will, is the ultimate cause of nature in all its elements, properties, laws, and operations. For if it takes mind, with intelligence and personal will, to discern order, laws, and forces in the effects, it must, on the principle of an adequate cause being necessary to every effect, be the case that mind with intelligence and personal will is requisite to invent the order, discover and arrange the laws, and possess power, originating force, to follow the order, carry out the laws, and so reach the end. Fixed order and laws for the attainment of ends are inconceivable apart from intelligence; and force, of whatever kind, working according to order, and laws, is inconceivable apart from a personal will as the original cause. While thankfully receiving the ascertained facts of science, and accepting the authority of scientific men as final in such matters, yet when they pass beyond the region of physical fact, into the metaphysical explanation of the fact, or even the ultimate law of the fact,—for law, in this sense, really belongs to the metaphysics of the fact,—then we have a right to say: Gentlemen, we grant your facts, but we are as competent as yourselves to deal with the ultimate significance and origin of things. Whence order, law, force, life? Give you these, and you are satisfied. Not so with us. We go deeper and ask, in the presence of that primordial living cell of which you speak, Whence the life, and whence that almost infinite potentiality that is in

it to develop animals, and especially man? We affirm that there is no satisfactory reply that stops short of the intelligent and personal God. Believing in him, we alone can give a rational account of the origin, order, forces, harmonies, beauty, and goodness in the world, and are led, adoringly, to say: "O God, how manifold are thy works, and in wisdom hast thou made them all!"

Looking in another direction, we meet with pantheism in its Protean forms. It appears, more or less, in much of our literature, in many of our philosophies, and in not a little of our theologies. Desire to find unity amid diversity,—aesthetic feelings and sentiments which grow out of mental culture and are fostered by the elegances of civilization, are gratified by contemplating the harmonies and interdependencies of the universe. This delight becomes more intense when all is regarded as divine, a manifold embodiment of God,—the One, the All of being. It also, to some extent, ministers to devout feeling, to speak of all as divine,—of all as God in manifold material and mental forms.

Still, with all its poetry, subtle speculations, and sentimental fascinations, when stripped to its naked heart, pantheism yields us only an unconscious God,—a God broken up into fragments. It annihilates human personality, and makes human consciousness mendacious; it uproots the distinction between moral right and wrong; it contradicts our innate sense of obligation and responsibility. An absolute fatalism lies at its root, since it asserts that all things and all acts are the evolution of the One and the All. A personal God and Father, personal sons, working out separately and conjointly a moral system, are, on pantheistic grounds, inconceivable and impossible.

Against this poetic and philosophic dream of the One All, we must resolutely present the great Christian doctrine, that there is one living God and Father. We must maintain, as essential to the true faith, that God is self-conscious—conscious of the Ego as discriminated from the non-Ego; that he is self-consciously intelligent, without any element of unconsciousness and acquiescence in his nature; that he is self-consciously active, originating and sustaining, by the acts of his free self-determined will, all creature forms, and that while he manifests himself in these creature forms, it is not as one with them, but it is as their all-wise, all-good, all-powerful creator and governor; and finally, that he is self-consciously moral, responsible to himself and his moral offspring for doing what is right; and, as their God and Father, for seeking their highest possible good. Assuredly our God and Father is not an indefinite divine something, without a

centre of consciousness and self-determined action, but is the one perfect self-conscious God and Father, ever seeking with personal intensity of tender love the greatest possible good of his offspring. Without this living personal God and Father, we and our fellow-men are miserable orphans. In the most earnest moments of life, when anxious thoughts perplex, when the heart is inspired with hopes, or is dispirited with fears, or is like to break with sorrows, you may speak with fervid eloquence and with poetic pathos of the divine in nature and in man; yet it is mockery to the earnest child spirit, which feels for the time as if there was a demon within, and a wild demoniac power in the chaos around. But tell that soul in homely, honest words of the personal God and Father, who knows all about him, loves him, and both can and will make all things work for his eternal good; and you speak peace, and joy, and hope to his heart, and lead him to say, "Lo, this is our God, we have waited for him, and he will save us; this is Jehovah, we have waited for him, we will be glad, and rejoice in his salvation."

Turning in a different direction, and looking at modern thought in relation to the Christian faith, in the sacred Scriptures as an authoritative expression of God's will, there is much to cheer, and not a little to awaken concern. We assume it as an element in the Christian faith that God has given us in the Bible an authoritative and infallible revelation of his will, and that it is the imperative rule of our faith, and the obligatory law of our life. But innumerable questions of great moment gather round this article of our creed. The nature of inspiration, the selection and transmission of our canonical books, are questions which, at the present moment, are attracting the earnest attention of men, and giving rise to no end of controversy. Then there is the proper interpretation of the critically purged text, a matter full of difficulties—and, fortunately for you, there is a true master to train you as sound expositors of the sacred books.

But these things I must pass over, taking it for granted that you accept the Bible as God's word of truth to you and all men. I simply wish to impress upon you the practical importance of cleaving with your whole heart to the Scriptures. Without the Word of truth from the God of truth, you are shorn of your strength, and are left helpless in the presence of the world's urgent wants.

We can think only a very little way, if, indeed, we can be said to think at all, without a word, or words, as the symbol of thoughts and things, and truth is just thought and its objects symbolized in words. What would a man be without words of

truth in his thoughts? What would a family be without words of truth between its members? What would our business transactions be without words of truth? What would our social and political relations be without words of truth? Take these away and human intercourse almost entirely ceases. If, on the contrary, every word spoken and written were false, a word for which there is no correspondent reality, the whole world would be deceived and deceiving, universal doubts and suspicions would paralyze the energies of the human family. Truth in the spoken or written word is the chief, as it is also the most perfect means by which mind holds intercourse with mind. Words are the swift messengers which carry thought, feeling, purpose, from one mind to another. Our intuitions carry us only a very little way in relation to each other, and, indeed, can tell us nothing of the present thoughts, feelings, and plans of another, and hence the importance of these human revelations of the inner heart of a man in words of truth.

Now, on the same principle, our intuitions of God and divine things, while of vast importance as a firm foundation of knowledge and faith, go only a short way, and leave us in ignorance of what God has done, and will yet do, in the region of facts, and also of what he thinks about us, how he feels towards us, and on what conditions his treatment of us, for the present as well as the future, depends. Suppose, then, that God should put his thoughts, feelings, deeds done, plans, and purposes into human words of truth, and so cause them in their symbols to pass into our minds, hearts, wills, then we should be brought under the influence of the same thoughts and objects as exist in God himself. The divine word of truth is thus essential to our having fellowship with God.

Scepticism seeks to rob us of this precious treasure of divine thought, either by attempting to reduce the Bible to the fabulous records and mythical dreamings of credulous men, or by an eclectic criticism which, by its own rules, rejects some and accepts other portions of the Bible as the word of God. If we follow this course there is no resting-place for us except in the semi-panteistic position, that the only true divine revelation is found in each man's own moral and spiritual intuitions, so that "inspiration is universal as man, and common as God." But if we do follow this theory, either each man is infallible, and if so, one infallible contradicts another; or there is no certitude that any man's thoughts are divine and true, and in that case, all men are left in utter uncertainty, for these inspirations and intuitions, so called, are contradictory, and cannot possibly be all true.

We flee from this open tempestuous sea of warring intui-

tions and inspirations, which unsettle everything, and leave no true resting-place for our spirits. We rejoice that we have in the Scriptures of truth a more sure word of prophecy, whereunto we do well to take heed, as unto a light which shineth in a dark place. Let us prayerfully study, and honestly interpret, the sacred oracles in their simplicity. Let us never bring our fancies and speculations to the Bible, and twist its words into our service, and thus pass a human counterfeit for the divine reality. The first, direct meaning of an honest man's words and deeds is the true one; and so it is with God's words and deeds. When our ideas require us not only to modify, but entirely to invert the usual meaning of a divinely used word (as Mr. Maurice says we must do in the case of the word *λασμος*), be assured of this, God knows the meaning of the words he uses better than we do, and will not condescend to invert the meaning of our words, and thereby deceive us; or profess to tell us his mind, and yet, by inverting the meaning of the words, use our language to conceal his thoughts and deceive his creatures. Let us, therefore, in these times, be honest, earnest preachers of the word of truth, which holy men of old spoke as they were moved by the Holy Ghost, and commend it to every man's conscience in the sight of God.

There is much speculation, in the present time, respecting the person and work of our Great Lord and Saviour, and I fear much of that thought is hostile to our Christian faith. Allowing, as I cheerfully do, every reasonable latitude for different modes of apprehending the mysterious person and passion of Christ, yet it is a primary article in the Christian faith that Christ in his person is God-man, and in his work substitutory and propitiatory.

As to the person of our Lord, the simple humanitarian theory may be at once dismissed, as directly contradictory to the whole of the New Testament testimony concerning his Theanthropic person. There is more power at present in the Neo-Platonic, Semi-Pantheistic theory that the divine and human are in every man; and accordingly that Christ is the complete and perfect manifestation of what every man is in the divine idea. But if we follow this theory, we rob Christ of his Godhead, and make him only one with his human brethren. The testimony of Scripture forbids us to regard Christ as being only of the same order as man. His person is unique as the Word who was made flesh. He is the Creator, incarnate not merely in manifestation but in nature. This, doubtless, is the Scriptural Christian faith respecting the mysterious person of Christ. Having a truly divine as well as a truly human Christ to preach to our fellow-men, we shall be clothed with power as his ministers.

Respecting the work Christ came to accomplish on earth, our faith must be determined by the first, direct meaning of the Scripture testimony. Here we have primarily to do with facts, things done by Christ,—things done by God. It is with these facts, and their primary, direct meaning that we have to do in preaching Christ. We have to bear witness to the facts in his life, sufferings, and death, in the words Scripture uses. If we do so, we cannot fail to set forth the substitutionary and propitiatory import of the facts. For, as the Scriptures declare, he “died for our sins,”—“died for us,”—“suffered for sins, the just for the unjust,”—“was made sin,”—“was made a curse for us,”—and “put away sin,”—and “is the propitiation for the sins of the whole world.” If we, by metaphysical refining and philosophizing, explain these testimonies as meaning nothing more than may be found in the substitutionary,—reconciling,—atoning elements in every good man’s life,—so that Christ is only what all men are and should be, then Christ’s work was only that of a pre-eminent moralist,—his death that of a martyr,—and his power as a Redeemer only that of moral influence, impression, and inspiration. But, Mr. Maurice being witness, in order to bring this idea out of the Scriptures, we must not only modify, but invert some of its terms. The Scriptures put the centre of Christ’s power in his death, not in his life; in the shedding of his blood for the remission of sins; and not in his words for the instruction of the sinner; in his blood cleansing from all sin, and not in his holy example leading to holiness; in his ransom-purchased redemption as the immediate legal ground of the justification of the ungodly, and not in his showing that sinners are already righteous in him, if they only knew it. All this involves the elements of substitution and propitiation as the central and all-important features of Christ’s work on earth.

To look for a moment at another point in the Christian faith, nothing is more explicit than the Scripture testimony concerning the condition of our receiving the benefits of Christ’s work for us. “Believe on the Lord Jesus Christ, and thou shalt be saved,” may stand as one testimony out of many. Faith is thinking a thing to be true and real, on the ground of a testimony, and hence faith in Christ is the thought that what God says about Christ is true. The testimony is the proximate object by which the mind reaches Christ as the ultimate object of faith. It is when the mind thinks of Christ as he is, and is presented in the testimony, that the blessings which are in him are bestowed,—pardon, justification, restoration to the privileges of sonship, &c., &c. What Scripture asserts as dogma, the nature of the case also demands. The chief faith of the man evermore

is the regulative rule of his feelings and acts. When he knows or believes nothing, he feels and can do nothing. When he thinks error, then his emotions and acts must contain the results of that error. But when he knows and believes the truth, then, conditioned and evolved by that truth, the feelings and acts of will are brought under the power of the objects known. For this simplicity, yet mighty power of faith, we must earnestly contend against all the orthodox and unorthodox mystifications of faith, whether presenting it as some general and indefinite state of mind, or confounding it with its results. Without reservation, and trusting to the common-sense of our hearers, let us preach the Apostolic,—the Christian dogma: “Believe on the Lord Jesus Christ, and thou shalt be saved.”

Regarding the nature of justification, there is a strong tendency in many minds to look upon it as a subjective restoration to righteousness or holiness. The Scriptures, I think, clearly teach that justification is objective and forensic, and, therefore, has to do with sinful, ungodly men's legal standing before God as moral governor and judge. This legal rectification of the sinner's state must, in the order of nature, precede and condition the moral and subjective rectification which, in fact, consists in sanctification and holiness. The former relates to state, attained at once by the righteousness of Christ; the latter is moral, and is attained gradually, by following the example of Christ. To confound, as is so often done, the one with the other, destroys the simplicity and harmony of the Christian faith.

I have only to add, in few words, that our Christian faith teaches the necessity of human co-operation with God in the salvation of souls. There is in our country a theological fatalism, with its doctrine of divine Sovereignty and irresistible grace, teaching that conversion is God's work alone. Sinners must wait his time, and then they are converted at once, and that irresistibly. The preacher, too, professedly believes that the preaching only is his; and that the conversion or nonconversion of the hearers belongs exclusively to God. Yea, that he can neither hinder nor further any man's conversion.

In reference to all this, we must maintain the doctrine of human agency working together with God, at once in the hearer and the preacher. We must teach the responsibility of every hearer of the Gospel for being converted; the responsibility of every preacher for the salvation of men. Most gladly do we affirm that there are spheres in human redemption where the three-one God must work alone. Yet, there ever comes a point where God as it were pauses and says, “Here I need a man to work with me, and without him I can do no

more in this direction." This human work is an essential part of God's plan. If we fail to do our work as preachers, the conversion of souls and the establishment of believers will be seriously hindered. But let us warn every man, and teach every man, that we present every man perfect in Christ Jesus, and the hand of the Lord will be with us, and great numbers will believe and be saved.

Beloved brethren, in response to God's appeal, Who will go for me? you have come forth and said, "Here we are, send us, and we will go in human flesh and blood, and with human tongue and heart, carry thy message of reconciliation to thy alienated children." Go, and God be with you, and fill you with wisdom and love, that you may do his will; and may you ever exalt Christ and him crucified, and so make his glory known that men will look, and live as they look, at the Crucified One. Hold up before men the now glorified Redeemer King, till they who go before, and they who follow after, cry Hosanna! Hosanna! Amen!

I AM
THE WAY,
AND THE TRUTH,
AND THE LIFE.

(JOHN XIV. 6.)

THE first thing that strikes us about these words is the altitude of the claim which they embody.

Our Lord was "meek and lowly." He walked in the valley of humiliation. He was tender as a woman. The bruised reed he never broke; the smoking flax he never quenched. He was gentle as a lamb; and "as a sheep before her shearers is dumb, so he opened not his mouth" when ruthless beings seized him, and rudely tore from him everything but his meekness and goodness and nobleness.

This gentle Jesus had no love for trumpet-blowing, either when alms were to be given, or prayers offered, or any other act was to be performed for the weal of man, or for the glory of God. "He did not strive, or cry; neither did any man hear his voice in the street." He "emptied himself, and became of no reputation." There was not an element or atom of the braggadocio in his character. There was not the remotest

approach to anything like self-inflation or self-conceit. His whole life was a protest against inordinate assumption, and haughtiness, high-mindedness, pride, superciliousness, and vanity.

And yet he says, in the words before us, "*I am the way, the truth, and the life: no man cometh unto the Father but by me.*"

Mark, he does not say, "*I can conduct you along the way,*"—" *I can point out to you the way.*" He makes a far higher claim, "*I am the way.*"—"The" way observe, *the only way.* "No man cometh unto the Father but by me." *No man* in Jerusalem, *no man* in Judea, in Palestine, in Syria, in Asia. *No man* in the whole world. *No man* in this age, or in former ages, or in any of the ages yet to come. *No man* in any place, or at any time of the world's history, cometh unto the Father, but by Jesus. This is something, is it not, like a very lofty claim?

And then he not only says "*I am the way, no man cometh unto the Father, but by me,*"—he supplements, and intensifies, to the utmost possible degree, the asseveration and the claim,—"*I am the way, and the truth.*"

Just look for a moment at the supplement. He does not content himself with affirming that *he is truthful*. He does not content himself with saying "*I speak the truth;*"—" *I ever speak the truth;*"—" *I teach the truth.*" He says, "*I am the Truth.*"

"The" Truth, mark. He does not simply say, *I am Truth*, he rises to the very pinnacle of all that it is possible for the highest of the high to claim, *I am "the Truth."*

And as if he had not exhausted all that was his due, and all that was true of him as Truth, and the Truth, he adds "*and the life.*"

He does not simply say, "*I live,*"—" *I live in the highest possible sense and amplitude of the term.*" He does not say, "*I live in such a way that my life is life indeed, and I am alive for evermore.*"—" *No other life is more truly life than mine.*" He says, "*I am the Life,*" meaning to all appearance that if any man would live too,—live in the best and sublimest sense of the term, live for evermore,—he must come to Jesus and get into connection with him, so as to draw out of his inexhaustible fulness life everlasting.

What are we to make of these extraordinary claims? There never were such claims made by any other human being. Suppose that *you* should make them! What would men think of you? Suppose that the highest in the land should

make them! Suppose that any mere man anywhere should make them! What would you think of him? Nay, what would he think of himself? Is it possible to conceive of any mere man making them?—especially if he were transcendently good, truthful to the core, and meek and lowly, utterly unostentatious and unambitious, and spending his whole life in going about among the poor and the lapsed and the suffering—doing good to their bodies and to their souls.

Yet Jesus made the claims, and we must just come to this of it,—that we must either admit that he was far more than man, or maintain that he was the weakest, vainest, most conceited, most presumptuous, most untruthful, and most blasphemous of men. Which alternative shall we take? If we should feel inclined to take the latter, how shall we account for his immense moral influence on mankind? How shall we account for the fact that all that is best, and purest, and sublimest, in human history, and in human nature, is actually traceable to the influence he exerts?

But let us look a little more particularly at the details of the claim.

The first part runs thus;—“*I am the way,—no man cometh unto the Father, but by me.*”

When we think of *ways*, our minds not unnaturally turn to the highways and byways that are found on the earth's surface. In our own island-country there are happily multitudes of such ways. They intersect the land in all directions, connecting city with city, town with town, hamlet with hamlet, and every home in the land, directly or indirectly, with every other home. They constitute a most important network of intercommunication and transit, and thus of the means of civilization. Indeed nothing of a material nature, in connection with human society, is more important than *ways*. The making of *ways* is the pioneering of physical prosperity in relation to society.

But there are other ways besides paved and macadamized highways and byways on the surface of the earth. The ocean is a great *way*, the *highway* of nations. The air is a still greater *way*, in which many travellers besides birds and butterflies journey from place to place. Music travels through the air. Sermons, speeches, travel through the air, finding their way to many a listening ear. And when we walk side by side into the country, and talk with each other “by the way” till “the fire burns” within our hearts, the air is the *way* by which our talk travels from the one to the other. The slightest whisper we can utter finds its *way* only through the air.

And then the air is the *way* by which the rain comes, to

make the grass to spring for the beasts, and the grain to grow for mankind. And not only so, it is the way by which the light of the sun travels to us, and lets us see both the heaven and the earth, and one another, and ourselves. The air is thus a very great *way*.

But there are multitudes of other *ways*. We often hear in Parliament of "ways and means"—very important ways.

And there is a right or a wrong *way* of doing almost everything that we have to do. How important to choose the right way! There is a *way* to prosper. There is a *way* to secure success. There is a *way* to be happy. There is a *way* to be good. There is a *way* to do good. There is a *way* to get to present and to everlasting bliss. Jesus is that *Way*. "*I am the Way: no one cometh unto the Father, but by me.*"

The meaning is not,—That Jesus is our Great Spiritual Teacher, and that no one can get to the Father, so as to see him *as the Father*, but by the way of his teaching. It is true, indeed, that Jesus is an unparalleled Teacher. When he was upon the earth he "opened his mouth and taught." "Never man spake like that Man." And now that he has ascended, the Spirit has taken of his things, and continues to show them to men; and in this way Jesus is still indirectly the Teacher of the world. He is "the Light of men," and in his light all may see clearly. They may see, in particular, the fatherhood of God, and should hence be moved and swayed to act as the children of such a Father ought to act.

But Jesus is more than a teacher. He does far more *than show the way to the Father*. He *is* the Way;—and millions of millions, who never heard him teach, get by him to the Father. All who die in infancy,—all in every land who have faith in the divine revelation of mercy, which is vouchsafed to them on the footing of the Great Propitiation, and who confess their sins and turn from the error of their ways,—all these get to the Father, and to the Father's House, through Jesus as the Way.

Jesus, in his person is the Way. In his life, and in his death, he is the Way. In his works, he is the Way.

Jesus, as the Mediator, is the Way. Jesus, as the Propitiation, is the Way. It is in virtue of what he was, and of what he is, of what he did, and of what he still does, in behalf of men,—it is in virtue of his glorious being, and his glorious agency, and his glorious suffering, that it is a possibility to any of the human race, and a possibility to all, to get back to God as a forgiving Father, and to get up by and by and for ever into his glorious presence. "*I am the Way: no one cometh unto the Father, but by me.*"

The Saviour says, in addition, "*I am the Truth.*"

In everything on earth and in heaven, an idea is embodied and wrought out.

Every flower means something. Every shrub, every tree, means something. The ocean means something. The mountains, the fountains, and the valleys waving with grass or with grain, mean something. Every animal means something. The peacock with its gorgeous plumage, the humming-bird, the eagle, the sparrow,—all mean something. They are different, the one from the other, because it is some distinct idea that is wrought out in each. Every star means something. The sun, the moon, the planets, and the comets in their courses, and the clustering firmaments piled away in the immensities of space, all mean something.

There is reason beaming forth, there are thoughts in-wrought and out-wrought, in all the universe.

The meaning may not always be obvious to every mind. It may often, to such little intellects as ours, be exceedingly obscure. Many of the things above us and around us may be to us like the words of a foreign language, which we cannot pronounce, or even spell, far less understand.

It is the business of science to make out the meaning of the universal revelation. And science is beginning,—though as yet it is only beginning,—to spell the letters of some portion of the words that are found in nature's astronomy, nature's geology, nature's geography, nature's botany, and nature's biology. By and by the meaning of the various words will be found out, and the construction of the divine language will be discovered. Man will listen everywhere to the instruction of God.

But meanwhile every individual man is short-lived down here. His days are as a span. He is rushing from somewhere to somewhere, like a runner in a race, or like a train through a tunnel. And his moral and spiritual necessities for that little span are great and pressing. What is to become of him? Must he wait until science succeeds in decyphering the true reading, and in discovering the true meaning, of the universal scroll,—the hieroglyphics of the whole heavens and the earth? Ah no. He cannot wait, if he is to be blessed. And hence "*God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*" This his Son, like every other being, has a meaning in Him. God speaks in Him. He is a Word; and to us, in our present necessities, a most intelligible Word. He is "*the Word of God*"—the great, the all-important "*Word*" of God, the *living Word*. He is the Truth—the great, the all-important Truth, the *living Truth*. He is the great and

glorious evangelical Truth. Jesus is, in short, the Gospel incarnated. He is the Gospel alive. If we believe Him, if we believe in Him, we shall find in our blessed experience that he is, for this very reason, the Way to the Father, and the Way to the Father's house on high.

He is too "*the Life*." Not only is he alive, and alive for evermore. He is alive for others, alive with life for others. He is a well-spring of life. He is an inexhaustible fountain, out of which "life everlasting" may be drawn by all "who come to him, that they may have life."

In the representations of Scripture the effect of sin is bodied forth to view in the gloomy word "death." The whole sphere of man's being has in consequence of sin been infested with death. At the root of every joy of earth the canker worm of death is at work. A blight has come over all the trees of our forest, all the flowers of our field. The shadow of death has thrown, or is throwing, or will yet throw, its pall over every home, and every heart. What millions of hopes it has crushed in the bud! Millions of pleasures it has turned into woes.

Such is the fruit of sin. Is it to be so for ever? Is there no resurrection possible? Is there no antidote to death? May not the breath of a new life sweep across the sepulchral places of humanity, and restore to the erring a paradise of delights?

Yes, life, a new life, is in Christ,—fulness of life. He is Life. He is "*the Life*"—the very Life that we need to neutralize the death that is the result of sin. Whosoever comes into connection with him by faith, rises at once into "newness of life," and is freed for ever from liability to death in its deadliest ingredients. "*O death, where is thy sting?*" "*He that believeth on me,*" says he, "*shall never die.*" "*Verily, verily, I say unto you, if a man keep my saying, he shall never see death.*" He shall have "everlasting life," in all the fulness that is desirable, inward and outward. *I am the way*, says he, *just as I am the Truth, and the Life.—I am the way, just because I am the Truth and the Life.—No man cometh unto the Father but by me.*

J. M.—G.

"In silence mighty things are wrought,
Silently builded thought on thought,
Truth's temple greets the sky;
And, like a citadel with towers,
The soul, with her subservient powers,
Is strengthened silently.

"Soundless as chariots on the snow,
The saplings of the forest grow
To trees of mighty girth;
Each nightly star in silence burns,
And every day in silence turns
The axle of the earth."—ANON.

THE CHRISTIAN MINISTER'S AMBITION.

THE train of thought pursued in this paper was started by an examination of the words of the apostle Paul, in 2 Cor. v, 9, rendered in our version, "Wherefore we labour, that whether present or absent, we may be accepted of him." On turning up the passage in the original, two words in particular arrested our attention and awoke our interest—viz., φιλοτιμούμεθα and εὐάρεστοι, rendered respectively, "we labour," and "accepted." As to the latter word, its literal meaning is "well-pleasing," and such is the translation given in Phil. iv, 18, in which passage the apostle is gratefully acknowledging the present he had received from his beloved Philippians, and which he characterizes "as an odour of a sweet smell, a sacrifice acceptable, *well-pleasing* to God;" also in Titus ii, 9, in reference to servants, who are "to be obedient unto their own masters, and to *please* them *well* in all things (ἐν πάσιν εὐαρεστοὺς εἶναι)." In the remaining three or four passages in which the same term occurs it is rendered "acceptable." (Rom. xii, 1, 2; xiv, 18; Eph. v, 10). As to the other word (φιλοτιμούμεθα), it is worthy of being carefully looked into. Our English translation manifestly fails to do justice to it. What is its radical import? The verb is φιλοτιμῶμαι, and derived as it is from φιλος and τιμή, through the adjective φιλοτιμος, signifying loving honour, ambitious, it must mean something more than is expressed by the term "labour"; it indicates also the spirit which animates him who labours, and points to the definite object to which his labours tend. "We labour from a love or sense of honour," or "we make it our ambition;" such seems to be the literal and radical meaning of the verb the apostle makes use of in this passage. Paul is the only inspired writer who employs the same term, and that in only other two instances. In Rom. xv, 20 we read, "Yea, so have I *strived* to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation." Here we have the word strived as a rendering of the apostle's term. He indeed strived to preach the Gospel, not where Christ was named, lest he should build on another man's foundation, but it was from a sense of honour that he did so. Paul, more than most men, had in him a sense of honour. There was in him a hearty hatred of everything mean and dishonourable. In feeling and in conduct he was a perfect gentleman. Hence, he made it a point of honour, an object of laudable ambition, to do as he did in the matter of preaching the Gospel. The only other place in which the peculiar term occurs is 1 Thess. iv, 11, where the apostle gives this, among other injunctions, "And that ye *study* to be

quiet, and to do your own business, and to work with your own hands, as we commanded you." Our translators have in this instance given us the word "study" as the rendering of the original verb; but neither this word, nor any other single word in the English language, could express in full the thought that is embodied in the Greek term. The use of this particular term seems to indicate that the apostle made a tacit appeal to the sense of honour that was in the Thessalonians to be quiet, and to do their own business, &c. To act otherwise would be to act an unworthy, dishonourable part. It is beneath the dignity of Christians to be troublesome, rioters, or peace-breakers. All professed followers of the meek and lowly Jesus should make it a point of honour to the utmost to "lead a quiet and peaceable life in all godliness and honesty." Such surely should be made the ambition of every Christian man. We have then the words "labour," "strived," and "study," as renderings of the interesting term employed by the apostle in 2 Cor. v, 9. All are more or less defective, but each expresses at least a part of the idea intended to be conveyed. In all ambition there is—(1) A definite object aimed at; (2) A studying of the best means for the attainment of that object; and (3) A labouring or striving to make the adopted means successful. All this, doubtless, is implied in this very interesting, suggestive, and instructive declaration (φιλοτιμούμεθα εὐάρεστοι αὐτῷ εἶναι), "we make it our ambition to be well-pleasing to him." There is a right ambition as well as a wrong, a lawful as well as an unlawful, a holy as well as an unholy, an honourable as well as a dishonourable. We may be, every man ought to be, ambitious in the good sense of the term; and every Christian man, and especially every Christian minister, should think of Paul, study well the nature of his ambition, and join heartily with him in saying, "We labour, we strive, we study, or we make it our ambition to be well-pleasing to him—well-pleasing to him now with the view of being publicly and formally accepted of him at the great day of judgement." For it is to this, of all consummations the most devoutly to be wished, that the apostle's thoughts run on as to a final resting-place, as is evident from the following verse, "For we must all appear before the judgement seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

Accepting this then as the Christian minister's ambition, let us consider—1. *The definite object it contemplates*:—To be well-pleasing to him. How different this from the objects aimed at by ambitious men generally! It carries us entirely

out of the region of ordinary human ambition. That aims at some earthly good—riches, honours, pleasures, or glory. For one or other of these do ambitious men plot and scheme, strive and labour, with all the energy of their nature, oftentimes with astonishing ingenuity and marvellous success. This ambition of the Christian minister thinks nothing at all of worldly good. Nothing of an earthly temporal nature comes within its range of vision. It looks out beyond the sphere of mundane things, and contemplates that to which ambitious men in general never seem to give as much as a passing thought. Eagle-like it rises above the vain babble of human applause, the false glitter of earthly glory, the empty evanescent pleasures of this perishable world, and plumes itself in the cloudless skies of the divine approbation, basking in the light and heat of the glowing sun of righteousness. The worldling may labour in the sweat of his brow to amass riches, the man of letters may study till his brain is on fire to gain literary distinction, the statesman or politician may strive with all the tact and skill he can command to reach a high post of honour and win for himself a great name among men, the warrior may by his prowess and heroism on the field of battle inherit the glory of the conqueror; but the object of the Christian minister's ambition lies far apart from the temple of mammon, from the wrangling of the schools, from the debates and intrigues of Parliament, cabinets, and courts, from the carnage of the battlefield where the soldier gains his unenviable glory. It is, or ought to be, his ambition to be well-pleasing to his Lord and Master Jesus Christ.

Christian ministers in general are apt to have their ambition tarnished by allowing the innate love of approbation, the natural desire of esteem, to exercise too great an influence over their minds. As public men, we are much spoken of by a smaller or larger circle of persons, and it gratifies us to hear that we are well spoken of. The breath of applause smells sweet, and it is possible to do things that are scarcely worthy of us to stir it. Conscious that we cannot exercise any very great influence for good over those to whom we minister in holy things, unless we have their esteem, we are in danger of raising *that* out of the subordinate place it ought to occupy, to the height occupied by the true object of the Christian minister's ambition. We are all, more or less, in danger of making too much of the honour that cometh from men, and too little of the honour that cometh from God only. Very few, it is to be feared, could honestly say what an eminent minister of this country*

* The Rev. Dr. Wm. Anderson of Glasgow.

is reported to have said on the occasion of his jubilee celebration, "When I examine myself, and that is not a new thing, I do not find that I was ever actuated in writing one line, or speaking one sentence, by the desire of human applause,—not only not as a first motive, but not even as a secondary motive. It was never in my mind."

We do not at all mean to say that the Christian minister should be insensible to the esteem and approbation of others. The apostle Paul himself was not. He prized the good opinion of those on whose behalf he laboured. He was glad of and grateful for the friendship of those who were his sincere friends. The endearing terms in which he speaks of Timothy, Titus, Philemon, Onesiphorus, Aquila and Priscilla, and many others, show that his was a nature to crave for human love and sympathy, and that he was a man to set a high value on the attachment of his friends. The manner, too, in which he speaks of Demas, and others who deserted him, lets us see how keenly he felt their defection. He did care for the esteem of his fellow-believers, and gave the churches explicit injunctions not only to obey them that had the rule over them, but also to esteem them very highly in love for their work's sake. And what he thus solicited for others he did not scruple, when occasion required, to demand for himself. To those who were ungenerously withholding from him the meed of praise that was his due, he says, "I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing." (2 Cor. xii, 11.) But to those who were disposed to go to the other extreme, and raise him to the high place, which Christ alone should occupy in their thoughts and affections, he, with some degree of warmth, exclaims, "Was Paul crucified for you? or were ye baptized in the name of Paul? . . . Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. With me it is a very small thing that I should be judged of you, or of man's judgement. He that judgeth me is the Lord." (1 Cor. i, 13; iv, 1—4.) On the whole, it is abundantly evident, from the life and epistles of the noble apostle, that the one grand object of his ambition was to be well-pleasing to, and finally accepted of, his Lord and Saviour; that, if his fellow-men loved, esteemed, and sympathized with him, he gratefully received and acknowledged their kind offices; but that if he was despised, defamed, reviled, persecuted, as he often was, he bore the trial meekly and patiently; yea, took pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake. Through good report and through evil report he held on the even tenor of his way, studying, striving, labouring, to be well-pleasing to him. Like him,

we, who have been allowed of God to be put in trust with the Gospel, should speak, not as pleasing men, but God who trieth our hearts. Or, if we seek to please men, it should be for their good, to their edification. If it be for their good, and not for our own honour or profit, we ought to endeavour "to please all men in all things, to become all things to all men, that we might by all means save some." We are now prepared to consider—

2. *The best means for the attainment of the object of the Christian minister's ambition.* How may we gain that object, which is, as we have seen, to be well-pleasing to Christ now, with the expectation of being finally accepted of him at that great day? We might vary considerably the form of answer to this question, but a better reply, both as regards substance and form, we could not give than in the words of the apostle in 1 Cor. iv, 2, "Moreover it is required in stewards, that a man be found faithful." As Christian ministers, we are servants of Christ and stewards of the mysteries of God, and it is required of us that we be found faithful. Faithfulness on our part cannot fail to render us acceptable or well-pleasing to our Lord and Master. A faithful minister must be a joy to the heart of the Redeemer, and a faithful minister must be an object of his divine complacency. If we are faithful now, we may rest assured that we are well-pleasing to him now, and if we continue faithful until death we are certain to be accepted of him, when we come to stand before his august tribunal. His own precious word of promise cannot fail—"Be thou faithful unto death, and I will give thee a crown of life." But oh! how much is implied in such faithfulness! How great the trust committed to us! How momentous the issues that hang upon our fidelity or infidelity! To be faithful, we must keep our hearts with all diligence, must seek to cultivate, cherish, and manifest a Christ-like spirit; must "follow peace with all men; and holiness, without which no man shall see the Lord." Christ is our Great Teacher, and to be well-pleasing to him we must be diligent,—appreciative students of his divine sayings. Christ is our Master, and to please him well in all things, we must give earnest heed to his divine commands. Christ is our King, and to be acceptable subjects, we must show our loyalty by a daily fulfilment of the great law of his kingdom,—which is just the royal law of love. If we are thus personally faithful and true to him who is "called Faithful and True," our ministry will be an earnest ministry,—we shall, doubtless, be workmen that need not be ashamed, rightly dividing the word of truth; the flock of God entrusted to our care will be fed, and sinners

will be converted to God through our humble instrumentality. "Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded." (2 Chron. xv, 7.)

3. *The reasonableness of making the object of Paul's ambition ours.* This must be already apparent; but one or two other considerations of an encouraging nature may be adduced. (1.) Other objects of ambition, though definitely aimed at, and eagerly striven after, may not be reached. Is wealth made an object of a man's ambition? If so, he may, or he may not, reach it. Not every one becomes rich who aims at, and strives after riches. In the race for riches only some are winners. Is it a high post of honour, or the seat of power, or some other worldly distinction that is coveted? That post of honour may or may not be reached; that seat of power may not be attained; that coveted distinction may be striven for in vain. There are unsuccessful competitors for every prize of an earthly nature. Ambition's unsuccessful candidates are a numerous class. The pathway of the past is strewn with the wreck of wasted efforts, disappointed hopes, and heart-crushing failures. The ghost of wounded ambition haunts the dwelling-place and tracks the footsteps of many an industrious, talented, but misguided man. No matter what may be the object of a man's ambition, if it is of an earthly, worldly nature, there is, if not invariably, yet almost always, the possibility of failure in reaching it, even although he does his best. This, however, is not the case with the object of the Christian minister's ambition. It is impossible for the Christian minister to do his best, and fail to be well-pleasing to Christ. He may do his best, and fail to be acceptable to some of his people. It may be that his purest motives will be questioned, his sincerest utterances wrested, his most straightforward doings misrepresented by a disaffected few. He may, perhaps, have occasion, like Paul, to solicit the prayers of others on his behalf, that he may be delivered from unreasonable and wicked men. (2 Thess. iii, 1, 2.) Good men and true have had their character calumniated, their reputation wounded, their usefulness marred by those who ought to have been among their staunchest friends. Our Lord himself was betrayed by one disciple, denied by another, and deserted by all: and the servant need not be surprised if he gets a taste of the treatment experienced by his Master. "It is given to us in the behalf of Christ, not only to believe on him, but also to suffer for his sake." (Phil. i, 29.) But whether the Christian minister succeeds or fails in rendering himself well-pleasing to men, he may always be well-pleasing to Christ. There are none so kind, so considerate, so compassionate, and forgiving as the Master him-

self. There is not the shadow of unreasonableness in him, and he accepts the willing mind, and smiles upon the honest earnest endeavour to do the right. If we study, strive, labour,—make it our ambition to be well-pleasing to him,—we shall succeed. This is a race in which all may win,—a battle in which all may be victorious,—an enterprize in which all may be successful. Every man may, and ought to be, faithful, and every faithful man is now acceptable to him, and at the day of judgement will be accepted.

(2.) The objects of earthly ambition, though gained, can only be enjoyed for a little season. The fortune-seeker may have no sooner found the object of his eager search than he hears a voice whispering in his inner ear, “Thou fool, this night thy soul shall be required of thee.” The fame-hunter, exhausted by his efforts to climb the pinnacle on which he had set a longing eye, may have no sooner reached its topmost height than he has to bid farewell to earth, and depart into that “land of deep forgetfulness, where none have ears to hear the voice of Fame.” The man, ambitious of a crown, may gain, by lawful or unlawful means, the object of his ambition; but in a very few years he may be hurled ignominiously from his throne, and have the mortification of seeing his dynasty tumble into ruins. So with all earthly honours, they soon fade and wither like a leaf in autumn. The objects of earthly ambition, though attained, can only be enjoyed for a very limited period. Not so with the object of the Christian minister’s ambition. The pleasures implied in it are “pleasures for evermore.” Its honours are immortal; its glory is eternal. The inheritance reserved in heaven for them who are, and continue to be, well-pleasing to Christ, is “an inheritance incorruptible, undefiled, and that fadeth not away.”

J. F.—D.

CHRYSTOSTOM.*

DR. MACGILVRAY of Aberdeen has always borne the reputation of being a scholarly man and an able writer; and, without doubt, this interesting and eloquent life of Chrysostom, the renowned orator of the early Eastern Church, will not tarnish his fame.

It appears to us that the choice of a subject for authorship, in this instance, has been eminently felicitous. Almost every person who knows anything of ecclesiastical history at all, understands that

* *John of the Golden Mouth: Preacher of Antioch and Primate of Constantinople.* By Walter Macgilvray, D.D., Minister of Gilcomston Free Church, Aberdeen. London: James Nisbet & Co., Berners Street. 1871. Pp. 358.

Chrysostom of Constantinople, of the fourth century of the Christian era, was one of the most eloquent men who ever opened his lips in a pulpit for the proclamation of the Gospel of Christ. The saying has often been quoted which seems to have been common among the inhabitants of the Byzantine metropolis (only it has come to us through a Latin author)—*Satius solem non lucere quam Chrysostomum non docere*, they (that is, the inhabitants of Constantinople) “would rather that the sun should not shine, than that Chrysostom should not teach.” Ministers even who have good libraries may often have seen beautiful quotations from his homilies in works which they possess, and may have admired the easily flowing and easily translated Greek which this spiritual Demosthenes employed; but comparatively few of them have his works, or are acquainted with the particulars of his eventful and instructive life. We therefore conclude that Dr. Macgilvray’s volume is opportune, and that the idea of issuing it was a happy one. The Greek Father’s life also should be deeply interesting to all the adherents and friends of the Evangelical Union; for his comments on many portions of the Word of God are guided by the same great principles of interpretation as those which the upholders of conditional election and resistible grace generally adopt. Dr. Macgilvray does not say anything on this subject; but it is nevertheless true that Chrysostom, in the Eastern church, before Rome had become arrogant, and Melancthon, in the Western church, after Luther had dealt Rome his serious strokes, largely favoured the doctrinal beliefs by which the Evangelical Union of Scotland is distinguished.

In this notice we shall, in the first place, following our author, give a brief narrative of Chrysostom’s life, and, subsequently, express our opinion as to the manner in which the reverend Doctor has performed his self-imposed task.

We hardly know another instance of a man’s name being changed by his posthumous fame, so that he is known to posterity by an appellation with which his cotemporaries were not familiar. The great preacher’s father was called Secundus; and he gave to his son the Christian name of John. It was only a century or two after his death that he began to be called *Chrysostomos*, a compound Greek word which means, *The Golden Mouthed*.

He was born at Antioch, the capital of Syria, A.D. 347. His parents belonged to the best families in the city. Secundus held some appointment on the staff of the military governor of the province, but died young, leaving his wife, Anthusa, a widow, at the early age of twenty years. She was beautiful, accomplished, and wealthy, and received many offers of marriage after her husband’s death; but like Monica, the mother of Augustine, she refused them all, that she might devote herself wholly to the Christian education of John her only child. Sternly opposed as our author is to the celibacy of the clergy and all monastic vows, he nevertheless warmly eulogizes this maternal devotion, which bore such ripe fruit also in the cases of Emilia and her son Basil of Cæsarea, Nonna and Gregory of

Nazianzen, as well as of Theodoret (the God-given), who, Samuel-like, really was bestowed in answer to a pious mother's prayers, and reared under her holy and vigilant eye.

Although Anthusa was spiritually minded, she was by no means strait-laced in her modes of thought and action. The greatest rhetorician in Antioch was Libanius, a Pagan, but most eminent as an instructor of youth. A narrow-minded woman would have denied her son the advantages of the school, on account of the religious belief of the teacher; but Anthusa seems to have resolved, with God's help, to watch the soul, if Libanius would only develop the mind,—and to this wise resolution the world owes the sacred oratory and immortal influence of Chrysostom. Although for a short time the latter seems to have had some thoughts of practising at the bar, his mother's gentle influence led him to feel the unspeakable superiority of spiritual things. But still another great danger awaited her. After feeling fully the “powers of the world to come,” he became enamoured of monastic life, and was just about to retire to one of the remotest hermitages of Syria with a friend. Dr. Macgilvray thus relates what followed:—

“As soon as she heard of his intention (Chrysostom himself relates the incident) she took him by the hand, she led him into her chamber, she made him sit by her on the bed on which she had borne him, and burst out into tears, and into language more sad than tears. She spoke of the cares and troubles of widowhood. Grievous as they had been, she had ever one consolation—the gazing on his face, and beholding in him the image of his departed father. Before he could speak, he had thus been her comfort and her joy. She reminded him of the fidelity with which she had administered the paternal property. ‘Think not that I would reproach you with these things. I have but one favour to entreat: make me not a second time a widow; awaken not again my slumbering sorrows. Wait at least for my death; perhaps I shall depart before long. When you have laid me in the earth, and reunited my bones to those of your father, then travel wherever thou wilt, even beyond the sea; but, as long as I live, endure to dwell in my house, and offend not God by afflicting your mother, who is at least blameless towards thee.’

“To such an appeal, and from such a mother, no dutiful son could turn a deaf ear. He therefore appears to have abandoned his purpose at once. But he still cherished very strongly the passion for solitude which had taken hold of him,—still yearned after some quiet retreat, where he could devote himself without interruption to the prosecution of what he calls ‘the true philosophy.’”

Such a retreat he was not long of finding; for shortly afterwards he made a compromise between a public life and one of retirement, by repairing to a settlement in the neighbourhood of Antioch, not unlike that one in America of which we have heard so much of late, in connection with the name of Lawrence Oliphant, although, of course, ruder and less elaborate in its rules of administration. The mountains could be seen from the gates of the city, in which these half-hermits had fixed their abode. Some of them lived literally in caves, while others enjoyed a kind of tent-like or gipsy accommodation. They could visit the city when they pleased, apparently, and especially on the Sabbath day. There Chrysostom laid the foundations both of future weak health and future pulpit power; for the damp and fastings told injuriously on his body, while the revisal of his academic

course, and especially the patient study of the Word of God, laid up for him a most precious mental and spiritual store. He even attended a theological class in Antioch, taught by Diodorus, an eminent presbyter. The following is Dr. Macgilvray's account of his frequent journeys from the neighbouring mountains to attend this class in company with another young recluse called Theodorus, to whom he was ardently attached :—

"They were both distinguished classical scholars, and the younger of the two was still under the spell of Homer and of Plato, of Virgil and of Livy,—a spell which still asserted its influence, though in a more subdued form, over the mind of his companion. We can easily picture to ourselves the pleasant walks they must have had together between the hills and the class-room in the old town. We can fancy them starting up from their straw pallets on which they enjoyed such rest as the Emperor in his state-bed might envy. After breaking their fast, and joining in the matin services of the monks, we may follow them as, with the morning breeze fresh in their faces, they descended the mountain, while its bare sides were yet moist with the dew, and its barren ridges bathed in the ruddy glow of sunrise; marking, as they moved downwards, the mists clearing away from the fields and vineyards below, and gradually revealing to their view the ancient walls and towers of Antioch. Then, after calling on some of their friends, and gathering up quietly the news of the town, they crossed the river, and found their way through narrow lanes, and dwellings of unknown antiquity, to the dingy school-room, and the able, though unofficial, professor on whose instructions they attended. Their lessons over, and their tasks appointed for the next meeting, they might be seen passing through the suburbs on their journey homewards, talking by the way of the fresh views which Diodorus had opened up to them, of the exegetical rules which he laid before them, and of the new light which he threw on those passages of the Greek Testament which had engaged their attention. Amid conversation on these and other kindred topics, Chrysostom and his friend would reascend the mountains as the evening shadows were coming down upon them, or the rising moon was beginning to silver the rippling waters of the Orontes below, and to shed a softening light on the rude cells and primitive huts to which they were approaching."

But these studious habits soon began to tell upon health which had already been weakened by life in a cave and the poorest fare. Therefore he was compelled to take up his abode in Antioch again, where, doubtless, his affectionate mother welcomed him back warmly to his home. He was not long there, however, without being put into ecclesiastical harness. His first appointment in the church was that of a simple *lector* or reader of the Scriptures, then that of a deacon. But on the death of the bishop or pastor of the old church of Antioch—an immense building near one extremity of the city, and also near the river Orontes—Flavian, the new bishop, suddenly chose Chrysostom to be presbyter and chief preacher. This was a politic stroke on the part of Flavian. There had been a schism during the time of the Arian controversy, as the result of which a second church had been formed in the city. Afraid lest he might not have pulpit power himself to compete with Paulinus, the bishop over the river, Flavian, shrewdly suspecting that no small oratorical power slumbered undeveloped in the young deacon, who could read the Scriptures so well, invited him to become his colleague and prolocutor. Chrysostom, moreover, had considerable influence in Antioch already, both on

account of his connection with the first families by birth, and also because, although not yet thirty years of age, he had composed several important works, such as his two *Treatises on Contrition*, and his work on *The Priesthood*. The following is our author's graphic account of Chrysostom's first appearance in the great church of his native city:—

"The church was crowded to excess. Men of all ranks and parties, Christian and pagan, were present. Libanius, with some of his heathen friends and fellow-rhetoricians, were grouped together in a retired corner of the house; and it was whispered that Eutropius the eunuch, and the confidential adviser of Theodosius, was sitting behind the curtains in the imperial gallery. The preacher appeared, a thin, sickly-looking man, who walked in with a languid step and absorbed air, and took his seat in the Reader's desk. He was, as one of our best ecclesiastical historians describes him, 'of low stature; his head big, but bold; his brow large, and lined with wrinkles. His eyes were sunk deep inwards, but withal quick and amiable; his cheeks lank and hollow; his beard short and thin.'

"The devotional exercises being concluded, he opened the manuscript Bible that lay in the desk before him, from which he read out his text, and began his exposition in the calm, measured, deliberate style of speech for which he was afterwards famed. The tones of his voice, rich and sonorous, were laden with meaning, and betrayed in their tremulous falls 'the motion of a hidden fire.' This, along with that metallic distinctness of utterance which always marks out the natural orator, and which conveys the force not only of every sentence, but almost of every syllable, arrested at once the attention of the audience. As he advanced from exposition to illustration, from scriptural principles to practical appeals, his delivery became gradually more rapid, his countenance more animated, his voice more vivid and intense. The people began to hold in their breath. The joints of their loins were loosening. A creeping sensation, like that produced by a series of electric waves, passed over them. They felt as if drawn forward towards the pulpit by a sort of magnetic influence. Some of those who were sitting rose from their seats; * others were overcome with a kind of faintness, as if the preacher's mental force were sucking the life out of their bodies; and by the time the discourse came to an end, the great mass of that spell-bound audience could only hold down their heads, and give vent to their emotion in tears. For a while at first, they looked at each other with glances of wondering delight, and clapped their hands in ecstasy; † but the speaker, as if rather interrupted than gratified by these tokens of their admiration, rushed on and bore down their attempts at applause; and long before he was done, admiration gave way to such intense emotion, that they were no longer able to express their feelings in the customary form. In fact, the speaker was lost in the splendour and power of his speech. His hearers were past thinking of him, by the very force with which he turned their thoughts in upon themselves, and on the vital and almost visible truths with which he seized, filled, and mastered their minds. His person vanished, as it were, into a voice; and from the utter stillness that prevailed, it was like 'the voice of one crying in the wilderness,' and answered only by the sighing winds of the waste.

The following account of the way in which this remarkable man prepared his discourses will, we are sure, be interesting to our readers, and especially to our brethren in the ministry:—

"So far as can be judged from an examination of his homilies, he appears to have followed different plans in preparing for the pulpit. At the beginning of

* "The audience generally stood, and the preacher often addressed them sitting; but Chrysostom, as he rose in his fervour, also rose to his feet."

† "It was the custom at this time to applaud the preachers in this way."

his ministry it is probable that he wrote out his discourses pretty fully; but as his preaching engagements multiplied, he was obliged to content himself with an outline, in which the main features of his subject were distinctly mapped out, and at some points filled in, like the first but finished sketches of a skilful painter. It occurs to us, though the fact has not been noticed by any of his biographers, that he must have had the gift of 'mental composition,' so as to weave together in that way the details of addresses that he had no leisure to work out with the pen. We cannot otherwise account for the logical coherence as well as the literary polish of many homilies, not transcribed from his own notes, but taken down in short-hand by some of his hearers. Though he had the faculty of extemporaneous utterance in a remarkable degree, it is clear that he kept up his habits of study and composition to the last. Thus he was always fresh, and escaped the narrowing and lowering effect which is sure to result from a lazy reliance on the resources of the hour. Brought up in the traditions of the Greek school, he knew the danger of this habit, and the consequent necessity of consuming much of 'the midnight oil.' A first-rate sermon or speech is, in fact, as truly a work of art as a first-rate poem; requiring the same structural unity, the same central inspiration, the same patient labour in perfecting its details. But yet the gift of extempore speech is one of the natural endowments of every true orator; and when that gift is exercised under the control of a disciplined taste, it is capable of producing a more lively impression than the most laboured preparations of the study. If it will not stand the test of reading so well, it seems to stand the test of hearing much better. It is more immediately like an audible voice from the spirit of the mind, or 'the mind of the spirit'—a jet of light flashing forth directly from the living soul. This power Chrysostom sometimes employed with great effect. We have an example of it in one of his homilies for the poor, or 'charity sermons,' as we call them. On a winter day, as he was walking towards the church, he came on a group of beggars huddled together on the frozen ground, trembling with cold, and pinched with hunger. He was so much affected by the spectacle, that he resolved at once to appeal to the congregation on their behalf; and he did so in a spirit that thrilled his audience, and produced something more substantial than mere applause. The skill with which he seized on passing incidents is illustrated in several of his addresses. Thus, on one occasion, he observed that the attention of his hearers was diverted by the man who was lighting the church lamps. It is needless to remark that any interruption of that kind is quite sufficient to turn aside the thoughts of a whole congregation, even at the moment when they are most deeply interested, and thus to mar the impression of all that has been previously said; so much are men under the influence of their senses, and so like a dream are the highest things of another world in comparison with the commonest trifles of this. Observing the sudden interest which the lamplighter had excited, Chrysostom exclaims: 'Awake from your inattention! shake of your sloth! While I am explaining to you the Holy Scriptures, ye have turned your eyes to the lamps, and to the man who is employed in lighting them. How sad a sign of indifference! I also kindle for you a light—the light of the sacred word. On my tongue burns the flame of spiritual instruction—a better and a greater light than that on which you are all so intently gazing.'^{*}

Chrysostom preached in Antioch for twelve years. He "*had* honour in his own country" among the poor; although, in so far as the rich were concerned, whose sins he unsparingly condemned, the well-known proverb was fulfilled. One fact, which speaks volumes for the piety and sanctification both of himself and his aged bishop, was this, that they had no jealousy of one another, and moved on harmoniously, their entire intercourse being characterized by mutual affectionate respect.

The great event which happened during the ministry of Chrysostom

^{*} In Genes. Hom., lv.

was an insurrection in the city of Antioch. In the year A.D. 387 the Emperor Theodosius had imposed a heavy tax upon the place. Thinking that their share of the public burdens was too great, the people, both rich and poor, broke into open revolt, and overthrew the statues of the Emperor and Empress, as well as of their two sons, Arcadius and Honorius, which stood in a public square. When the first ebullition of public frenzy was past, the rioters began to realize the seriousness of their position. Theodosius had not long before put the entire city of Thessalonica to the sword for no greater an outburst than they had manifested; and already his representatives in the place were imprisoning, torturing, and slaying on every side those whom they considered to have been ringleaders. In these circumstances, it was thought advisable that the aged Flavian should repair to Constantinople to intercede for the city. Painful suspense and anxiety reigned in Antioch during his absence. But his mediation was successful. The season of his arrival was opportune. The festival of Easter was approaching. He was able to use with the rude but really pious monarch the powerful argument, "How could he expect that God would be merciful to him if he were not merciful to the city?" So deeply touched was Theodosius that he hurried messengers away that Antioch might know that she was spared, and keep the feast of Easter joyfully. It was a wonderful day when the prince of orators was able to discourse to his immense congregation concerning forgiveness both from the earthly and the heavenly king.

But, though spared, Antioch was to be temporarily degraded. Her baths and places of public amusement were to be shut up, and the seat of provincial government transferred to Laodicea. Yet hear how the Great Preacher sought to comfort his fellow-citizens in the hour of their humiliation:—

"Do ye grieve because the dignity of our city hath been taken away? Learn, then, what it is that constitutes the dignity of a city, and know, that if the city be not betrayed by its own inhabitants, no one has power to deprive it of its dignity. It is not its rank of metropolis, nor the size and beauty of its buildings, nor the number of its columns, nor its spacious colonnades and public walks, nor its precedence of other cities; but it is the piety of its people. This is the glory, the beauty, the security of a city; and, if destitute of piety, it is of all cities the most degraded, though honours innumerable should be conferred on it by the Emperors. Would ye know the true dignity of your city, and be made acquainted with its ancestral honours? I will tell you of them; not only that you may know, but that you may likewise emulate them. It was at Antioch that the disciples were first called Christians. This is an honour no other city in the world enjoys, not even the city of Romulus. Hence Antioch may stand forth before the whole earth, because of this love for Christ, because of this fearless confession of its faith. Would ye learn another distinction of our city? When a great dearth was prophesied, the Christians dwelling at Antioch determined, every man according to his ability, to send relief unto the brethren at Jerusalem. Behold, then, a second distinction—charity towards the distressed. The season restrained them not; the prospect of calamity rendered them not remiss; but at a time when men gather together the stores of others, they freely gave their own; and not to those near, but to those dwelling far off. These are manifestations of faith in God, and love towards our neighbour. Would ye know an additional distinction of our city? Certain men came down to Antioch from Judea, subverting

the faith, and introducing Jewish observances. The disciples at Antioch did not submit in silence to this innovation; but, gathering the Church together, they sent Paul and Barnabas up to Jerusalem, and caused the apostles to proclaim throughout the world doctrines free from Jewish error. These are the distinctions which constitute the dignity and glory of our city. They render it a metropolis not of earth, but of heaven.' *"

After having laboured for twelve years at Antioch, Chrysostom was suddenly and unexpectedly called to fill the vacant see of Constantinople. He owed this appointment largely to the favour with which he was regarded by Eutropius, the eunuch, who had risen from being a lady's servile attendant to be the Prime Minister of the Emperor of the East. It has been said of this bad man that the transference of Chrysostom to the Archbishopric was the only creditable deed of his whole career. But, in truth, he did not know the man on whom he had conferred so great an honour. He had heard him once when he happened to be in Syria on public business; and, being charmed with his eloquence, he had conceived the idea of enlisting all that oratorical power on the side of his own selfish ends. In this expectation, however, he was completely disappointed.

The imperial throne was at this time occupied by Arcadius, the son of Theodosius, a showy and weak prince, whom Dr. Macgilvray calls "a poor creature," and of whom Chrysostom himself thus wrote :—

" 'The two mules that draw the chariot of the monarch are perfectly white, and glittering all over with gold. The chariot itself, of pure and solid gold, attracts the admiration of the spectators, who contemplate (at a distance) the purple curtains, the snowy carpet, the size of the precious stones, and the resplendent plates of gold that gleam and flash as they are agitated by the motion of the carriage.'"

His wife, who had been raised from a comparatively humble origin by the intrigues of Eutropius, was a voluptuous, self-willed woman, equally fond of pleasure with her husband, but more determined than he to have her own way. When it is remembered that hitherto the Archbishop of Constantinople had been the mere creature of the court, so that the Arianism which Constantine had introduced was immediately overturned by Theodosius, it will be apparent that a conscientious man like Chrysostom had no easy part to play. If to this consideration be added the fact that the plain presbyter of Antioch had unwittingly incurred the envy of the bishops of the church, and notably of Theophilus of Alexandria, because he had been promoted over their heads, it will be apparent that he did not find a bed of roses on the shores of the Bosphorus, or, at any rate, that if that ecclesiastical dignity might be so represented, these roses were assuredly not without their thorns.

Yet in his inaugural discourse on the parable of the talents, in the great church of St. Sophia, with a congregation of all ranks before him, from the Emperor downwards, he did not mince matters, but showed at once what would be the type of his future ministry :—

“‘Let us then,’ he said, ‘hear this parable; for though its import may at first seem manifest, it contains a rich mine of hidden meaning. ‘The kingdom of heaven is likened unto a certain king who would take account of his servants.’ Do not merely run over these words, but explain to me about that judgement-seat. Having entered into thy conscience, examine whatsoever deeds thou hast done in thy whole life; and when thou hearest that the Lord taketh account of his servants, understand thereby of *kings, of generals, of governors*, of rich, of poor, of bond, of free, of all men; for we must all appear before the judgement-seat of Christ. If thou art rich, consider that thou wilt have to render an account of whether thou hast *expended thy wealth* on courtizans or on the poor; whether on parasites and flatterers, or on the needy; whether in debauchery or in charity; whether in luxury, extravagance, intemperance, or in aid of the afflicted. Not only will an account be demanded of thee concerning thy expenditure, but also concerning the manner in which thou hast *amassed thy wealth*—whether by honest toil, or by rapine and avarice; whether thou hast received it by hereditary patrimony, or acquired it by ruining the inheritance of the orphan, or by spoiling the widow of her goods. For, as we demand an account of our servants not only concerning expenditure, but also concerning income—inquiring whence they receive the money, from whom, in what manner, and how much—so God not only requires an account of how we spend our riches, but also of how we have obtained them.

“‘Not only must the rich man render an account of his wealth, but the *poor man* of his penury: whether he has endured it well, and with a due sense of gratitude towards God; whether he has given way to impatience and repining; whether he has not arraigned the divine providence at seeing another man living in luxury and excess, while he himself is left in straits. Just as the rich man is required to give an account of his alms, so is the poor man of his endurance; and not of his endurance only, but of *his* alms too. For poverty is no hindrance to charity, whereof the widow who threw her two mites into the treasury is a proof, as she by that small gift surpassed those who cast in much.

“‘Not only rich and poor, but also *rulers and judges*, will be strictly examined—whether they have corrupted justice; whether they have decided between litigants from favour or from hate; whether they have been moved by flattery to judge unrighteously, or from the remembrance of some offence have wronged the innocent.”

It was not long before this unsparing orator who, as our author says, “like John Knox, never feared the face of man,” got into “troubled waters.” He was under the necessity of repairing to Ephesus, to examine a case of simony (a sin which seems to have been alarmingly prevalent in the early church), and had left, as his substitute, in the metropolitan pulpit, Severian, bishop of Gabala. This man possessed some eloquence, but meanly took advantage of his position, and attempted, by lying stories, to undermine the character of the absent primate. On his return, Chrysostom prohibited Severian from entering any of his churches, not so much for what he had done to himself, as for a public insult which he had offered to one of the deacons. On this, the Empress Eudoxia, whose ear the calumniator had gained, got up quite a sensational scene. Just when the communion was about to be administered in the Cathedral church, she entered the building, carrying in her arms her son, the future Theodosius II. Advancing to the choir, she placed her child on Chrysostom’s knee, and passionately besought him “by the head of the grandson of Theodosius the Great, to forgive the bishop of Gabala.” Inasmuch as, with all his pulpit boldness, Chrysostom

cherished a great reverence for the "powers that be," he yielded, and from his archiepiscopal throne graciously granted her suit. Thus ended trouble the first.

The church of St. Sophia was destined, however, to witness soon a yet more sensational sight. The crimes of the eunuch Eutropius at length reached such a climax that Constantinople rose against him. The heartless Empress did not find it difficult to desert the man who, whatever were his faults, had made her what she was, and in whose crimes she had participated. Making up another little scene, but on this occasion with her two children, she fell on her knees before the hesitating Emperor, and begged that Eutropius should be given up to the vengeance of his adversaries. Then the despairing fugitive took refuge in the church of St. Sophia; and Chrysostom's conduct on the occasion is thus narrated by our author:—

"While the hunted criminal lay trembling at the altar, listening to the cries of the infuriated multitude demanding that he should be delivered up into their hands, the Sabbath day came round, and Chrysostom appeared in the pulpit. The great cathedral was filled to overflowing with an excited and tumultuous throng, who came on this occasion not so much, it may be feared, to worship God as to gratify their vindictive curiosity by feasting their eyes on the fallen minister, and hearing what the bishop had to say about him. 'It is always seasonable,' said the orator as he rose, 'but at this moment more seasonable than ever, to exclaim "Vanity of vanities, all is vanity." Where is the glory of this man? Where the halo of that light which surrounded him? Where the jubilee of the multitude who applauded him? Where the shouts with which he was received when he appeared in the theatre or at the race-course? Gone—all gone! A sudden whirlwind has swept off the leaves and left the tree bare. The trunk stands forth naked and stricken to the roots. Where are all the friends who bowed down to him, who worshipped his greatness, and surrounded him with a cloud of incense? It was but a dream of the night; the morning has dawned, and the dream is dissolved. It has fled like a shadow; vanished like vapour; burst like the empty bubble that it was! Oh, vanity of vanities, all is vanity! Write it on your walls, on your garments, on your houses; write it in the market-place and in the streets; and, above all, write it on your hearts. We are ever enticed anew by the tinsel of earthly glory, and ever anew it deceives us. Proclaim to all men, at all hours, in all places—at home and abroad, at the table and in the theatre—let every man cry to his neighbour, "Vanity of vanities, all is vanity!"

"Then turning to the miserable wretch who was crouching at the altar, and looking forth at the excited but arrested crowd like a wild beast at bay: 'Did I not tell thee that money is a thankless servant? and thou wouldst not hearken. Did I not say that wealth is a faithless friend? and yet thou wouldst not alter thy ways. Thou hast now discovered that it is worse than either—even a murderer. It is this which hath brought thee here, where thou art now shaking with terror. The church, so frequently persecuted by thee, has opened her bosom to receive thee; while the theatre which thou hast favoured and honoured, and for the sake of which thou hast committed so many crimes, has betrayed thee.* The racecourse, after devouring thy substance, has sharpened the swords of those for whose amusement thou hast laboured to provide; but the sanctuary, which has so often felt the effects of thy ill will, now covers thee with its protecting wings. I say not this to wound thee, or to glory over thee, but that those who hear me may learn where to look for happiness.'†

* "It was at the theatre that he was first denounced, and the cry raised for his death; though he had been in the habit of laying out large sums on these public exhibitions."

† Hom. tom. iii, pp. 333—336.

The intercession of Chrysostom so far prevailed that Eutropius was banished for a season, to the island of Cyprus. His accomplices in robbery, however, dreading that if he lived longer, he might reveal secrets and implicate them, succeeded in bringing him back to Constantinople, and in getting him put to death.

The troubles under which Chrysostom himself finally sank, may be said to have arisen conjointly from the enmity of the Empress and of the Bishop of Alexandria. He had discovered a case of gross fraud of which Eudoxia, Jezebel-like, had been guilty,—the murder of one Theognotus, and the appropriation of his vineyard, under the protest of the widow. With the scandalous outrage he had not hesitated to charge her in a faithful letter. From that day she “eyed him” as Saul eyed David. Finally, he had “preached on the disorderly habits of women,”—a sermon which the Empress believed to have been aimed at herself. This decided her. She called in the aid of the other “evil eye,” in Egypt, Bishop Theophilus, who, she was sure, would be a very willing accomplice.

Theophilus had not long before been more intensely exasperated than ever against Chrysostom because he had espoused the cause of the “Three Tall Brothers.” These were three Egyptian monks who had discovered the dishonesty of the Bishop of Alexandria in money matters, and had fled to the desert rather than be associated with him in the things of God. He had hunted them with soldiers out of their retreat in the wilderness. When they arrived at Constantinople, clothed in sheep-skin, and emaciated through their sufferings, they presented a pitiful spectacle as they marched from the boat to the archiepiscopal palace, and threw themselves on their knees before Chrysostom, begging his merciful interference in their case. When, on examination, he found that they had been most unjustly treated, he did not hesitate to write Theophilus to that effect, and ask their restoration to their homes and home-privileges. Incensed at this interference, the latter now willingly came to Constantinople with twenty of his clergy, to sit in council for the trial of Chrysostom. Before this irregular tribunal the Archbishop was arraigned, not only on account of his conduct in the matter of the Tall Brothers, but also for other reasons which the hatred of his enemies had notified in the libel which they had prepared.

This malignant document contained eleven trumpery charges, but evidently its sting was in its tail; for the eleventh and final accusation ran thus:—“That he was guilty of high treason in preaching against the Empress.” One other indictment evidently shows that Chrysostom, while guarding divine grace against licentiousness, gave pre-eminence in all his ministrations to the readiness of God to receive sinners: “That he encouraged in sinners the hope of security, by saying that, as often as they sinned, God would heal their sins, if they only repented.” Such a charge is an evangelical minister’s glory, not his shame.

Chrysostom refused to appear before the Council of the Oak for two reasons. First, because Egyptian bishops had no jurisdiction in Thrac; and secondly, because four of its leading members were his

sworn and acknowledged enemies. The friends who represented him and reported this, his decision, to the Council, sustained even bodily damage; and great fears were expressed for his life, considering the imperial influence that had been brought to bear against him. Yet hear how meekly he comported himself in the midst of his troubles:—

“Seeing many of them weeping, and others running distractedly to and fro, he said: ‘Sit down, my brethren. Do not weep and break my heart. For me to live is Christ, and to die is gain.’ To this one of them replied, ‘We weep because we shall be left as orphans, and the Church as a widow. . . . We weep for the poor, who will now be forsaken; and for the Church, which is to be deprived of your instruction.’

“Then Chrysostom, laying the forefinger of his right hand in the palm of his left—one of his characteristic actions—said, ‘Now don’t say anything more at present; but, as I mentioned before, hold fast by your churches. The ministry did not begin, nor will it end, with me. Moses died; but did not Joshua succeed him? Jeremiah died; and was not Baruch called to replace him? Elijah was caught up to heaven; but did not Elisha prophesy? Paul was removed; but did he not leave Timothy, Titus, and apostles, behind him?’ Another of his friends then observed, in reply to one of the remarks which had just fallen from him, ‘If we abide by our churches, we must maintain our communion with those who have passed this unrighteous sentence, and even subscribe the sentence itself.’ To this he replied: ‘Maintain your communion with them, that you may not cause division in the church; but do not subscribe the sentence, for I have been guilty of no offence to merit deposition.’”

The following was the sentence of the court:—

“‘As John, accused of certain crimes, and conscious of his guilt, refuses to appear, he is now deposed, according to the laws of the Church. But, since the accusation contains a charge of high treason, the pious Emperor will take order that he be removed from the church, with force if necessary, and that he may be punished for this crime, which does not fall under our cognizance.’”

The people of Constantinople watched for three days the space between his house and the church, to prevent the removal of their beloved archbishop by force; but, after some blood had been shed, Chrysostom, fearing a sanguinary outbreak on a great scale, “placed himself privately in the hands of those who had orders to apprehend him, and was immediately conducted to the town of Praenetus, in Bithynia, where he was enjoined to wait till further orders.”

Soon, however, a wonderful reaction followed. On the Sabbath day after the banishment of the “golden-mouthed man,” Severian, his enemy, preached in the Cathedral, and tried to justify the deposition of the Archbishop. But the great multitude saw through the flimsiness of his sophistries, and feeling, unanimously, that a huge injustice had been perpetrated, they rushed through the streets of the city, even to the gates of the Emperor’s palace, and demanded the great preacher’s recall. Indeed, it may be said that the whole capital rose. The Empress was inclined by her superstitious fears to grant the prayer; for, on the second night after Chrysostom’s departure, a violent earthquake had shaken Constantinople, and had even raised up the bed on which she lay, and had flung it across the room. Therefore, she enacted scene the third, and, falling on her knees before Arcadius, prayed for the restoration of the Archbishop. The following is a copy of the auto-

graph letter from the timid, vacillating, and untruthful Eudoxia, with which the Imperial order of recall was accompanied:—

“Let not your reverence suppose that I had any knowledge of what has been done. I am innocent of your blood. It is all a plot, devised by wicked and corrupt men. God, in whose presence I weep, is witness of my tears: I cannot forget that by your hands my children were baptized.”

Dr. Macgilvray thus describes the return of the illustrious exile:—

“Without offering any comment on this specimen of royal veracity, suffice it to say that, in the course of a day or two thereafter, a ship, for which many eyes were on the outlook, was seen coming down the Straits, and making for the harbour. Besides the festive signals which fluttered from her masts and rigging, the shouts of the people who lined the opposite shore proclaimed what she was. The sea was covered with vessels great and small, which were laden with passengers and streaming with flags, all waiting the arrival of the galley which was bearing the shepherd back to his flock, the man of the golden mouth to his throne of might—the ambon of the Basilica.* There, shading their eyes from the rays of the evening sun—then shedding its golden light on the hills of Thrace, the graceful villas of Chalcedon, and the glittering spires of Constantinople—they descried the ship which carried Chrysostom hastening down under full sail to the basin of the Golden Horn. As she passed through the gay fleet that crowded the bosom of the Bosphorus, a great shout rose up to the sky, and ran echoing along the shores of the two continents of Europe and Asia,—a shout of welcome, choked by the sobs and tears of thousands, to the thin, worn, gray-headed man, who stood with streaming eyes and uplifted hands on the deck of the galley. Brave as that man was, the storm of agitation which had passed over him during the previous weeks had aged him very considerably; and the traces of these trials touched with no common emotion the hearts of those who had an opportunity of observing them more closely, and who saw in them the stigmata of the cross—‘the marks of the Lord Jesus.’”

It was dark before the galley reached its moorings, and the people, forming a torch-light procession, desired that very night to convey Chrysostom to the church of St. Sophia, and seat him on his archiepiscopal throne. But, as he did not wish to stir up the slumbering enmity of his enemies, he escaped from his friends, and took up his residence in a quiet retreat in the suburbs. The ardour of the populace, however, backed by the entreaties of the Empress, would not allow him to remain there. He resisted the solicitations of his friends for several days, alleging that since a Council had deposed him, a Council was required to restore him. They replied that it was no lawful Council; and inasmuch as he was of their opinion, he suffered himself to be literally borne back to his palace, and the scene of his spiritual and oratorical triumphs—his Cathedral Church. There, for some time, the crowds were greater, and his preaching more powerful than ever. Our author gives the following specimen from the Homilies which were delivered at this period of his return,—a bright gleam of pulpit glory, but preceded and succeeded by suffering and gloom:—

“Ah, you will say, my guilt is great; I have sinned more frequently and more heavily than any one in the world. The sacrifice [of Christ] is great

*“He preached at first from the apsis or porch, but the people pressed upon him so closely that he was obliged to remove to the steps of the choir at the upper end of the nave. There, on a sort of raised platform, the reader’s desk or lectern stood, and it was from that place that Chrysostom was accustomed to deliver his public addresses.”

enough to cover your guilt. First acknowledge your trespass to the Lord, that he may clear you from it; confess that your sin is very great, and that will be the beginning of your salvation. The woman who came to Christ, came in that way. She shed tears of true sorrow, and she went to him who is the source of pardoning mercy. Observe how the woman of Canaan acted. "Have mercy on me," she cried; "I have no claim of merit; I have no hope from anything in myself; I take refuge in thy mercy. I come to thee, in whom there is no condemnation, and who givest salvation without stint or limit to those who seek it." This woman does not go to James; she does not pray to John or to Peter; she passes through the whole of them without halting.* "I do not need any mediator," she says, "I go with a broken and a contrite heart to him who is the fountain of grace." If he came down from heaven, and took our nature upon him, it is that *we may speak directly to himself*. The cherubims above tremble at his presence; but here below the sinner may freely approach him, and say, "Have mercy upon me." A single word uttered from a contrite heart will let in upon it an immeasurable tide of life and peace."

But thunder-clouds, surcharged with electricity, were still hanging about the horizon. The following is the account of the way in which the second and final storm broke:—The vain Empress had ordered a silver statue of herself to be erected nearly opposite the Church of St. Sophia, and something very like idolatrous homage had been paid to it, with her sanction, by the pagan portion of the population. Chrysostom, as might have been expected, had the courage to call attention to the scandal and denounce it from his throne. Immediately the factions began again, some siding with the indignant Empress, and others with the faithful preacher. At this juncture the festival of John the Baptist came round—the anniversary of his martyrdom. The Archbishop is reported to have said, when preaching on the subject, "Again Herodias rages, again she dances, again she demands the head of John." Eudoxia's wrath knew no bounds when these words were reported to her. She prevailed upon her weak-minded husband, a day or two afterwards, to send soldiers to the church, who shed the blood of the catechumens at the altar, and shut Chrysostom up forcibly in his palace. After a brief interval, the irresolute Emperor yielded to the solicitations of the enemies of the Archbishop, and ordered his final withdrawal from the city. The scene is thus eloquently described by Dr. Macgilvray:—

"Accordingly, Arcadius on the following day despatched his private secretary to Chrysostom, with orders to quit the episcopal residence, and to leave the city forthwith. This officer was accompanied by a body of soldiers, who were instructed to apprehend the bishop, and to remove him by force should any attempt at rescue be made. Feeling that he was not at liberty to 'resist the power,' and that he was now set free from any obligation to remain at his post, he went at once to the church, where he engaged in prayer with those faithful brethren who had 'continued with him in all his temptations'—and it is pleasing to find that there were many such. He then visited the baptistery, and took leave of the deaconesses and the widows who were assembled there, and who had supported him faithfully for many years, not only by their prayers and sympathies, but also with their pecuniary means and active personal services. After urging them to persevere in their labours of love, he said 'If any one is appointed in my place who is properly chosen, and who obtains

* "How different this teaching from that which now prevails both in the Eastern and Western churches!"

the office without canvassing or caballing of any kind, submit yourselves to him, as you would to me, for the church cannot remain without a bishop.'

"How trying this parting must have been, both to him and to these devoted friends, may be easily imagined. But the scene, if painful, was not prolonged; for, hearing the march of the soldiers as they approached the cathedral, and anxious to prevent any further conflict between them and the people, he slipped out privately by a side door, and placed himself in the hands of the guard. By them he was escorted down to the harbour, and put on board a ship there ready to receive him, and which at once started across the sea to Bithynia, on the ninth day of June, 404. And so the preacher of the golden mouth, the pride of Asia, and the glory of the Primitive Church, passed away finally and for ever from the shores of Europe!

We need not follow the illustrious exile throughout the long course of his dreary wanderings. First he rested at Nicæa, where celebrated Councils were held. Then he was ordered far into the interior—even to a place called Cucusus, in the depths of Armenia, and within sight of the snow-crowned Ararat. Here he suffered much from the heat of summer, and yet more from the rigour of winter. But he kept up his connection with the ecclesiastical world notwithstanding, by the numerous letters which he wrote, and of which Gibbon is constrained to confess that they contrast most favourably with the querulous and depressed epistles written by Cicero from his place of banishment. Indeed, it was felt that the captive had more influence than his successor in the patriarchate of Constantinople; and therefore his enemies were determined to remove him to such a distance that he would not be able to influence Asia Minor at all. Two soldiers, consequently, arrived one day to conduct him to Pityus, on the north-east coast of the Black Sea, at the extreme border of the empire, and called "the Siberia of the Eastern World." But, latterly, the government must have received such reports of his health that they never could have expected him to reach their more distant prison. As it was, his conductors had only reached a church five miles past Comana, in Pontus, when the weary pilgrim begged them to turn aside and allow him to die there. Here he—

"Divested himself of his travelling garments; and, putting on his white priestly robes, with which he was covered 'even to the feet,' he ordered bread and wine to be brought. Pronouncing the words of consecration, he partook of what to him was the last supper in more senses than one. Then kneeling down at the altar, he gave thanks, saying, 'The Lord be praised for all things,' and fell from his knees into his Master's arms, on the 14th of September 407, aged sixty years.

"Servant of God, well done!
Rest from thy loved employ:
The battle o'er, the victory won,
Enter thy Master's joy."

Strange retribution followed his ecclesiastical enemies. Hardly any of them died a natural death. The Cathedral and Palace at Constantinople were burned down, apparently by accident, a few days after Chrysostom's departure from the city. The Empress Eudoxia died that same year, in the pangs of child-birth. Her pusillanimous husband was not long of following her to his account. And thirty years after the great preacher had passed away, a deputation was sent

to Comana, by whom his remains were reverently exhumed and removed in state to the capital. There, in the presence of a deeply impressed multitude, Theodosius II, the son of Eudoxia,—the same who, as a child, had been sensationally placed upon the prelate's knee,—himself knelt down on the coffin, and entreated heaven's forgiveness for the injustice which his parents had done to John of the Golden Mouth.

An elaborate essay on the oratory of Chrysostom, from the scholarly pen of Rev. David Neilson, of the Free Church, Renfrew (who has also corrected all the proof-sheets, and added many valuable notes), concludes the volume. One paragraph of this essay reminds us of a point noticed in the body of the work on which we have omitted hitherto to touch:—

“The great preachers of the Roman Church who have earned for themselves a reputation which promises to be immortal, only produced at distant intervals those sermons which were the marvel of the day, and are now in the hands of millions. They gathered in their finest powers, and girt themselves for the task; they pondered their subject long, they sought out images, they polished sentences, they reconstructed paragraphs, they laboured to produce an artistic whole, a finished thing, to be admired by all men of taste for ever. How unlike to all this were the preparation and preaching of Chrysostom! His mind was like a well which could give out the water of life to-day and to-morrow with equal copiousness; and he often preached for days in succession, and was always equal to himself, the same incomparable man.”

The fecundity of Chrysostom was, in truth, something remarkable. Apples of gold seemed to roll out from his golden mouth without any effort on his part. A foot-note, referring to the period of his ministry at Antioch, and contributed by the Rev. Mr. Neilson, makes this plain:—

“To give the reader some idea of Chrysostom's labours at this crisis, we may mention some of the homilies he delivered (called those ‘on the statues’), in the order in which they are set down by Tillemont, who has bestowed great pains in fixing the dates. According to him, the first was given on the 26th of February, ten days before Lent; the second on 6th March, the eighth day after the insurrection had broken out; the third on the day following, being Sunday, the 7th of March; the fourth on Monday the 8th of March; the fifth, sixth, seventh, and eighth on the successive days of that week, up till Friday the 12th; the ninth on Monday the 15th; the tenth after the lapse of a few days; and so forth. It appears that fifteen of these remarkable homilies were delivered during the single month of March, and nearly three-fourths of them on successive days! The arrangement of Fronto Ducaeus differs from that of Tillemont down from the tenth, agreeing only as to the nineteenth. Comparing these dates with the character of these discourses, what an idea does it give us of the fulness and the fine cultivation of the preacher's mind, which could pour off such striking and beautiful addresses almost, if not altogether, extemporaneously!”

Perhaps the only noteworthy fact in the biography of Chrysostom, which we have failed to introduce into the foregoing digest, is his intimate friendship with a noble lady named Olympias. Like his own mother, she was of the highest rank, and had been left a widow when eighteen years of age, with a great fortune and great personal attractions. Somewhat imbued with the ascetic spirit of the times, she refused a second marriage, like “the holy women” already

mentioned, although the Emperor Theodosius greatly desired her to accept some one of the numerous offers which were made for her hand. Her money she devoted to the Lord, as well as herself. But after the arrival of Chrysostom at Constantinople (so wholesome was the influence of his enlightened mind upon her), she did not lavish great sums upon the greedy monks as had been her wont. She became more discriminate in her charities and benefactions. The wrath of the ascetic party knew no bounds. In revenge, they circulated the scandalous falsehood that Chrysostom and Olympias were too intimate. Indeed, one of the charges against him at the Council of the Oak, evidently aimed at her, was to the effect: "That he received women alone, sending every one else out of the room, and closing the door." And when, after his last exile, she was arraigned with others on the charge of burning the Cathedral (also a groundless calumny), the judge meanly insinuated that her friendship with the Archbishop had exceeded due bounds. Her reply was:—"As to burning a church, I have built too many to think of taking an opposite course. And as to your slanderous aspersion, only become my accuser. I challenge you to the proof." Chrysostom continued to write her from his place of banishment in Armenia,—his solitude being cheered by her kind replies. Evidently their love was pure and holy.

We have left ourselves little space for remarks on the way in which our author has performed his task. Besides maintaining the stream of pleasant narrative, Dr. Macgilvray here and there inserts useful and instructive essays on subjects suggested by the career of his ecclesiastical hero. Thus, such topics as the Episcopal form of church government and the right of the people to choose their own clergy fall, at intervals, to be discussed. Readers who cared only for the narrative might regret these interpolations; but those who desire edification and instruction, will be of an opposite opinion. Dr. Macgilvray proves that in the Primitive Church the bishop and elder were identical, and that in the time of Chrysostom, if any distinction had crept in between the *episcopus* and *presbyter* it was simply that the former was the *pastor of a single church*, and the latter his preaching assistant, without the full status of a pastor. This was the office which Chrysostom filled at Antioch under Flavian. In a very interesting chapter on "Rural Bishops of Syria," Dr. Macgilvray introduces us to a class of brethren whom the dignitaries with the lawn sleeves, in our own day, would hardly recognize on the episcopal bench. Not only were they full pastors of duly constituted churches, but they seem to have been wholly uneducated:—

"They were composed of the more intelligent and better-conditioned of the Christian peasantry, by whom they were chosen to the pastoral office. Except as regarded their personal piety and knowledge of the Scriptures, they were substantially on a level with the members of their flocks. Like them, they looked after their own cattle, ploughed their own fields, and supported themselves by the labour of their own hands. As a class, they were without any literary culture, knew nothing of Greek or Latin, and could speak no language but their native Syriac.

Our author also shows that the hierarchical gradations of episcopacy sprang out of the institution of an erroneous parallelism between the Temple worship of Judaism and the simple forms of Christianity, as well as from the rival rubric of aristocratic paganism, and the overshadowing grandeur of the Imperial Court. We are interested also to learn that in Chrysostom's congregation no organ was used, and the people all rose up at prayer.

Our author's style is always clear, and here and there leaves upon the reader the thrill which only genuine eloquence can produce. Evidently the life of this renowned orator has been, for Dr. Macgilvray, a congenial theme. We may remark that no distinctive theology is taught or favoured in the volume. Chrysostom is represented neither as a Calvinian nor Arminian preacher; but simply as a servant of Christ, who laboured zealously for his Master, before any of these names or schisms were heard of. Thus the biography will be found acceptable to all sections of the Christian church.

We cordially recommend the work to our readers, and will look forward with pleasure to the publication of the cognate volumes on Jerome, Augustine, and Ambrose, which have been promised from the same accomplished pen.

Christian Stewardship: Reminiscences of the Life and Labours of the late Henry Craigie, W.S., Edinburgh. By the REV. WILLIAM WATSON, Langholm, Dumfriesshire. Edinburgh: John Menzies & Co. 1871.

WE thank Mr. Watson cordially for bringing under our notice one of "the excellent of the earth." Mr. Craigie was the inheritor of ample fortune; but "went about continually doing good." Instead of seeking distinction through civic and parliamentary honours, which lay easily within his reach, he found a congenial sphere of usefulness in devoting all his spare time to the business of missionary and philanthropic societies. Indeed, the hands of the deceased gentleman must have been as full as those of many a commercial man,—as is apparent from the number and variety of the benevolent institutions of which he was a Director when he died, and whose Committees sent consolatory addresses to his widow and friends. One condoling correspondent of the family felicitously remarks, "he as much excelled his fellow-men in largeness of heart as Milton and Lord Bacon excelled in mental greatness." Mr. Watson has done his part as friend and eulogist with literary taste and heartfelt appreciation of Mr. Craigie's excellencies.

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THE ORIGIN AND FORMATION OF THE EVANGELICAL UNION.

No. 11.

THE pamphlet entitled, "Difficulties connected with a Limited Atonement," which we summarized in our last article, was not the only publication that issued from the pen of Rev. Robert Morison, of Bathgate, during the interval that elapsed between the meeting of the Synod of the Secession Church in 1841, which deposed his son, Dr. Morison, now of Glasgow, and that of 1842, at which his own case came up for consideration. It would appear that the Synod of 1841 considered it to be their duty, before breaking up, to appoint an influential committee to prepare a "Statement of Principles in reference to certain Doctrines discussed at its recent meeting." This document, doubtless, was intended to meet the crisis to which matters had come, and allay the tumult that was agitating the country, both within and without the bounds of their own communion. Like all other similar deliverances, it failed to give satisfaction to both parties,—those against whom it was aimed stoutly maintaining that it contained a gross misrepresentation and caricature of their opinions.

Mr. Robert Morison especially felt called upon to take up his pen in reply, both because his son's views had been avowedly assailed with all the influence of Synodical authority, and also because he still possessed the *status* of a minister of the Associate Church. The Synod's committee seem to have issued their "Statement" in the autumn of 1841; but the "Review of the Statement of Principles," by Mr Morison, sen., did not appear till the beginning of the year following. It is dated, "Bathgate, 26th January, 1842." The author in his

preface says, "The following strictures were written about three months ago—almost immediately after I read the 'Statement;' but circumstances which need not be specified, have occasioned the delay of this publication." We have marked one or two passages for quotation, both for the sake of showing the author's style and powers of mind and also of bringing before our readers important views of soul-saving truth. We may observe that we have been specially desired to give extracts, here and there, in the course of these articles, from the publications which did so much good thirty years ago, and several of which have gone out of print, that the new generation which has sprung up since may be able to form some idea of the utterances which stirred so deeply the hearts of the men and women who helped to plant and foster the tender sapling of the Evangelical Union.

Thus at page 17 of his closely printed pamphlet, Mr. Morison turns aside the ridicule which the Synod's Committee had thrown upon the position that simple faith in the doctrine that "Jesus died for all, and therefore for me," brings assurance of salvation to the soul. He says:—

"It is quite certain that whilst a man is thus acting the supervisor over the scheme, and estimating and gauging its magnitude, and the complexity of its parts, he is not believing at all, and cannot come to assurance. 'The atonement was made for all men, and yet of itself it secures the salvation of no man,'—and while the man sees these statements to be revealed truth, and occupies his attention with them, he sees or may see, that he is not exercising faith as a believer in Christ, and, of course, he cannot say whether or not saving blessings are secured to him, because the truths he is beholding do in this aspect bring saving blessings to no man. But the Committee surely know there is another very different position of the soul than that of a mere system-gauger. Let a man come to feel deeply and anxiously his need of salvation, and he will soon transfer himself from the attitude of a proud examiner to that of an humble inquirer, and of course will soon alter his method of looking at the great and glorious subject. He will cease to be a supervisor, and seek to become a 'consumer.' What will he then do? He will not abjure any of his previous views, but will begin to appropriate the message, that Christ 'came into the world to save sinners' and was 'made sin' for them, to himself; and listening to the voice of love from his heavenly Father's lips, he will say, Was not then the love that gave the Son love for me?—was not the 'child born' a 'son given' to me?—was not his death the expiation of my sins?—are not Christ and eternal life the gifts of God to me?—Yes, responds his soul! Can I ever get more for peace and salvation than Christ as my own? No; never! Have I got that? Yes; but I never knew it and believed it till now! My soul was acting the supervisor, engaged in gauging and computing the general stock of grace! but now I discern it to be as precisely for me as if it had been *only* for me! Christ is mine, and eternal life is mine! God, I see, 'presents to me salvation as a gift,'—this gift is 'to be accepted by faith,'—faith is the appropriating belief of the testimony which 'presents the gift,'—now I believe in the testimony as spoken to me, and Christ is mine, and eternal life is mine, and I am saved! Thus, the consumer acts very differently from the supervisor, and he becomes a consumer by appropriatingly discerning the precise relations the work bears *to himself*, while the other is merely computing the multitudinous relations which it has to the species around him. Formerly, the man was like an Israelite whom we may suppose to have strayed

from the camp, at the time when the brazen serpent was set up, and the proclamation made, that every stung Israelite should look to it and he would live; and who, on his way back, had got some general notions on the subject. When, in his half-informed state of mind, he surveyed the brazen serpent from some adjoining eminence, he would naturally thus philosophize:—"It is intended for all, they say, yet of itself it secures the healing of none,—it has *"general relations,"* but it *"sustains no special relation,"*—there must be something "illusory" here!—none can be saved by it, if it does not *of itself* secure the healing of those who are bitten." This is a fair exponent of the meagre approach to the truth of the case that the Committee have made. But let the supervising Israelite only come into the camp, and there feel that he is bitten of a serpent, and is in eminent danger, and then he comes to learn another lesson. He discovers that the message of God conveyed in the general proclamation was intended for himself,—is addressed precisely to him,—and that the serpent of brass was erected for him. In other words he appropriates the message as designed by God to tell him, 'here is a salvation for you,'—and he looks and is healed. This latter and practical part of the matter, the Committee most unaccountably overlook, and therefore they have failed to understand that the very sight of faith or belief in Jesus, against which they so anxiously struggle, is just the discerning that, 'as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him' (believeth that Christ was lifted for himself) 'might not perish, but have everlasting life.'"

The second quotation we give is on the question of "Human Ability to believe the Gospel." On such a point Mr. Morison had good scope for his philosophical powers, as well as for the play of that pleasant wit and humour which he always had at command. He thus writes at page 21:—

"It is needless to follow them into the small irrelevant statements they have made, to obscure if not set aside the simple and certain truth. What has it to do with the question in hand to tell us 'that the natural powers of men are dependent for their existence and exercise on the Great Creator'? Everybody knows this. But the question before us is not how we came to have them, but merely what are they capable of doing? What do they precisely mean when they say, 'the fall has impaired all the faculties of the human mind'? Suppose this to be true, the question still remains whether the more decidedly intellectual powers (those which are occupied in knowing and believing truth) were impaired *directly* or *indirectly*? In other words, whether these underwent a direct stunt by the eating of the forbidden fruit, or so fell under the influence of depraved dispositions and unbridled passions, as that, without being any way directly stunted by sin, they had all their pristine energy turned in a sinful direction to subserve the corruptions of the heart? We wish the Committee to explain this and furnish their proof. As this *indirect* impairing (if impairing it can truly be called) is enough to explain all the phenomena of depravity, and is, indeed, the only principle that can explain it, if the Committee still cling to the other alternative, let them produce the proof of a direct curtailment of power, and if they cannot do this, they must surely follow the example of all rational men, and not believe in an unnecessary hypothesis without proof, and come on to the plain truth that the evil lies in the *heart*, and not in the *head*. At all events, we know that the change in conversion is in the dispositions of the heart, and not in the powers of the understanding. Why tell us that 'the understanding and the affections exercise a mutual influence; the prejudices and errors of the understanding swaying the affections, and the evil affections of the soul binding and perverting the understanding'? I wonder what these 'prejudices of the understanding' are! They are some genus by themselves, which till now have escaped the notice both of nature and philosophy! The *prejudices of the heart* often dupe the understanding, as the prejudices of the Committee against

the doctrine that a man is able to believe a plain truth on God's authority, have seemingly duped their understandings into the notions they have penned. Still it is true that no sort of men are more conscientiously honest than those who are the dupes of prejudice in their opinions. Prejudices never arise from the understanding, but from the heart; and it cannot possibly be otherwise. Why go on to tell us, with oracular air, 'that the influences of the Holy Spirit are needed on all the faculties of the human mind alike,' without explaining to us whether they all need this influence alike in point of degree, or alike in point of directness of communication? Do they mean that the Spirit's influences give the man an enlargement to the faculties of understanding, and reasoning, and abstracting, and imagining, and remembering, and the like, to repair the direct stunting they underwent at the fall? Is this their philosophy of the case, and that every convert gets this before he becomes a believer, and that, of course, all believers are conscious of a hoist upwards and outwards of all their intellectual abilities? If they mean this, though the measure of enlargement should not be very great, yet how many converted persons would this test leave in their congregations? I know of no man getting nearer to a Newton or a Bacon by becoming a saint. If they do not mean this (and they cannot possibly mean *any thing of the kind*), do they merely mean to say after all, that when the light of the blessed Spirit's holy saving truth becomes shed on the understanding, and is truly apprehended and believed there, its own native heavenly power so changes the heart, as that the renewed heart disposes the man to exercise his thinking powers in a more obedient and dutiful way? Though there is alike the need of the Spirit's influences on all the powers of the mind, is it in this indirect way, according to the constitution of our nature, that it comes to sway the thinking powers themselves? If they merely mean this, as other good and wise men generally do, then their own statement leaves the question of man's natural ability where it found it, and this is found to resolve itself into a question of the moral order appointed by God in subduing and changing the soul of man."

One other brief paragraph is so important that we are tempted to give it also:—

"We may thank the limitarian scheme for so locking up the gift of Christ from the anxious inquirer, as to impede conversions till the agony of the soul becomes so strong that the individual bursts through his system at the broad side, and on his knee grasps desperately at a Gospel text, which, in his cool moments, his system persuaded him he had no right to. Not only is this the case, but his limitarian pastors would tell him, that though they see he has a right to the text *now*,—'he was made sin for me,'—yet they could not have said before that he had a right to it,—making the man's right to believe that *Christ is his* to depend on the state of his mind, and not on the testimony of God!! Yes! when we closely inspect the subject, it becomes certain, there never was a believer whom the rigid limitarian scheme accurately applied would not divorce from the identical Gospel text in which his soul had discovered the blessed fact, 'the Saviour is my own.'"

The fearless publication of such unanswerable onslaughts could not but embitter his ministerial brethren against Mr. Morison, sen. Perhaps, therefore, we need not be surprised that, as the meeting of the Synod in Edinburgh drew near, a very general impression began to prevail that he would be flung overboard after his son, in a very speedy and summary manner. Yet that ejection was so very speedy and summary, that we wonder much, in the retrospect, that it could have been accomplished in a court laying any claim to be governed by the principles of civil, not to speak of ecclesiastical justice.

Mr. Morison's own account of the treatment which he received is given in his pamphlet entitled, "Defence of Christ's Truth; or, the case of the Rev. Robert Morison, of Bathgate, before the United Associate Synod, May, 1842," pp. 63. At page 4 he writes as follows:—

"The circumstances in which my cause came to be taken up by the Synod in May, 1842, are the following:—When the Synod passed what appeared to me an unfounded and iniquitous sentence against the Rev. James Morison, of Kilmarnock, in June, 1841, I dissented from the decision, and gave in reasons of dissent. Previously, I had declared in the court an entire agreement with him in sentiments, and now in my reasons of dissent I declared his opinions to be, in my judgement, 'both sound and consistent, at once agreeable to Scripture, and unopposed to the Standards of the Church.' When these reasons of dissent were remitted to the Presbytery of Edinburgh, that I might be dealt with by them, they prepared brief answers to all the reasons except such as touched on doctrine, and, in reference to these, 'they respectfully declined farther travail in this case.' The Synod, in 1841, when these reasons were given in, never came to any finding against me,—never uttered a whisper to that effect,—and the Presbytery of Edinburgh came to no finding against me; and consequently I still stood as free of any judicial charge in any form, in life or doctrine, as any man could do. There were abundance of floating out-door opinions, but no court had ever found one thing against me. This was my clear position when the Synod convened on the 2nd of May last. I went up to that meeting in the full belief that, however dissatisfied certain men might be individually with me, it would be impossible for the court, in the observance of decent forms, to put me on my trial at that meeting. I did expect them to do something, and that most likely they would refer my case back to the Presbytery, but never supposed it possible that they could leap at once into a premature and irregular trial. However, on the forenoon of Wednesday the 4th, they did, without one thing *judicially known*, or *found*, or *alleged* against me in all my life and doctrine, appoint a Committee, not only to take my reasons of dissent into consideration, but also to proceed forthwith to examine myself, and extract my views from me. I met the Committee that same evening, and had seventeen questions on the most grave and intricate and profound doctrines of the Gospel put to me, all of which I answered, and the whole was taken down in writing. On the forenoon of Thursday the 5th, these were reported and read to the Synod. On the evening of the same day, another committee was appointed to frame propositions out of the answers given by me the evening before, embodying my supposed errors, and to report to the Synod next day. On the forenoon of Friday the 6th, the Committee produced six propositions, which they said contained my views on the doctrine of the atonement; one proposition which they said contained my views on faith; and one which they said contained my views on original sin. The doctrines contained in all these propositions were of a nature both profound and intricate, but it was not so much reach of thought, as cool discriminating precision, that was called for in dealing with them, and to treat them fairly in this way did certainly require the most grave and deliberate consideration. But as the case must be got disposed of somehow that night (and this was the obvious feeling and intention, as well as result), the court, that it might remedy as far as possible the want of time to deliberate, agreed to print the questions and answers and propositions deduced from them, in the interval of sederunts, and proceed to the decision of the case in the evening. The evening came, and the cause was taken up. It was resolved, first, to settle the question, do the propositions brought in by the Committee fairly represent Mr. Morison's views as contained in his answers? Taking up first the six propositions on the doctrine of atonement, they voted these to be a fair representation of my views; but from this finding Dr. Brown dissented, on the ground that the propositions did not fairly represent my views, and about twenty other ministers adhered to his dissent. The proposition on faith was voted as containing my views;

then the proposition on original sin was so amended, as to embody the substance of my three answers to the questions on that subject, and it also was voted as containing my views on that doctrine. This being done, the Synod began to execute their previously avowed resolution to come to a solemn deliverance as to what they judged to be erroneous in these same propositions; but as the midnight hour was near approaching, and the settling of the question whether the propositions were erroneous or not, and how far they were so, would have required time, and threatened to elicit very conflicting judgements in the house, they suddenly stopt short and dropt that matter altogether, and never came to a judgement on *any one point*, whether my opinions were erroneous or not, but agreed to suspend me, without passing any sentence on *any one doctrine* of mine now before them. In truth, I am yet as clear of any charge of error *judicially found* by the United Associate Synod, as any one member of that court is. They never passed *one judgement on one doctrine*, but merely said, in the final decision against me—and that too in the most lame and insignificant style of judicial finding—that my views are ‘*apparently* opposed to Scripture and the Standards,’ but gave me no means of knowing where this ‘*appearance of opposition*’ is to be found. Against this decision I of course protested, and claimed my right to be held as acting not only not blameable, but not even an irregular part, in contravening such a sentence. This most irregular and iniquitous decision was, with the exception of a vast number of dissents entered by members against it, the last deed of the United Associate Synod while I remained a member of the body. What they *may have done* since, can in no way affect the merits of the case in regard to me and my cause.”

It is quite plain that the majority of the members of the Synod of 1842 took up the position that Mr. Morison, sen., having fully homologated his son's views, it was unnecessary to give him the benefit of all the processes of ecclesiastical law. As he protests himself:—

“I will venture to say, the like has almost never been done in the annals of Protestant churches to any of their own members. To be sure, the time was when persecuting Prelatists thought it enough to put the question to their victims—‘Do you approve of the Sanquhar declaration?’—or, ‘do you account the slaying of Archbishop Sharp to have been murder?’—and to execute at once according to the answer given. Now, every candid mind will see that to take me up and to hurry on my ejection on account of homologating my son's opinions, were just exactly the revival of that principle of judgment; and that if it was not on this Claverhouse principle they were proceeding, to take me unwarned, and try me *instantly* without the usual forms, was a measure wholly irregular and cruelly unjust.”

One who was present has described the scenes that took place in connection with Mr. Robert Morison's trial as positively painful. Again and again the old man attempted to speak; but an agreement seemed to have been entered into beforehand to prevent his being heard. Indeed, he may be said to have been howled down repeatedly by the members of the court. He was so much agitated and perturbed by the treatment which he had received that, when seated at breakfast, on the morning after his suspension, in the hotel at which he was staying with some friends, he remarked, as he surveyed his own ponderous frame, “I can hardly realize that I am a piece of animated matter at all.” And yet, as we saw in our last article, he had rendered

good service in his day to the church in various ways. But, in truth, the leading spirits of the Synod had come the length of allowing a sort of *hatred* of James Morison to be formed in their hearts on account of the ferment he had raised in the land and the trouble he had caused them; and by that peculiar inversion of the natural order of things, to which we have already referred, the *sins of the son were visited upon the father*, to the disgrace of that generation! Mr. Morison, sen., himself says as much at page 16 of his "Defence," adding beside some pertinent and unanswerable questions:—

"From the whole spirit of the proceedings, the breathings in many speakers, and the not unfrequent direct statements, I was led irresistibly to the conclusion that the prosecution against me originated far more in something of a personal hatred of James Morison, of Kilmarnock, on account of his present position, than in a conscientious dislike of his general doctrines. If not, why dissatisfy so many respectable members by making strides of approach beyond the standards to the doctrines which he holds, if they have a real disapprobation of them? So remarkable a feature of matters was this to a discerning eye and ear in the Synod, that I feel quite confident that were any man who approves of our views, just to truckle a little, and say he in some particulars disapproved of James Morison's views, and disguise his phraseology on a few marked points, he would not only be cordially tolerated, but hailed with welcome to preach substantially the same doctrines in the pulpits of my most strenuous opposers. I feel as certain of this as of any conclusion from moral evidence, that a thinking mind can glean up as a just inference from a multitude of combined circumstances. Of course, very many of those who were unjust to me will deny this; but let any man make the experiment (though I do not suppose a good man will ever make it) and it will be found to be true. If not, why tolerate Dr. Brown in the Synod after his speech of June, 1841? That speech throughout, in general, expressed most accurately the doctrinal views held by me and my son, and has been often acknowledged by us to do so, and was, indeed, felt by the whole Synod to do so. Not only is this true; but Dr. Brown himself knows that in the numerous friendly conversations I have enjoyed with him for a long time past, he has never expressed disagreement with any one of my doctrinal views: and that so coincident were mine with his, that I said to him on the 1st of March last, I had never yet been able to detect the least discrepancy between his views and my own. Why then is *he* tolerated in the body?"

Our readers, we are certain, will now be happy to hear the answers which were given by Mr. Morison to the eighteen questions which were proposed to him by the afore-mentioned committee. Let it be remembered that he was led to the hall below Broughton Place Church, Edinburgh, at an evening sederunt, and that his extemporaneous answers to these successive questions, of the character of which he had received no previous information, were taken down in writing,—let this be borne in mind, and we believe that any candid critic will be surprised at the felicity, as well as the fluency, of the respondent's diction.

"He was asked, 1st, Whether Christ, in dying, had no other relation to the elect than to the non-elect?"

"He replied, that, in the *mere article of propitiation*, Christ had no other relation to the elect than to the non-elect.

"2d, Does Mr. Morison hold that the atonement of Christ procures no saving blessings, but merely removes obstacles to the salvation of all men?

Ans.—The love of God, operating through the atonement of Jesus Christ, secures saving blessings to his own people; but the atonement, while it has removed obstructions to their salvation, and is a work of love thus far for them, is not that which *of itself* secures saving blessings.

"3d, Did the securing the personal salvation of the elect through the atonement enter into the original purpose of God in appointing the atonement?

Ans.—That while I do not conceive anything like separation in the purpose of God, yet, viewing it in its several parts, I hold that the original purpose was to glorify God by the satisfaction of his own Son for sin, and that the purpose of the application of the blessings of salvation to the elect proceeds upon the contemplation of this perfect work.

"4th, Did Christ Jesus, in dying, love all men equally?

Ans.—So far as his dying for them is concerned, he did.

"5th, Did the atonement of Christ exhibit any greater manifestation of the love of God towards those who are saved, than it did to those who perish?

Ans.—Only in so far as the purposes of application are concerned.

"6th, Does Mr. Morison mean that the atonement itself exhibited no higher manifestation of the love of God to the elect than to others?

Ans.—YES.

"7th, Is the object of saving faith to any person the statement that Christ made atonement for that person's sins, as he made atonement for the sins of the whole world, and that the seeing of this statement to be true is saving faith, and gives the assurance of salvation?

Ans.—The object of saving faith is Christ, as revealed to have died *for me*, as he died for all other men, and that the seeing of this to be true is saving faith, and from its nature gives the assurance of salvation.

"8th, Are all men naturally in a state of condemnation in consequence of Adam's first sin?

Ans.—That though all men are by nature in a fallen and depraved state, as the consequence of Adam's first sin, yet no man is condemned merely on account of Adam's first sin.

"9th, Do men, prior to conversion, sustain the relation to God of condemned creatures?

Ans.—Yes; all who are come the length of being moral agents.

"10th, Does the sin of Adam enter at all into the *legal grounds* of the condemnation of any man?

Ans.—Though I do not presume to understand everything in the administrations of God in reference to this matter, so far as I understand the Word of God, I do not apprehend that it has any appreciable influence as a ground of the condemnation of the sinner.

"11th, Does Mr. Morison consider the views which he has stated in answer to the above questions as necessary to the formation of correct views of what he conceives to be the truth of God?

Ans.—He does.

"12th, Does Mr. Morison consider these views as accordant with the formularies of this Church?

Ans.—He considers them as not contradictory to the formularies of this Church.

"13th, Are these the views of divine truth and of our subordinate standards which Mr. Morison entertained when he undertook his ordination vows?

Ans.—On some points,—such as the extent of the atonement and the position of election, Mr. Morison's mind has undergone an enlargement of view; and his opinion of the import of the Standards in some articles has undergone a modification.

"14th, Does Mr. Morison consider that view of the death of Christ which represents him as sustaining a special relation to his people, a view of the truth which can never give well-grounded peace to the soul of any sinner?

"*Ans.*—He considers the view of this special relation as presenting a *barrier* to the soul entering into peace, though he does not suppose that, if the soul were possessed of the knowledge that it was in Christ, this would prevent a well founded peace.

"15th, Does Mr. Morison consider this view of the truth that Christ sustains a special relation to his people, as consistent with a pure exhibition of the Gospel of Christ?

"*Ans.*—He considers that the proper exhibition of the Gospel of Christ is the presentation of him in the relation in which he stands to sinners without exception, and that this is the only relation in which the sinner can venture to lay hold of him, and that the exhibition of the special relation, in this stage of the person's progress, is only fitted to embarrass him with a secret into which, as it regards himself, he cannot yet enter.

"16th, Does Mr. Morison, knowing that the view referred to is held avowedly by our Church, believe that the Gospel is preached purely in the Secession Church, or that it is preached at all?

"*Ans.*—That when he obtained his present views of divine truth, he was not convinced they were opposed to the principles of the body, or would be unacceptable in the eyes of his brethren, and that he has gone on honestly endeavouring to fulfil that vow which binds him not to shun to declare the whole counsel of God, and that he holds his brethren as having nothing to do with what his secret opinion may be of other modes of preaching.

"17th, Does Mr. Morison believe that those who do not hold the doctrine of universal atonement could be said to be possessed of true faith?

"*Ans.*—He doubts not but that many who never held the doctrine of universal atonement *theoretically*, have been possessed of true faith, though at the same time he believes that in the act of first receiving Christ, their soul proceeded *practically* on the principle of an unlimited atonement.

"18th, Has Mr. Morison ever publicly said that his brethren preached another Gospel?

"*Ans.*—I have really no answer."

Mr. Morison felt very keenly the injustice that was done him as to the 18th question being inserted in the record. He mentions in his "Defence" that the brother who put it in committee, distinctly stated that he did not wish it to be written down. The respondent declared that he would not answer such a query, because they had no right to put it. Judge then of his surprise, next day, when, on borrowing the printed paper from the Synod Clerk to take a copy, he found that it had been "smuggled in." This was certainly very dishonourable conduct. Since Mr. Morison declined to reply, we cannot tell whether he had ever made use of the objectionable statement or not. It was evidently the part of his prosecutors to prove that he had done so, and not to adopt the flagrantly un-British course of trying to make an accused party inculcate and criminate himself. We stated in our last article that it was possible that Mr. Morison, sen., in the ardour of fresh evangelical joy, and in the overflow of his sympathy with a persecuted son, may have used expressions concerning his former brethren that were calculated to do harm rather than good. In all probability, we may all have erred in that direction. But we are certain that the rumours were much exaggerated which had reached

the ears of members of the Synod's committee; and that any charges which he may have made were more by way of implication, than in so many words. Thus we can suppose that in preaching from such a text as Gal. i, 8, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed,"—he may have said that if ministers did not preach that "Christ tasted death for every man," they preached "another Gospel." That, in all likelihood, would be the head, and front, and sum of his offending.

We would call special attention to the answers given to the 7th, 10th, and 17th questions, as being, in our opinion, singularly well expressed. Of course, when the respondent held that faith in the Gospel "gives immediate assurance," he did not leave out of sight that Assurance of sense or hope which springs corroboratively, in the course of years, from the renewing work of the Holy Ghost in the heart of the believer. What Mr. Morison meant, in his reply to the 10th question, is yet more fully expressed in the explanatory remarks which he offered to the Synod on the evening of Friday, the 6th of May.

"In our conversation, I referred them to Dr. Dann's letters, quoted with approbation by Dr. Pye Smith, showing that eminent divines of the Church of Scotland have held the same principles, and told them that I did not hold that the *culpa*, or *blameworthiness*, of Adam's first sin was imputed to his posterity, but that I held the *reatus* or "*answerability*," (as Dr. Pye Smith calls it), or exposedness to suffering consequences, was imputed to them, or descended on them. Some members said, that was just what they all held; but I added, I suspected we would differ a little on the extent to which this "*answerability*" or exposedness to suffering consequences, did go. I shall now explain what I meant, as the Committee seemed not to wish it. I believe that the penalty—death—threatened to our first parents, was just mortality, or the dissolution of soul and body. I believe that this same sin of Adam, which brought death upon him, being committed by him as our representing head, was imputed to all his posterity, and brought mortality and death upon the whole. * * * *

"Through it they were exposed to the dissolution of death, and, of course, to that sickness and disease which are the incipient symptoms of death, and also to trouble, from the wickedness of men, and to the moral contamination of that depravity which it has introduced so largely. Still, notwithstanding this, I hold, that though all these evils come upon every man, and encompass him from his birth to his death, in consequence of the fall, yet it is not on account of *that sin* which has brought all these evils upon him—the first sin of Adam—that the unbelieving sinner is eternally damned, but on account of his own personal transgressions. This is what I hold, and what the Scriptures require me to hold, by teaching that every one shall be rewarded according to his works."

In the answer to the 17th question we think that Mr. Morison has stated, in a most memorable manner, what is the real truth of the case concerning the experience of many pious limitarians. Although they may restrict the death of Christ to the elect in theory, they extend it to all men practically

when they come to Christ themselves; for they argue "He died for sinners; we are sinners; therefore he died for us." But, of course, the much debated little word *all* lurks in the first premiss, though it be not expressed; for unless *all sinners* be meant, how did the individual, so reasoning, know himself or herself to be included in the crowd? If the answer should be, *by my evidence*, or, *by my experience*, is this not a shifting, insecure, and anti-evangelical foundation on which to build the soul's hopes for eternity?

We have referred to the fact that Mr. Morison offered to the Synod explanatory remarks on the answers which he had given to the committee. We used the word "offered" advisedly; for although the explanations were presented to the court, they would not accept them. The fact was, that Mr. Morison, after his important interview with the committee, conceived that on certain points his answers required to be guarded against misrepresentation on the part of those who might be inclined to misrepresent them, and misapprehension on the part of those who, from having thought sparingly on these subjects, might be likely to misapprehend them. Accordingly, borrowing some hours from the vigilant observance of his own case in the Court, as well as from sleep, he wrote out a carefully-worded explanatory paper which first himself, then Professor Balmer at his request, and afterwards several other members of Court of their own accord, begged the Synod next day to receive and read. But it was all to no purpose. His paper was summarily rejected; and even Dr. Balmer drew down upon himself the rebuke of several members for venturing to support such a proposal. No wonder that Mr. Morison transcribed the Latin line at the end of his "Defence," "*Pudet, hæc dici possint et non possunt refelli*,"—that is, "It shames me that these things can be said, and that they cannot be refuted."

We must, however, be allowed to remark that these answers, and especially the explanatory papers with which they are followed in the "Defence," are marred by one great defect—namely, the doctrine of the restricted purpose of application of the benefits of Christ's death to the eternally and unconditionally elect. This was exactly Baxterianism or moderate Calvinism, and really was not worth contending for so earnestly and self-sacrificingly,—unless, indeed, it was to be regarded as a stepping-stone to a more liberal and consistent creed. If Dr. Morison and his father had remained at the theological milestone which they had reached in 1842, we cannot see wherein their view of the saving grace of God was much to be preferred to that of such a man as Dr. Heugh, who led the liberal side

of the house against them. Any advantage which they had in a consistent basis for a world-wide call, was more than nullified by the disheartening limitation of the Holy Spirit's work of application,—a limitation that was rendered all the more disheartening and disappointing by the high hope of impartial unrestrictedness which the previously expressed doctrines of the system had excited in the critic's mind. We have Dr. Morison's authority, however, for stating that his father was one of the first to see that, like "the legs of the lame," these conflicting parts of their system were "not equal;" and that very soon after their respective causes were settled in the church courts, letters began to pass from Bathgate to Kilmarnock, calling attention to the fact, and containing the first etchings of that more harmonious theory, according to which the limitation is placed, not in the niche of God's sovereign withholding of grace, but in that of man's blameworthy refusal and resistance of grace bestowed. And it becomes not us, who enjoy the meridian blaze of Evangelical Union theology, to criticize too harshly the imperfect strugglings of its nascent dawn.*

The Synod pronounced, in the first place, the same sentence on Mr. Morison as had been pronounced on his son the year before—namely, suspension from the ministry, with, of course, a prohibition appended against preaching on the following Sabbath day. This interdict they knew very well he would not regard; and they fully expected (what really happened) that thus suspension would very easily become complete execution. Mr. Morison's letter to the convener of the committee, announcing that he had disregarded their deed of suspension, is so characteristic of the man, and so interesting besides, that we venture to give it entire.

"BATHGATE, 9th May, 1842.

"MY DEAR SIR,—I received your official note this morning. In the trying and solemn circumstances in which I am placed, you will excuse me for one word personal to myself. You know well that I never was a man of what is commonly called *craft* or *policy*, but was so much known to my brethren to be destitute of this, as to be reckoned by some of you to be deficient in practical wisdom. I state this merely to call up before your mind the fact of the case,—that I have no scheme by the end, but am following in the simplest manner possible what I believe to be the dictates of truth, and the demands of duty. All other things I cheerfully leave in the hand of Him who will perform all things most perfectly.

"I have then to inform you that, under my protest, I preached yesterday as

* Possibly also it should be acknowledged here, that all the other points of their system, such as atonement, repentance, faith, assurance, &c., were harmonious and homogeneous. They all led, moreover, on the principle of philosophical consistency, to a world-wide work of the Holy Spirit. *Restricted application* was the only dead fly in the ointment, and when it was brushed away, the contents of the alabaster box were fragrant and beautiful.

usual. The suspension of the Synod appeared to me a deed that I could not, and durst not obey. The Synod never put a charge in *any sense of the word* into my hands,—*never found one single charge* against me. There is not in the minutes of *any Court* to which I am subject, *one single finding* against me, as to error of doctrine, or immorality of conduct. *To the present hour this is true.* And for the Synod to suspend me without *finding and recording* one single item of *libel charge*, or call it what you will, against me, is such a hurry and amount of injustice, that no honest man could submit to it. You will easily see, and no candid mind can help seeing, that unless I had been secretly convinced that I was in error, *though the Synod have never said so*, and had been prepared to retract what I had advanced on the doctrines, I must have been *destitute of conscience* in the matter if I had submitted. It *could not* have been “submitting in the Lord.” I feel certain that if brethren would only divest their minds of the mere technicalities of rigid form, and of the strong feelings arising from a *supposed* urgency of expediency, and calm themselves down into the sober dictates of deliberate judgement, they will entirely *excuse*, if not *approve*, what I have done yesterday. If they do so, and waive for the time the merits of the practical contumacy that they find in me, I shall most cheerfully come in and confer with the committee, and explain to the utmost of my power what may be supposed doubtful.

“You will allow me to add that, for some time past, I have been convinced that there have been *false positions* taken by the Courts in these trials. If you except the doctrine of the extent of the atonement, the position of election, original sin, and it may be some aspects of a point or two more, I *fear* it would require more consideration than has yet been given to it, to hold that the points in question are proper subjects of judicial decision. The reason of entertaining this doubt is, they are all *practical points*, involving the matters of individual faith and personal salvation. There is no doubt doctrine in them, but it is the doctrine of the soul’s exercise in personal conversion. I doubt much whether Synods should discuss *that*. Faith is just the act of the soul in closing with Christ, and no man *can know* it really till he is led to experience it. The repentance that goes before faith is just that view of truth and sin, and the feelings arising from that view, or more properly the change of mind that results from it, which induces him to close with Christ; and no man can *accurately* understand it without the experience of it. The perverse use of ability, and not the want of ability to believe the truth and obey the law, though more open to the apprehension of minds in all moral conditions, yet is never justly seen in its true light, nor the criminality of the enmity of the heart to God, till the love of God in Christ is apprehended by faith. Till then, the value of this truth as an instrument of conviction is not known. The real profaneness and selfish pride of prayer without saving faith, and its positive tendency to prevent Bible repentance and faith, are matters which, till a man enters into the faith and peace of the Gospel, he cannot understand. Even among the most experienced saints, there will be different shades of opinion on those sacred and vital points, while they agree in the main, and feel that these are vital to personal faith and hope, and usefulness to souls; and I humbly conceive that every good man should be left, in these matters, to his own judgement, and the private conference of Christian brethren; and that the vital elements of the believing state and the life of faith ought not to be thrown in as a subject of discussion in Synodical meetings. Though a Synod were all of my mind on these points, yet I would shrink from sitting in authoritative judgement on a devout brother, otherwise sound in the faith, on account of his Christian experience and study causing him to arrange the aspects of the same truths in a somewhat different form. I think the Courts have taken a false position in *judicially* cognoscing the matters that are experienced between a soul and its God (for in fairness it just comes to this) in the hour of conversion and in the life of faith. From judging in these matters of practical religion, they should abstain. It is on soundness in the systematic principles, and not on the methods of practical application, that they are warranted to judge.

“I have little hope that these things will have weight with the Synod, but shall regret it, if they have not. *Even from me*, they might take a word

of warning, not given in anger but in sorrow, after they have rent me off from the friends of former years. I *warn* them that it is the false position alluded to above (and which I have spoken of, and written of to a number of brethren long before this), that is the cause of the whole evil in which they are now involved.—I would warn them also to consider the solemnity of that which is the true origin of my now altered position. I was nearly twenty-eight years an ordained minister, and a member of the Courts, before I came to know Christ and find peace to my soul in his blood. I was as honest and conscientious a man *then* (that will be generally allowed) as the usual average of my brethren. I lived in peace and friendship *then*, and no quarrel was ever found with me. But almost as soon as I had come 'to see the Lord,' and to tell my fellow-sinners in the light of the Bible, now a little better understood from experience, how they might 'find the Lord' too, I became suspected and decryd by brethren, and fell into troubles and persecutions before the Courts, and for this fault have at last been tried, in a way, and actually suspended, —while yet *unheard* and *uncharged*. Let the Synod take this warning in good part, for I conscientiously believe that in all this they have been verily fighting against God (though not intentionally), still more than against me. In a letter to yourself about a year and a half ago, you will see that I very nearly predicted what has to come to pass, and I have no doubt that the other anticipations expressed in it will, from the natural course of events, be by and by realized. But I shall cease; saying, 'the will of the Lord be done.' I have lived long in peace and quiet with the body of my late co-presbyters, and have loved them, and do love them still most sincerely. Yet I cannot but feel sorrow, that when God became *more* gracious to me, my brethren according to the flesh should have become *less* gracious to me, and that his *acceptance* should have been the prelude to their *rejection*! They have at last agreed to suspend me from the office of 'praying men in Christ's stead to be reconciled unto God,' on account of what has resulted from God having 'reconciled me to himself by Jesus Christ.' Still, with every brotherly feeling, and Christian desire and prayer for you, and the other members of Committee, and of Court, I remain, sincerely yours, "ROBT. MORISON.

"P.S.—If they agree to waive the practical contumacy, *write me immediately*, and I shall gladly come in and allow the matter to proceed."

It is certainly by no means to the credit of the convener of the committee that he did not answer this letter till the proceedings of the Synod had wholly terminated; nor is it to the credit of the Synod itself that it permitted a grave charge against Mr. Morison to go into the public prints, because he did not come into town and allow the case to proceed! In his absence, however, they declared him to be no longer a minister of the Secession Church.

As to the letter just given, it speaks for itself. We seem to hear in every line the beatings of a heart that could not but do the will of God. The writer was not really contumacious when he preached in opposition to the Synod's wish; he was only saying with Peter, "I ought to obey God rather than men." He also raises a fresh and nice point, and one which ecclesiastical courts would do well to consider, when he asks, Should matters of soul-concern be made topics of judicial investigation? Should they not rather be left to the disposal of the Great Searcher of hearts? And as to the appeal concerning the trouble which came upon the writer after God had enlarged his soul, it must be confessed that it is touching in

the extreme. How often, in the history of the Church, has the sincere reformer been cast out as a heretic, while the cold formalist has lived and died among the honours and the uselessness of respectability! One additional instance of the suggestive contrast is to be found in yonder rural manse in Bathgate, Linlithgowshire, in the month of May, A.D., 1842.

After the final settlement of his case in the church courts, Mr. Morison, like his son, withdrew largely from controversial contentions, and devoted himself to the work of preaching the Gospel, first in the town of Bathgate, and throughout Scotland generally. Revival or "protracted meetings," as they were called, were very common in the country thirty years ago. Mr. Morison was in great demand for these services; both on account of his intellectual ability, and the notoriety which he had acquired through his own unflinching stand in the church courts, as well as because he was the father of his celebrated son! He had a singularly happy way of meeting the difficulties and perplexities of anxious inquirers, who, on account of some exaggerated sense of their own unworthiness, had a difficulty in finding rest in the peace-speaking blood of the Lamb. He would state the difficulty, produce his snuff-box, hold it in his hand while he demolished the refuge of lies, take his pinch of snuff (for he had acquired that habit in his youth, which he found it difficult to give up), and then survey the assembly with an expression of countenance, in which argumentative triumph and benevolent goodwill were happily interblended.

That our readers may be able to see how felicitous Mr. Morison, sen., could be in dealing with a sinner who was seeking the Saviour, we will here insert a quotation from a practical pamphlet which he issued in 1843,—the year after his separation from the United Secession Church. It is entitled, "Gospel-peace necessary to Christian Righteousness." In it the polemic is unheard, and only the affectionate pastor speaks. All theological restrictions are now removed. We hear nothing of a partial application of grace to some, but only of a gracious father waiting on every erring child. We have always thought the following passage very beautiful and important, in which a comparison is drawn between Joseph's brethren, as being afraid of him because they knew him not; and depraved man, as being afraid of God on account of "the ignorance that is in him." We are certain that the illustration may suggest a profitable discourse to some of our ministerial brethren:—

"The case may be illustrated by the experience of Joseph's brethren. When they went down to Egypt to buy corn, and Joseph spake roughly to them, and pronounced them spies, and seemed very austere, they saw that he was a very powerful man, they supposed him to be a hostile man, and they dreaded greatly

the mind that was in him. His very presence made them tremble. But when the true character of Joseph was revealed to them afterwards, they came to know his heart of love, and then they had peace with Joseph. In this case you will see, so far as its parallelism to the spiritual case is concerned, after the disclosure of their brother's true character to them, there was no change in Joseph, but there was a vast change in their knowledge of him. This change in their knowledge too produced a complete revolution in their feeling toward him. When they knew Joseph's true character, they had immediate peace with him, they knew that they had peace, and all the revolution in their feelings was the consequence of this sure peace with Joseph. His favour and love to them, when known, begat their peace and love to him. So it is, I apprehend, with every one who comes to understand the Gospel-message. It is only the truth—the truth that is embodied in the Gospel-message—that can give 'peace with God.' It is the truth of God's hearty love, and Christ's hearty love, and the Holy Spirit's hearty love to the sinner, as centring and manifested in the death of the cross, that really constitutes the Gospel-message to him, and the knowledge of this alone can bring him peace, and the knowledge of this cannot fail to bring him peace. Dear reader, I hope you are convinced of this. Well, take a lesson from it. You know that every man, from the very constitution of our nature, believes certainly all truths of all kinds that he knows to be true. A foolish man may sometimes believe *more*, but no man can possibly believe *less*. Now, as all men are certainly and firmly believing all the truth that they know to be true, concerning the love of God and the work of Christ, and yet many of them have no 'peace with God,' nor good grounds for it, it is very plain that the reason of the want of 'peace' is that they are not knowing adequately the Gospel-message sent by God to them, to reveal him to their own souls. They are not knowing *this* as God meant it should be known. And the lesson you learn from this fact is, that it is not a better method of believing what you do know that is needed, but a knowing more of what God has revealed to be believed.

One other passage in this tractate, we remember, helped us to understand, long ago, how faith is "the gift of God," or, at any rate, confirmed us in the view to which we had already groped our way:—

"In *that* believing, and in *all other* acts of believing within the whole range of human experience, it is the truth alone that elicits the faith to itself, and not the faith that educes the truth to the mind. It is the previously existing truth that (on discovery) produces the act of faith, and not the act of faith that brings out the truth. Faith never *has* and never *can have* a separate or distinct or antecedent existence, but is just the acquiescing response of the soul to the truth perceived by it. In all cases too a man believes all that he knows to be true, and knows that he believes it, whenever his attention is turned to it."

The Spirit of God gives man faith in the way of causing the truth to stand out boldly in its faith-educing power. We think that expression quite remarkable and memorable,—*the Gospel-testimony EDUCES faith.*

We have heard the following account, given by one who was present on the occasion, of the way in which Mr. Morison repelled a temptation of the adversary at a series of revival meetings which were held at Shotts Iron Works—a place about twelve miles distant from Bathgate. "I hear," said the fatherly man, "that many of you are troubled about your evil thoughts. Indeed, when conversing with the anxious, night after night, I find that this is the great fear that haunts them

—they think that they cannot be truly converted because they are tempted with evil thoughts. I will tell you what to do with your evil thoughts. Suppose that a band of strolling actors were to come into your village, and were to begin to play their parts in the principal street. If you crowded round them, and looked on with eager interest, they would be encouraged to continue; but if you paid no attention to them, they would soon give up! Treat your evil thoughts in the same way. Pay no attention to them, and they will soon make off. Temptation is not sin till man yields to it." Thus was the Father of our denomination wise to win and solace souls.

About this period (1842–1848), when the results of the widespread doctrinal agitations were being crystallized and shaped in the formation of churches in important centres, Mr. Morison did good service in preaching, both on Sabbath-days and week-days, on these special occasions. His labours in Glasgow, Edinburgh, Aberdeen, and many other places, will not soon be forgotten.

He was a great favourite with the students, licentiates, and young preachers of the connection. They would gather round his chair, and listen to his instructions with filial reverence. He would often say to them, "Don't be in a hurry, when you become ministers, to leave the place you have been settled in. You may think that the new sphere you are tempted to seek will have no difficulties and perplexities, and that everything will be pleasant and sweet. You will soon find out your mistake. The trials may not be the same; but you will find troubles everywhere. In ordinary circumstances, do not leave the church to which Providence has first led you, unless you are absolutely driven from it."

As he grew old and infirm, and consequently unable to leave home much, he often took up his pen, and, from the "loop-hole of his retreat," wrote a word of encouragement to the young brethren as to their difficulties, or of eulogistic congratulation, if he observed that any of them had done or published something worthy of commendation. The writer of this article has frequently received from him such hortatory or laudatory epistles. In one of these he said: "You will often be in want of a text, and hesitating which one of two or three to take, when looking forward to your Sabbath ministrations. In these circumstances, falling down upon your knees, ask direction of God, and he will always make your way plain before you."

He was sinking in health for several years before he died. As far back as the year 1850, he said to us, "I do not think that I will get through the next winter." The last public duty he was able to discharge, of marked importance, was in February,

1853, in connection with the opening services of the large and elegant chapel which had been built for his son, Rev. Dr. Morison, North Dundas Street, Glasgow, soon after the removal of the latter from Kilmarnock. On that memorable occasion the father preached in the forenoon, and the son in the afternoon and the evening.

Mr. Morison died at his manse in Bathgate, in the month of July, 1855, in the seventy-third year of his age. He had not the advantage of sympathetic communion with his son during the last months of his illness, inasmuch as Dr. Morison had been compelled to seek, in oriental travel, at that very time, the restoration of his health, which had become much impaired soon after his removal to Glasgow. His daughter, however, Mrs. Stewart, of Kilmarnock, whose important communication enriched our last article, waited upon him with exemplary filial devotion.

As his end drew near, Mr. Morison manifested great patience, as well as thankfulness both to God and man for all that was done for him. He delighted also to talk of the glories of immortality; and as he became encompassed with infirmity, he longed to "depart and be with Christ." Yet oftentimes, in the midst of much suffering, he would say, with Job, "All the days of my appointed time will I wait till my change come." For some days previous to his death, he was unable to speak, owing to paralysis of the throat and tongue; but he delighted to hear of that Saviour whom he had so frequently exhibited to others. His latter end was literally peace; for he died without a struggle, and with a smile upon his face.

We recollect that we spent a Sabbath with him in the summer of 1850. His chapel had undergone some repairs, and we were preaching on the occasion of its being re-opened. We were sitting with him in his study, between the afternoon and evening service. As he reclined on his easy chair, he entered into a beautiful meditation and descant on heaven. He remarked that he frequently wondered what it would be like. "I often sit in this chair," he continued, "in a kind of a half-waking dream about the celestial country. I fancy that I see it. Astronomy seems to intimate that our sun, yea, our whole solar system, is tending towards some great centre. What if that centre be an immense orb that keeps in balance all these orbs of our system? And what if that central orb be heaven, where the glory of God is specially manifested, and where the Lamb is reigning and waiting till all things are put under his feet?"

He has now entered within the veil, where he sees "face to face." We are happy to think that his painful death-bed was

cheered with the conviction that he had not lived in vain, inasmuch as he had left behind him a son, whose name and influence shall endure for many generations, and because he had himself taken part in planting the goodly tree of the Evangelical Union of Scotland. May we who survive him so live and labour that we shall not be ashamed of our doings when we meet him in that heavenly world, on whose characteristics he sometimes speculated, and report to him all that had been accomplished since he was called from the field of battle to the splendid palace hall. And there may our curiosity, as well as his, be thoroughly satisfied, as the Lamb leads us, from age to age, to ever-new and ever-renewing fountains of waters!

In next article, we shall proceed to give some account of the life and ecclesiastical career of the Rev. John Guthrie, M.A., of Glasgow, who protested against the excision of Mr. Morison in 1842, and whose case came up for consideration and final settlement at the meeting of the Synod in 1843.

ROOT-PRINCIPLES OF ATONEMENT.

PERHAPS there never was a time that more imperiously demanded of every herald of the cross a distinct and certain sound on the central theme of the Saviour's Atonement. Every time, indeed, wafts this call on our ear: it comes to us borne on every breeze in the piercing wail of the conscience-stricken, the dying, and the doomed. "How shall a man be just with God?"—"Men and brethren, what shall we do?"—"Sirs, what must I do to be saved?"—are questions that never can be shelved.

But over and above this continuous cry from convicted humanity, which might pierce the stones or wake the dead, particular times will develop peculiar phases of faith that summon us to study the atonement anew as pre-eminently "the present truth." That the time present is such a time, we verily believe. On the one hand, we have, in Scotland, dominant religious communities based on limitarian creeds, that sprung into existence, like Daniel's monsters, out of the great sea of theological thought when the four winds of religious strife beat fiercely upon it. On the other hand, we have, both in Scotland and England, a negative reaction from these hard tenets that is carrying many into a mist where, not unfrequently, their atonement-faith evaporates, or makes shipwreck in the shallows of rationalism. The spell of this influence

becomes the more potent when it is wielded by fine spiritual geniuses like Frederic W. Robertson, and the American, Horace Bushnell. Amid such influences and tendencies, it surely becomes us calmly to inquire whether, between the above named extremes, there be no intermediate ground where we may feel our feet, on this question, to be on the everlasting rock. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." (Jer. vi, 16.)

What we propose, in the present paper, is to direct attention to some of the fundamental facts and principles in which the doctrine of atonement is rooted. Should certain of these seem to the reader to be irrelevant, let him indulge us with his patience, and he may come to believe, as we firmly do, that most of the prejudices, misconceptions, and objections, that have rushed into currency to the disparagement of this vital doctrine, are rooted in perverted views of the very principles, elementary though they be, which we are now about to array. These shall hinge on those brief but all important words—GOD, MAN, LAW, SIN.

I. It is absolutely necessary, on such a question, that we start with a sound THEOLOGY, by which, taking that word in its old and strict sense, we mean a true DOCTRINE OF GOD. This be it our first and chief and persistent care to apprehend clearly, believe truly, grasp firmly, and realize vividly; and to do all this constantly. We shall thus translate into act and fact the admirable definition of an old schoolman—Thomas Aquinas: "Theology comes from God, treats of God, and leads to God." In prosecuting this loftiest of aims, we shall encounter, in these bewildered times, thick fogs and rolling clouds. We shall have to steer between rough seas and stormy skies, with an iron-edged line of breakers on either hand, namely, Speculative Atheism, and Practical Atheism.

In speculative atheism, we hardly mean to include positive disbelief in the being of a God, for this is a creed the existence of which in any sane or serious sense, at least to any extent worth speaking of, we gravely doubt. We refer rather to the dark shadows that are so thickly thrown, in these days, over the sphere of pure theism by proud philosophy and science, falsely so called. Philosophy, whether in the German form of absolute idealism, whose God is a mere metaphysical abstraction, or in the French form of positive materialism, whose God is a nonentity they call Force, is drifting many, if not into disbelief, at least into misbelief of a personal God; while science, no less pantheistic in some of its development theories, is in certain

quarters doing the same. Positive discredit, too, is thrown on all theistic reasonings by many who tell us they believe in God, but have no faith in any proof for the being of God. Let us put all that aside. Instead of losing ourselves in the wrangle and jangle of endless questionings, let us retire into the calm depths of our own indestructible intuitions; and if we listen to them they will tell us that, though clogged with human error, and demanding here and there to be better put, the old arguments for the being of a God are true and sound. Though various, they will be found convincing, concurrent, and convergent.

There is (to name a few) the *a priori* argument, as it is termed, in which appeal is made to certain intuitions in regard to time, space, and other abstract notions, which, being as indestructible and invariable as the laws of thought, prompt the irresistible conviction that there is an Absolute, Necessary, Self-Existent Being, and that this Being of beings is the Infinite God. There is the *a posteriori* argument, as it is called, which, on the strength of the unquestionable axioms, that "whatever begins to be must have a cause," and of manifest proofs of design, infers creative intelligence, wisdom, goodness, and power, which can only reside in a *Supreme*; and as these traces of design ever run into unities, and prove the universe to be a complex harmony, that creative Supreme must be *One*, and can only be conceived by us as *Infinite*. There is the argument from *cause*, the idea of which we derive, not from changes in nature, which of themselves bespeak change, and nothing more; but from our own free-will, which makes us conscious of being ourselves causes or centres of power; and that no power is to be found in matter, which moves only as it is moved, but solely in mind; and thus, along a succession of second causes, which it were contradictory to suppose eternal, we rise to a great first cause, and that a Spirit, himself uncaused and eternal. Finally, there is the argument from *conscience*, that crown of humanity testifying to eternal right, demanding, in name of all rational and moral intelligences, an infinitely moral and sovereign Head, and thus living and acting through all rational being as the inextinguishable witness and vicergerent of the Divinity. In the light of demonstrations like these, which have commanded faith more or less in every Christian age, Speculative Atheism will pass from between our souls and our God like a mist from before the sun.

As for Practical Atheism, that too is mere mist; but it is a mist created by ourselves, prolonged by ourselves, the smoke of sin, the haze of debased sense, the dust stirred by the whirl of incessant secular pursuits, the atmosphere, in short, of that

desperate enmity and forgetfulness of God, for which, and most justly, the impenitent are "turned into hell."

Against all these atheisms, speculative or practical, let us hold firmly, and realize vividly, our faith in God, as a personal God, distinct from all other being, which is but the work of his hands, infinite in every perfection, crowned with all moral excellence, nearer to us than we are to one another, loving us, cognizant of us, searching our very hearts with "eyes that run to and fro throughout the whole earth, beholding the evil and the good;" in whom alone we live and move, with whom we have all to do, and from whom we must one day receive our final award. Let us only do this, and already the necessity of atonement will re-actively start up in the mind. With the men of Bethshemesh we will say, "Who can stand before this holy Lord God?" And that very idea of God will already shine away objections and mistakes in regard to that atonement.

What need is there for atonement? Is not God absolute Lord? Might he not put us all right, irrespective of our sins, and even in spite of our own wills? So asked the older Socinians; and by asking this they showed that the true ideal of God was not before their eyes. Fill your mind with that true ideal. Look reverently into the face of God, and you will at once reply: God is something higher and better than a mere absolute Autocrat. He is a Mind as well as a Force. His is a holy and living heart as well as an Omnipotent hand. He is our Father and moral governor. We have natural and moral relations to him nearer than to our own parents. Were we his only rational creatures he could not pass by our sin with indifference. He hates it in his infinite soul. And yet, all the time, how tenderly does he love us! Here, already, we have the idea of atonement sparkling up in the light of this pure ideal of God; and we can see that current objections to the doctrine have only to be brought into this pure theistic light to melt directly away. For example, in this holy light, who would dare to say, sin is a trifle; it needs no atonement? Who would call the atonement vindictive, when it is here seen to spring from love? Who would ask, How could it change the immutable God? when in God's own light it would be clearly seen to mean the very opposite,—being the most glorious demonstration ever given to the universe of God's immutable hatred of sin, and immutable love of souls. Finally, in the light of that theistic ideal, how long should we be likely to tolerate that grim caricature of the benign Divinity traced by the iron pen of hard-featured theologians in such ugly lines as those of unconditional foreordination, reprobation, necessitation, limitation? These hideous outlines are bold enough and deep enough to create great gulfs of wel-

tering strife and alienation in the hazy horizon in which they are traced. But surmount this level, rise into the pure light of God, and they are at once obliterated. God is seen in his own holy effulgence to be, as the just God and the Saviour, as full of grace to one as he is to another. Is he God of the Jews only? Is he not the God of the Gentiles also? He is "no respecter of persons." "The same God over all is rich in mercy to all that call upon him." He is no partial God any more than he is a national God. He is a Saviour worthy of himself; a universal lover, father, forgiver; a benefactor without stint, a sun without a spot, a "light in whom is no darkness at all."

II. To a sound theology, or doctrine of God, it is no less important, in studying the atonement, that we add a sound ANTHROPOLOGY, or DOCTRINE OF MAN. In contemplating man, we at once shade off the lower tribes. Allowing them all the traces of reason contended for, these are but fragmentary; they are not even rudimentary, for they lead to no advance. Moreover, their total want of speech interposes between them and us a great gulf, which leaves man the sole occupant in this world of a rational, moral, and responsible platform, in which he stands erect in the divine image; looks into the face of his God; spreads out his hands to higher spheres; holds brotherhood with angels, sends up his psalm to blend with theirs; and has his place in a moral dominion co-extensive with the universe.

The heathen, unable to separate God's personality from nature, could only imperfectly separate their own. The Jews always could, and did; for they had special revelations, but the heathen hardly ever. The result was a corresponding difficulty in seeing that their actions had to do with God, and therefore in seeing that sin was sin. To see this, we must behold above us and before us a personal God, and we must recognize ourselves to be self-determining personal men. If we cannot perfectly extricate ourselves and our God in thought from the vast organism of nature, it is vain to talk of either sin or atonement. As we see God to be an infinite moral personality distinct from his works, so we must see ourselves to be finite moral personalities distinct from him; linked to one another by ties of duty, but infinitely more linked by ties of duty to him.

Now, all this implies our perfect freedom of will as the basis of all morality and of all responsibility. This, in some sort, all theologies confess; but this, by other tenets, they often deny, and thereby correspondingly obscure the vital doctrine of atonement. The freedom of the will is, if anything is, a question vital and fundamental. Infidels deny it that they may overthrow religion along with it, and in their logic they are

right; for the issue is just this: grant the perfect freedom of the human will, and thereby perfect personality and religion not only may, but must, exist, and rests on the living and everlasting rock. Deny the perfect freedom of the human will, declare it necessitated, enwreathed into the adamantine chain of causes and effects, and duty has no basis. Religion is impossible; nay, theism is impossible; and only pantheism remains. For will is the only thing in man, or in all being, that any one can rationally pronounce to be free. Survey, with the eye of consciousness, the map of your own spirit. A glance will show you that it consists of the three provinces of thinking, feeling, and willing,—these three, and only these. Thought is not free; we cannot think black white, or believe to be true what we know to be a lie. Feeling is not free. We cannot love or hate by an arbitrary act, but only as the object of the affection and the laws of the sensibility necessitate the one feeling or the other. But the will—is it too not free? Then, nothing in us is free; and nothing without us is free; all human action is necessitated, as all natural agencies are necessitated; and all character is necessitated; and all sin is necessitated; and God, as the one divine efficient along that chain, is the author of all sin: and yet God is not the author of sin, for God himself is on the same principle necessitated; and there is no sin, for necessitated sin is a contradiction; and there is no God, for a necessitated, not to say sin-producing God, is no God; and thus all personality disappears, and with it all religion, and all life but force, which, after all, is not life nor anything else; so that God, man and nature, force and all, become fused into the universal jumble called pantheism.

Such is the logical result of the doctrine of a necessitated will; a doctrine over which secular scepticism and Genevan unconditionalism, a Hobbes and a saintly Jonathan Edwards, strangely shake hands.

But what is the fact? We can easily determine it. Consciousness holds the key to the entire mystery. And there is nothing else that does; nor could any demonstration be more complete than a steady dictate of consciousness. By the freedom of the will we do not mean free agency, freedom to do what we choose, which often we have not, and which at best is nothing to the purpose; therefore, by free-will, we do not mean freedom to do what we choose, but the power and higher freedom to choose what we do. Now, that we have this perfect freedom is demonstrated by universal consciousness, as we all can see; by universal conscience, accusing or excusing, as we all can feel; by universal language, in its terms of right and wrong, praise and blame, its "oughts," "woulds," and "shoulds," as we all

can define; by universal law, in its terms and sanctions, and graduated scale of awards; and, let us add, by universal religion, with its solemn dictates, duties, experiences, destinies, and its recognition of God as God, and of sin as sin, and of the principle that every transgression and disobedience ought to receive its just recompense of reward.

Behold here, then, in brief, the sound anthropology, or true doctrine of man, which is no less indispensable than the true doctrine of God to just views of the Saviour's atonement. It has for one of its root-doctrines the perfect freedom of the human will. In the light of this doctrine we stand forth as true or real persons, free, self-determining—in our own sphere real causes and moving centres of power. And, awful thought, God, too, stands up over us and before us, and over all his works, with as much personality as we feel in ourselves, and infinitely more; and he and we stand face to face with each other every moment, and we are related to him by infinitely binding ties of duty and destiny. In this attitude we feel that we are free to obey God, but also free to set him at nought; yea, to gird up our soul to the act of revolt, to uplift the hand of rebellion and shake it defiant in the face of the eternal God, though in him we live and move, and no vengeful bolt shall wing itself with miracle and smite us dead.

How plain from all this is it that we are creatures destined to be dealt with by other and higher means than mere omnipotence; for the image of the Divinity may still be traced on our blasted brow; we are free. Had we been machines we could have been put mechanically under repair, and fitted by mere omnipotence into our place anew. But God and ourselves being witness, we are not machines. Hence the repairing appliances must be moral, not mechanical. Omnipotence steps aside, and truth, love, and mercy step forth on the arena.

Here again we already see the atonement coming naturally into view. We see it rooted in the doctrine not only of God as God, but also and equally of man as man. If disorder invades the human sphere, it is thus and not otherwise, morally and not mechanically, that the disorder must be repaired. And as man is morally related not only to God, but to all other intelligent being, who can say antecedently what august and rare features the remedial expedient may have to present? Of one thing we may be sure, it will go to confute and neutralize the outrage done by sin. Of another thing we may be sure, it will be morally potent to sanctify the heart of man, and for this end will appeal to our rational nature through faith. And of a third thing, to name no more, we may be no less sure, that it will be universal and impartial in its bearing on the entire

race, so that as God gave the law to man as man, and gave his Son in our flesh to man as man, and gave the Gospel to be preached throughout the whole world to man as man, he must no less mean his salvation to be truly and lovingly destined to man as man, and thus embrace in his infinite sympathies and multitudinous mercies the entire world of mankind.

III. To understand the atonement, it is no less important that we have sound views of LAW. Law is a word of wide sweep. It covers all being. In the inanimate world it reigns with omnipotent control and unerring precision, guiding alike the rolling atom of sand and the rolling orbs of heaven. In the organic world it does the same, in the vegetable kingdom, and the lower animal tribes that are controlled by instinct; only the ominous fact begins to appear, as we ascend to the animals that have some trace of reason and self-action, that occasional failure will occur, as when a dog may miss his scent, or a sheep fall from a precipice. But when we cross the gulf to man, we find this self-action in all its glory, but also in all its peril. It is a grand, but giddy height, where instinct abdicates in favour of reason and moral law. It is the loftiest style of the creature, his glory, his crown, his highest bliss, because a Godlike bliss; but for that reason to be got and kept in the Godlike way of free action in harmony with God's perfect law. That law is perfect because it is a law of love, as God is love, in a universe of love, for the ends of love. It is the freest of all laws, and yet the most potent; a perfect law, yet a law of liberty; holy and just, and therefore good; ordained for life the largest and the loftiest, where the good of each is the good of all, and the good of all is the good of each.

Now, this is no mere imaginary moral government, got up for the sake of rhetorical effect; but more real and insubvertible than the everlasting mountains. If the Bible were proved false to-morrow, moral government would demonstrate itself as strongly as ever. No need in that case to say, who shall ascend into heaven, or go over the sea, or descend into the deep? Keep where you are, look into your own bosom, and, behold, all moral government is there, in miniature it is there. Its divine Head is there, enthroned in conscience as in a holy of holies. The law is there, written on the heart, and often speaking in thunders that reverberate through every cavern of the soul. Rewards are there in love, joy, and peace, and all the sisterhood of graces, that shine out sudden and beautiful as the Bethlehem angels, in the train of good thoughts, desires, purposes, and deeds. And its executioners are there, avenging ministers of law, that give sentence without waiting for the day.

of doom, that sting the soul without waiting for the undying worm, that crest up like furies without waiting for tormenting fiends, that kindle the hell of remorse without waiting for the burning lake. If no being in the universe should condemn us on sinning, we must condemn ourselves. Escape what we may, we cannot escape our own bar. Were the Bible abolished, all this would remain true. Here, then, is moral government as sure as our own being; and when we step outside ourselves, and look about us, we find it existing all around. We find its meshes everywhere, not only running over the world, but running into eternity, not the less real because its dread secrets are veiled off by death's shadow, or buried deep in the tomb.

Let disorder intrude into such a sphere—what then? Is it to be patched up as mere infirmity? As the Lord liveth, and as our soul liveth, No; we say deliberately, as our *soul* liveth, for were even heaven to be silent, our souls would speak, for a whole moral government is in our souls; and from its great depth we must cry out, even from ruin we must cry out: Come of us what may, let that law of love be upheld, for it is the life of all rational beings, the bliss and bond of the moral universe. That golden law is not mere counsel or advice, it is immutable and majestic law. As such it must be enforced by penalty. If the rebel can be spared, compatibly with this, good; but let that law be maintained inviolate if a world, or a thousand worlds, should perish for that end.

Here, again, in the light of law, or divine moral government, the idea of atonement glances up anew. God hates sin, but he loves even sinful souls. May not some way be found to save these souls and yet put on men's sin as deep a brand as the eternal fires of their own several hells could burn in? The Christian atonement, the blood of the cross, is the answer to this question; and all our ideas of the moral universe respond, Amen!

IV. And, finally, to understand the atonement, we must have sound views of SIN. What is sin? Scripture answers. It is the transgression of the law; and to this every conscience says, Amen! Socialism and the like say, No! It is not even moral infirmity, the sinner is but the natural product of circumstances, nothing worse; and the saint is nothing more or better. Were theological necessitarianism as honest as it ought to be, it would say the same thing. Now, if this were true, atonement could have neither place nor meaning. But it is monstrously untrue. Sin is sin; of varying aggravation indeed, but in no case inevitable, and, therefore, in no case excusable. So we feel when we sin against man; how much

more when we sin against the holy, good, and infinite God, and against that law of love which is the transcript of his character, and the outflow of his heart. If so, shall the sinner live? Certainly not by law, or by due course of moral administration, for by this the sinner is doomed. There must supervene some compensatory measure, not indeed to make God love us, but to let God's love flow out to us in a wise, safe, and righteous way.

Here, again, as before, the atonement-idea in some form springs up in the wake of sound and deep views of sin. The only thing left us to consider is,—“Are we such sinners as to need this expedient?” or, in simpler terms, “Are we sinners at all?” Where is the man that can have other answer to this but one? Behold we are vile. We cannot answer Thee one of a thousand. It is no stray sin we have committed, no stray omissions painfully counted up,—but commissions like mountain-peaks that pierce defiant into the heavens, omissions like gulfs that yawn deep as hell, transgressions that cover the entire breadth of our sphere, and run on like a scarlet track through the whole length of our lives. Which way, whither shall we fly? Shall we repent? What if we did? Will our burning tears obliterate the history of our daring deeds, expiate their guilt, undo their mischief, neutralize the streams of venom they have distilled, which may now be flowing over our neighbourhood, over our nation, into a distant continent, yea, into eternity, and may flow on till it meet us at the great white throne? Ah, vain thought! We must dismiss all hope of expiating our guilt by repentance, or penance, or charities, or self-torment, or aught else. We can but each sigh and ejaculate: “Is there no other expedient? Death is advancing; how shall I meet God? If I am to reap what I have sown, then God help me! If I am to atone for my sins—but I cannot; I can but hide me in the dust; I can but wallow in despair. If I look to the law I but hear its thunders; to God, I but see his terrors; to myself, I but see my ruin, and am wrung with self-disdain. “O my God!” may I cry, “Enter not into judgement with thy servant, for in thy sight shall no living be justified?” Is there no daysman between God and me; one of a thousand, who can lay his hand upon both?”

Yes; anxious soul! Thank God there is. The Gospel comes expressly to tell you that there is;—One, who is none other than God himself manifested in the flesh, who, as God, can lay his hand upon God, and as man, can lay his hand upon man. He has made the expiation you long to see. Behold the God-given Lamb! “He hath taken away the sin of the world.” “The blood of Jesus Christ, God's Son, cleanseth from all sin.”

J. G.—G.

REGENERATION.*

[We insert with much pleasure this elaborate and exhaustive article from the pen of Dr. Anderson. It is at once deeply spiritual in its tone, and eminently philosophical in its structure. We are sorry that, on account of the great length of the article, we have been under the necessity of breaking it into two; but we are certain that, though continued to the next number, it will be much appreciated by our ministers and general readers. They will be happy to observe that, although differing from us in some modes of expression and representation, the doctrinal position of this leading divine of the Cumberland Presbyterian Church, is strikingly akin to our own. This fact will be apparent all through the article, and especially towards its close. Dr. Anderson was for some time employed in connection with the Educational Institutions of the Cumberland Presbyterian Church; but latterly he has returned to a pastoral charge. His relatives were mixed up with the great revival of 1800, which led to the formation of the Cumberland Presbyterian Church; and their names are found mentioned in early chronicles among the distinguished founders of the denomination. These were Alexander Anderson, his grandfather; T. C. Anderson, his uncle, who was for many years President of Cumberland University, at Lebanon Town, and is now allied with Dr. Beard in conducting the theological department there; and Rev. T. Calhoun, an uncle to his mother. This article is designed to be a reply to the views on Regeneration which have been published by Dr. A. A. Hodge, of Alleghany Theological Seminary, and which have been endorsed by the Presbyterian Church of the United States. In the works referred to, Dr. Hodge maintains that man is wholly passive in regeneration, and that faith and repentance are by no means to be regarded as conditions of salvation.—Ed. *E. R.*]

REGENERATION is that change by which the unholy will in man, and enmity to God and his law, are subdued, and a principle of supreme love to God and his law, or holy affections, are implanted in the heart. (*Webster's Dictionary.*)

There seems to have been in every age, when thought is active, a certain class of minds whose speculations run into a pantheistic channel. Modern pantheism transfers the self-evolution of the creature to the Creator,—predicates what is true in the sphere of the finite, as true of the infinite. To arrive at truth the mind must be entirely divested of the idea that there ever was, or ever can be anything potential and undeveloped in the Divine Being. As the Schoolmen said,—he is "*actus purissimus sine ulla potentialitate*,"—"the same yesterday, to-day, and for ever." He is eternally self-conscious, and his self-knowledge is an infinite and fixed quantity. Hence, there cannot in the eternal ages come up at any moment a profounder knowledge, or a fuller self-intuition, than he has had in all time past; but his self-consciousness is the same exhaustive self-contemplation from everlasting to everlasting. Such is God. Therefore, even the idea of development in the infinite is excluded. Hence, the pantheistic view of the formation of mind or matter is false. They are not an effluent portion of the essence of the Infinite and Eternal One; but they are secondary. Matter is substance, an origination *de nihilo* by the Creator's fiat. But are there not germs of future and ceaseless processes going on

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all the time? Is there not a potential basis at the bottom of every finite development? To what must these be referred? The theist can give but one answer: To God. To his mind evolution explains nothing. Hence, every germinal substance must be a creation out of nothing. Development is not the origination of an entity from a non-entity; neither is growth creation, but only the expansion of a germ already in existence. The origin of a new thing cannot be accounted for by development. Any attempt to account for the origin of the universe on such a principle leads to a cosmogony that drives the mind back from point to point in an endless series of evolutions which are secondary, and leaves the question as to the primary origin of any germ unanswered. No fact is more firmly established in natural history than that a germ cannot inlay a foreign element,—that one species cannot be developed into another. A development can be accounted for out of the latent potentiality at the base; but the base can be accounted for only by a creative act of Deity.

Not less important is the distinction that development is not necessarily improvement. The evolution is from some germinal point; but it may be downward as well as upward,—it may be from bad to worse as well as from good to better. This can be true, however, only in the domain of *free-will*. In that of material nature, the germ always gives a normal development; and as it is a pure creation of God, its development must be healthy. The metaphysical idea of God is that he is a *perfect* being. His perfection is absolute, and, hence, he is immutable; for immutability is an attribute of absolute perfection. Hence, he cannot perform an imperfect work. Each product, as it comes forth from his hand, has all the essentials of a healthy development, for the accomplishment of the end for which it was created. Man in his normal condition must have had all those elements essential for an evolution that would work out for him a *summum bonum*, physically, intellectually, morally, and spiritually. His experience proves that the opposite is the truth. Hence, his development is not normal; but by the abuse of free-will, the original foundation, laid in creation for a legitimate and progressive growth, has been displaced, and instead of a normal development, there is a false. This, and only this, will account for man's present status. Instead of it being one of joy, peace, and life,—a development upward and tending to perfection, it is downward, tending towards slow decay and death. Hence, there must have been an apostasy of the entire race. By the apostasy, which could not occur upon any other principle than that of the abuse of free-will, a false germ, one of decay, was inlaid. By this revolutionary act, the normal germ constituting the potential basis, which provided for a pure progress, and that upon the grandest scale that can be conceived of, was displaced; and the false germ, the new second basis, is developed, giving only a dark and awful history, which must go on and on through an endless duration, unless supernaturally hindered. But let it be carefully

noted that this secondary basis, which alone has been developed in the history of man, did not arise in, or come out of, the first man by any process of evolution; but that it is strictly *new*, and by the free-will was originated *de nihilo*. The original righteousness of man was not unfolded into sin. This sin was without antecedents; and, therefore, originated within and by the creature. The metaphysical idea of the Divine Being precludes its origination with him. The idea that the Creator could originate *de nihilo* moral evil, implies a mutable excellence, and therefore a possibility of self-ruin. Again, it is solely the prerogative of the Creator to originate *de nihilo* any good thing. Hence, the creature cannot *de nihilo* be the author of good. This is an impossibility. Therefore, if there had been good in the race it would have resulted from the development of the original germ implanted by the Creator. Again, as sin exists, is wide spread, having as leaven permeated the entire mass of humanity, we must acknowledge that there was within the domain of the finite free-will of the first man a *possibilitas peccandi*. Hence, by an originant act of self-will, man passed from a state of original righteousness to a state of sin. For the origin of moral evil could not arise, nor can it be accounted for, by the expansion of something already in existence, any more than the origin of matter. Development is not necessarily improvement, but only the unfolding of that which was primarily inlaid in the germ. Hence, apostasy compels the theorist to acknowledge that which is far removed from all pantheistic ideas, an idea which he is very prone to lose sight of,—to wit, that development, so far as its definition is concerned, may be synonymous with corruption and decline; and hence, the organic, historical sequences may be those of decay and death, instead of bloom and life. Processes of development are going on; but this affirms no particular truth; it does not affirm whether it be improvement or degeneracy. Hence, actual observation must determine what is expanded. Especially is this true in the sphere of free agency, as to whether it be the primitive germ originated by the Creator, or that which is secondary, originated by the creature.

As there was a vitiation in the domain of physical science on the part of those who assumed, upon an *a priori* basis, that a species of lower order could be developed into a higher, and thus, from a monad through a succession of species, man be evolved; so there has been a vitiation of true metaphysics. A rigorous analysis has established, as a fixed fact, that one species is never developed into another. A vegetable seed, through all the Gnostic æons, or all the geological cycles, cannot be developed or transmitted into a germ of animal life. So in metaphysics,—there is no evolving process that warrants the assertion that development in moral agents must be normal and upward. An *a priori* definition simply requires an expanding process; but of what species, or of what basis, must be determined by other principles and facts. Hence, theorists of this class, forgetting the possibility of the free-will's defection from its normal basis, and from the law of the Creator, have dealt with man as they would with

a crystal or a vegetable seed, which, from the germ, under the genial influences of chemical action, gives the blade, then the stalk clothed with verdure and blossoms, and then the full ear, bearing all the marks of maturity. Therefore, in thus viewing man, they have regarded "evil" as "good in the making." "That pure malignity can exist" they regard as "the extreme proposition of unbelief." That "it is not to be entertained by a rational agent." * * * That "the divine effort is never relaxed; the carrion of the sun will convert itself to grass and flowers; and the man, though in brothels, or jails, or on gibbets, is on the way to all that is good and true." * Hence, with the idea that it is dishonourable to man, the denial of apostasy leads to the denial of that which is the highest endowment of man;—to the denial of that which elevates him in the scale of being above the vegetable, and distinguishes him from the brute creation—namely, free-will.

But again says the rationalist, "Truth is mighty, and will prevail." Hence, he arrives at the practical conclusion that, since man is a rational creature, he therefore will work out his rationality, and in every respect be rational. True rationality leads to right action in every particular; and hence here must be holiness of heart. This leads to the approbation of the Holy One, and thence to heavenly fruition in his presence. In this instance has not the theorist forgotten that an intellectual process can give no proper and practical realization of truth in the conduct and actions of life? Do not these proceed solely from the emotional part of man? Is not the proper seat of growth and evolution within the soul? Must not these flow forth from its proper vitality, the heart and will? Can mere intellectual facts and processes work out a true and real moral change in humanity? Can theory produce a radical movement or transformation in the human heart and will? In every instance of successful application of moral principles which have effected a radical change, has it not proceeded from the practical, and not the theoretical side of human nature? Hence, though the truths of reason and righteousness be thoroughly inwrought and elaborated in man's intellectual part, yet, unless they have a place in the emotional, practical part of man, they are not developed. As sure as, by apostasy, sin found a lodgement in the vitality of the soul, the will and heart of man, so sure will it work out. It is the *active* principle; and the whole evolutionary process gives the fruits of sin, and nothing else. No educing process can bring out that which is not inlaid. The germ of sin wholly supplanted holiness in the human heart. Hence, there is no flexible expansion of religious truth and reason possible; for they dwell not in man's moral and voluntary nature. They survive only in a rigidly intellectual form; and, therefore, no mere doctrine of religion has the power of unfolding into feeling and conduct, and cannot pliantly move the heart and warm into life those principles which should well up spontaneously in the human soul.

* Emerson.

The theorist who argues from the ideal to the actual, and thence concludes that the normal development of human nature is necessarily taking place, merely because it contains within itself the law by which it ought to unfold, is in error; for this is making development synonymous with improvement, and it confounds the mental with the moral, and the constitutive with the voluntary. The speculations of the so-called moral philosophers of the old world never ripened into maturity, nor did they give a healthy vitality to the moral phases of society. Not even the principles of a Socrates gave moral life to the better portion of society, not to speak of the worse; but the tide of corruption flowed on without scarcely a ripple. Convincing testimony as to the truth of this assertion is to be found in the confessions of Plato, prompted by his own personal observation and consciousness of the degeneracy of human nature. The apostle Paul affirms that in his day the truth was held down in unrighteousness, and there was no spontaneous development of the truths of natural religion; but, on the other hand, the whole tide and tendency of the opposite principles were so powerful and overwhelming, as to "change the truth of God into a lie;" and its natural fruit was that they "worshipped and served the creature rather than the Creator." Such have been the fruits and tendency of natural religion in every age of the world. A supernatural power must lay hold upon the soul of man, and, by a transforming agency, break off the shackles of superstition and the bonds of sin. Let the soul be freed by such a power from its bondage, and then it walks in newness of life. Natural religion never has, nor can it ever, accomplish this transformation.

The passage from holiness to sin was, by an absolute originant act of self-will, subject to no limitation, except the permissive decree of the Almighty; and thus *de nihilo* did the will of the creature call into existence that false germ, which, having supplanted the normal, has been developed into a slow decay and death. True morality was supplanted, and degeneracy and corruption implanted, which thence reign in the heart. Can the will, by an original act, reverse this illegitimate and false process? Is there no educing power in the soul, or an educating process, that will retrace these false steps, bring the soul back to the original starting point, and then lead it forth anew by a shining way—the flowery path of truth and righteousness? Or, if the human will, before its defection from the divine law, possessed the power to create moral evil, has it, after the fall, power to create moral good? The hypothesis that such a power resides in the will is wholly *a priori*, and it is entirely destitute of an *a posteriori* confirmation. An *a priori* is worthless if there be no *a posteriori* test and verification to corroborate it. If such an originant energy is in the soul, it has never been exercised, nor is man conscious of its existence; but we do know that he is conscious of its lack. Psychological and practical principles do not affirm of the sinful will an originant power to produce holiness separate, apart, and distinct from developed and cultivated holiness. Hence, there is no psychological principle to support the metaphysical, and, therefore, it must be

spurious, and all the more that it rests upon a basis purely conjectural. No abstract theory has scientific value, unless it has a concrete correspondent, made evident by actual experience. Hence, as the position in question has no *a posteriori* principle corresponding to, and matching the *a priori*, it must be rejected. But suppose the position be held as a metaphysical abstraction, independent of any experimental corroboration, it must, even in this form, be regarded as illegitimate and false; for then, by an inherent power of the will, it can become the absolute and sole author of holiness, as it has been of sin; and, therefore, could establish for itself an absolute meritoriousness by a process entirely analogous to that by which it established its absolute guiltiness. It is evident from all past experience that it has the power, without the co-operation of the Divine Spirit, of creating moral evil, and establishing for itself absolute demerit; but that it can, in like manner, originate moral good, is to affirm that it can, unassisted, establish for itself an absolute merit. But every act of the finite will is exercised in accordance with the influence and assistance of the Divine Spirit, except on the side of moral evil, for it is only on this side that it can act in opposition to the will of God. Therefore, no finite will can claim for itself the total merit of holiness, as it can and must take the total demerit of sin. If then all moral good is so related to the Divine Spirit that its origination cannot be predicated of a finite un-fallen spirit, then, *a fortiori*, it cannot be predicated of the fallen apostate will of man. Hence, in order to a reversal of the false process now going on, and that a radical change be wrought in the soul, such as to turn its whole course of evil into a channel of righteousness, so that spontaneously it shall bring forth good fruit, supernatural power must interfere. The natural germinates only the foul abnormal products of sin. Hence, its passage back from sin to holiness must be supernatural. The agency must be creative, not educive. It must be an instantaneous, and not a gradual process.*

Certain principles and truths have been lodged in the human mind which, even an atheist must admit, are destined, as the history of the race clearly establishes, to have a full and complete development. Though these may from various causes have been hindered in their progress, yet they still exist and are a reality, a factor in the career of mankind, and will work their way to the surface. Among these may be mentioned the idea of popular liberty. Though by oppression and tyranny it may have been repressed for generations, yet it will eventually make its appearance, and usually with an energy that seems to be heightened in its operation in proportion to its long suppression. Just as water, pent up and held in check by a dam, when it breaks over the barrier, carries everything before it; so are these popular demonstrations truly overwhelming. And hence, in some instances, they present the darkest pages in the nation's annals. Such was the French revolution. These ideas have a necessary

* For some of the foregoing thoughts I am indebted to *Philosophy of History*, by Dr. Shedd.

existence in human nature, and are destined to be developed. May it not be affirmed as an incontrovertible fact, that "whatever has been *inlaid*, either in matter or in mind, by the Creator of both, is destined by Him, and under His own superintendence, to be evolved?" Dare any one affirm that one of these shall be annihilated, and shall not have a full exhibition in an expanding process sooner or later? One of these innate principles is the idea of, and desire for, immortality. No principle is more firmly fixed in the universal mind than this. Is it not destined to work out and be developed into a living reality? Is there an innate principle for which God has not made ample provision for its gratification? Would Infinite Benevolence implant in the human breast a longing thirst, and make no provision for its being satisfied? Is it not truly and firmly inlaid in the Christian heart and consciousness, that an immortality of glory can be obtained only through and by the Messiah? Is not justification by Christ's atonement a doctrine of divine reason, and a positive truth inwrought into the heart of Christianity, which shall, through the church, receive a full and complete development? Have not the facts, the dominant truths, of this great remedial system, been permeating the heart of mankind, and working their way to the surface of society for centuries? Shall we not say, judging the future by the past, that the full development of the doctrines of the cross will become a verity, and all men become converts to the Christian faith?

The idea of a paradise is an instinct born with man, and towards it his thoughts have been so many times, and under a vicissitude of so many circumstances, turned, that it has become a habit, an inspiration with him. The poetry of the soul follows where a true theology leads the way. Hence, "The golden conception of a paradise is the poet's guiding thought." This is a Biblical verity, and not a mere mythical conception embodied in the traditions of the nations. In the morning of human existence there was a *garden*, as a first page in his history, which mirrors to his soul a paradisaical state, to cheer the gloom of life and temper its griefs. Was the type a reality? If it were not, it would have no power to generate the antitype which has ever floated before the mind of man. Amid the toils, the sorrows, the losses, the ills, and the bereavements of life, the weary earthly pilgrim looks forward and upward to a paradise of *Innocence* and *Love*. But are there no preparatory steps, no specific qualification for an entrance into, and the enjoyment of, this blissful abode? There is a silent monitor in the human breast which speaks in unmistakable tones of ill-desert, of guilt; and thus there is a consciousness of a want of proper qualification for entrance into an abode so blissful. What is known in the Gospel as regeneration, gives this qualification.

The Scriptures evidently teach that the incarnate Son of God came into our world, and, by a life and death of active and passive obedience, made a full and complete satisfaction to divine justice. The atonement was not a mere relaxation of the law, dependent upon the arbitrary and optional will of the Divine Being, according to the Grotian Soteriology. Is it possible to separate the divine will from

the divine nature? Can it be that the divine law is a statutory provision, and not natural and necessary, as following out of his essential being? Is not the divine will the execution of the divine essence? Can the divine law be the effect of mere and isolated will? It springs from the will; it is in immutable harmony with truth and righteousness. Hence, neither law nor penalty, as they are the inevitable efflux of the divine essence, can be relaxed, any more than the attributes of omnipotence or omniscience. The remedial provision of salvation, made by Jesus Christ, was the satisfaction of this law by his penal sufferings, as well as righteousness for the believer by his active obedience. Many persons,—either from a partial study of the Scriptures, or a misinterpretation of some of their teachings, or from a desire to bolster up a previously formed creed, or under the benighting influence of a sinful heart,—have misinterpreted and wrongly applied the provision of salvation made by the Lord Jesus Christ. Man is a sinner because he has violated the divine law; for “sin is the transgression of law.” The law, and the law only, condemns the sinner. If Jesus Christ met the requirements of the law, and fully satisfied justice for man, then man is free from condemnation. Hence, if “Christ tasted death for every man,” then (according to these theorists) “every man”—all men will be saved. We regard this as a one-sided and very partial view of the Gospel plan of salvation. Sin is in the fullest sense of the term abhorrent to God. The Gospel remedy is not to save men in sin, but from sin,—to free them from its power and dominion. But after the atonement was made by the Redeemer, it was still his own. If God the Father accepted the atonement as made by the Son, still it belonged to God and not to the sinner. Jesus was under no obligation to man to make it. He owed no debt to the transgressor, which imposed obligations upon him to make the atonement. Hence, he had a perfect inalienable right to impose any conditions which he thought best that man could comply with, in order that he should receive the benefits of the atonement. It is stipulated in the Gospel, for God’s glory and for man’s own good, usefulness, and happiness, that none except the regenerate shall be saved.

We are all “by nature the children of wrath.” Man is born in sin, and the lusts of sin are his delight. He bears not the fruits of righteousness, but those of sin. His laws, religions, conversation, conduct, amusements, the serious business of life,—in short, his whole history,—prove that he is a sinner, and lives in open violation of God’s law. It matters little whether a man worship an image of wood or stone; whether he idolize the amusements of the world; whether he be so immersed in the pursuit of secular knowledge, or of gain in the business vocations of life, as to exclude God from his heart—he needs a change of heart to make room for God, and to give him a relish for God’s service. A careful consideration of God’s character, and what are his essential attributes, will make it evident to the mind that he cannot admit the sinner to the blessings of heaven. He is perfectly holy and just. All the instincts of his nature lead him to hate sin

in all its forms, even those man is wont to look upon as matters of little moment. The sinner loves sin. It is his delight ; and he rolls it under his tongue as a sweet morsel. His feelings, and the whole bent of his character, are in opposition to the divine law and character. His heart is set upon contravening God's designs and government. His purposes and endeavours are to frustrate those of God. A sovereign in this world surrounds himself with those who are his friends, and who will endeavour to assist him in carrying out his purposes and designs in every department of his government. If a single officer contravenes the purposes of his sovereign, he is discharged. Is it reasonable to suppose that the Sovereign of the universe, the King of kings, would be more short-sighted than man ? Can it be that God knows so little of what constitutes wise policy, as to surround himself with enemies whose whole purpose and desire would be to thwart him in the administration of his government.

A reception of the sinner into heaven is an approval by God of his character. This is to suppose him to love that which deserves absolute reprobation ; which, according to his own declaration, merits his hatred. This would be an absolute contradiction in his character. It would be a revolution in the universe, for its laws and government would be reversed. God would be changeable, and hence no longer perfect. This reception of the sinner would also be an external favour shown him. His reception would be after the close of his probationary state. But any external favour shown to the guilty after the close of probation, is an approval of his conduct during probation, and this is a reward. A reward should always be strictly in accordance with conduct. Probation having closed, the whole course of conduct of the individual is then before the judge, and his reception of the probationer would be a solemn judicial testimony in his favour, if God approves him. But if God did not feel approbation, his reception would be the declaration of a gross falsehood to the universe. It would be a declaration that the sinner deserved proofs of his favour, although, heretofore, he had denounced him as a rebel and an object of his wrath ; and now, while cherishing the same feelings in his heart, he was an object of his complacency ! A solemn and judicial declaration, that right and wrong, that sin and holiness, are one and the same thing ! Hence, the glory of God demands a change of heart as a pre-requisite to a seat in heaven. But heaven is not an abode of idleness, whose lazy subjects spend an eternity basking dreamily in the sunshine of God's countenance. Nor is it one vast monastery with numberless cells in which anchorets might spend ages in the contemplation of some airy speculation. No drones fill the hive of the universe, but all are workers. Its inhabitants are all formed for usefulness. As cycle after cycle of time is numbered among the things that were, the glorified spirit incessantly waits upon and does the bidding of him who governs all. Heaven is the seat of supreme happiness—a place of true, solid, sincere, and eternal enjoyment. The foundation of such enjoyment for created beings depends upon holiness and a virtuous character. All their affections

must be virtuous without any mixture. Since it is God's dwelling-place, the abode of those, and only those, who are pure and holy, it is called the *high* and *holy* place—the *habitation* of holiness. The sinner cannot exercise the affections which are in harmony with such a place. He could neither unite in the holy pursuits which engage its inhabitants, nor accord with such companions. In this world, sinners neither love God nor trust the Redeemer; they neither delight in the companionship of the pious, nor regard them with complacency; they neither regard the law of God, nor yield obedience to the requirements of the Gospel. Could they be happy in spending one eternal Sabbath, when "they rest not day nor night, saying, Holy, holy, holy, Lord God Almighty, who wast, who art, and who art to come?" A new heart is indispensable to their own happiness. But, moreover, they could not be useful unless they took delight in the performance of those duties assigned them by heaven's Sovereign. Happiness, strictly speaking, is a state of self-approbation flowing from a consciousness of having done right, from the disposition to do good, and from conduct in which to the fullest extent this disposition has been carried out. The good in heaven is a common or public good, to which all private or personal purposes are cheerfully subordinated. No selfish affection operates, and no selfish desire or aim exists. Selfishness is wholly excluded. Every mind is expanded with affections which embrace all and the interests of all. All these facts are against the sinner. His affections are selfish, all tend to self, and all concentrate in interests opposed to the general welfare. Hence, every wish of his heart would oppose those around him. His character would stand alone and separate. He could find delight only in those pursuits for which he has a taste. As his taste is formed wholly with reference to sin and its pursuits, only in the practices of sin could he find any disposition heartily to engage. But sin is the cause of all woe and wretchedness. Sinners cherish in their hearts lust, and in their lives practise fraud, cruelty, injustice, oppression, and violence. If admitted to heaven, these would prevail as they now exist in this world. Is it not incredible that God would suffer such a state of things? The sinner must have a change of heart if he would be happy and useful in heaven.

If regeneration must take place in order that heaven be entered and enjoyed, it becomes a matter of very deep interest to every man, not only to know how it is brought about, but also to know when it must take place. Upon these two points revelation is our only sure guide. But with the teachings of the Scriptures, the logical deductions of reason are not at war. Harmoniously, as parts of one great system of truth, they blend. Truth cannot be at variance with itself. But the most perfect accord must subsist in all its parts. As reason indicates that regeneration should take place during probation, the word of God plainly declares the same. As reason teaches that this life constitutes man's period of probation, in like manner the Scriptures plainly teach the same truth, and that the future is a state of reward. Do not both reason and revelation affirm

that each moral being ought to be rewarded according to that which each has done during probation? Could justice demand or be satisfied with a different course? Should not God's treatment of the immortal spirit be a true testimony as to the real character of the individual? Death is a physical, not a moral change. It cannot make any change in the moral character. The cessation of the vital principle causes the soul to depart from the body; and, therefore, leads to its departure from one mode of existence to another. Death removes the probationer from probation to his reward. Hence, it is plainly declared in the word of God, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave (sheol), whither thou goest." Eccl. ix, 10. That is, all that a man ought to do in his probationary state, during his natural life, should be done zealously and promptly; for the time of death will very soon come when it cannot be done, since, in sheol, it cannot be done. The work which appropriately belongs to this life cannot be done in that which is to come. If it be neglected, eternity will not bring to view a time when it can be done. This idea the following comments teach:—

STARKE: "The obligations that you owe to the body, you owe doubly to the soul. O man, neglect not the labour due to thy soul; the night of death is coming when no man can work."

CRAMER: "We should perform the work of our calling with a resolute and confident spirit, and never hesitate in our charge."

HENGSTENBERG: "That we should do all that lies in our power is required by the facts, that what we leave undone here below is never done; that the tasks placed upon us by God for this life, and which here remain unperformed, never find their performance; and that the gifts and powers conferred on us for this life must be used in this life."

Did not the blessed Redeemer say, "The night cometh when no man can work?" The night here spoken of is the night of death. Day is the time of life. If the work which appropriately belongs to the *day* be neglected, it cannot be performed in the *night*.

WHEDON: "Though man may partially work by the literal night, yet the spiritual night of death is the perfect termination of all living operations."

BARNES: "Night, here, represents death. . . . It is literally true that *day* is the appropriate time for toil, and that the *night of death* is a time when nothing can be done." He then quotes the above passage from Ecclesiastes, and adds: "From this we may learn, 1st. That it is our duty to employ all our time in doing the will of God. 2nd. That we should seek for opportunities of doing good, and suffer none to pass without improving it. We go but once through the world, and we cannot return to correct errors, and recall neglected opportunities of doing our duty." Manifestly these passages, and others of like import, prove that man's probation closes at death. The future, therefore, must be a state of reward, and that according to the deeds of this life. Regeneration must take place in this life, or there is no admittance into heaven.

The teachings of the Scriptures, as to the necessity of regeneration, are exceedingly plain and pointed (John iii, 3),—"Except a man be born again (*γεννηθῇ ἀνωθεν*, begotten from above*), he cannot see the kingdom of God." Regeneration is here called a *birth*, from the fact that it has a striking analogy in some particulars to the natural birth. As the natural birth is the beginning of earthly life; so the spiritual birth is the beginning of spiritual life. As the natural birth introduces us to the natural light of the world; so the spiritual birth introduces us to the spiritual light of the Gospel. As the natural birth is invariably followed by a carnal course of conduct; so the spiritual birth introduces us to a new and spiritual course of action. As by the natural birth the child has a new state of existence; so by the spiritual birth the child of God has a state of existence equally new. As the natural birth is the moment when we really begin to live to any purpose; so the spiritual birth is the moment when God reveals himself to us as our Father, and as children of God, we begin the life and service for the accomplishment of which he gave us our being.

In the following verses the change here spoken of is declared to be the work of the Spirit. There is no entrance into, or enjoyment of the emoluments and privileges of the Redeemer's kingdom without this supernatural birth. "*Ye must be born again.*" This declares its absolute necessity. It contributes to our *seeing*. The mind is enlightened by the Spirit. The understanding more clearly apprehends truth,—a comprehension of evangelic truth which the unregenerate cannot have.

Since the *heart* is regarded as the seat of moral life and character, embracing the individual disposition, religion is said to be of the heart. But the native disposition is sinful. Hence, regeneration is often spoken of as being a change of heart, the imparting of a new or clean heart (Ez. xxxvi, 26, 27): "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements, and do them." This is represented by the prophet as one of the special blessings to be enjoyed under the Messianic dispensation. Considering man's depravity, the gift of a *new* heart, and the spirit of God's grace in that heart, must be regarded as an inestimable blessing. This constitutes that qualification which prepares the soul for the enjoyment of God eternally.

Joel ii, 13: "Rend your heart, and not your garments, and turn unto the Lord your God." Here the prophet founds, "upon the call of Jehovah contained in the preceding verse, an exhortation to sincere inward repentance, which he supports by encouragements deduced from the benignity of the divine character."†

Psa. li, 10: "Create in me a clean heart, O God; and renew a right spirit within me." The Hebrew word rendered *create*, denoting an

* "God is our Father, and not our mother."—DR. COX.

† Henderson's *Commentary on the Minor Prophets*, in loc.

act of creation, is the word used in Gen. i, 1. Here it is evidently used in the sense of causing that to exist which did not exist before. Now this is a clear recognition that regeneration is a supernatural work, is dependent upon divine power; a recognition of the fact that God only can perform this work. The idea is, "that his heart might be made pure; that his affections and feelings might be made right; that he might have what he was conscious that he did *not* now possess,—a clean or a pure heart."* David, by experience, feeling his need of a pure heart, and knowing that God alone had the power to impart it, thus sincerely prayed that this work should be wrought in him.

Ez. xi, 19, 20: "I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them." This passage implies that ability to walk in the statutes of the Lord is a result of a new heart; and hence, without a new heart man will not, and cannot keep his ordinances. The inability arises from the heart being wholly set on evil—the will tending wholly to self.

Gal. vi, 15: "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." The performance or non-performance of any external religious rite, neither entitles any one to, nor excludes any one from, heaven. God accepts him who is created anew,—“The new man, which after God is created in righteousness and true holiness.” A change is produced in the renewed heart that bears a strong resemblance to an act of creation. It, morally, makes the man over again, so that he becomes a new man. It is true this expression is figurative; but, as in the creation of matter there was an exertion of divine power, so in the conversion of a sinner there is as truly an exertion of divine power. In the latter case it is as indispensable as in the former. The change produced is so great, so radical, as to make a new man of the individual. He has new views, new motives, new feelings, new principles, and new plans of life. This change is so deep, that the inner man is new. It is so clear, so entire, and so abiding, as to justify calling him a new creature. No moral change which takes place on earth is so great and so thorough as that wrought in regeneration. It can be wrought only by the power of God; yet it is with the concurrence of the subject.

1 Peter i, 22, 23: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren; . . . being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever." This pure and unfeigned love has its beginning with, and ending in, God. It is fervent, embracing all the energies of the soul. The word—God's truth—is made use of in its energizing influences of the Holy Spirit on the heart, in renewing it, and turning the whole current of self-will from self to God and his people. Luther: "If I put the cup, containing the wine, to my lips, I drink the wine without swallowing the cup. Such also is the word, which the voice brings; it sinks into the heart and becomes alive, while the voice remains without and passes

* Barnes' Notes, in loc.

away. It is, therefore, a divine power, yea, it is God himself." It is able to kill, and to make alive (Rom. vii, 10). It kills the power of sin, and quickens the soul with respect to spiritual things.

Titus iii, 5 : "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." In this passage the same general idea is inculcated, but under figurative, yet illustrative language. Ellicott : "St. Paul speaks of baptism on the supposition that it was no mere observance, but that it was a sacrament in which all that was inward properly and completely accompanied all that was outward. He thus can say, in the fullest sense of the words, that it was a *laver of resignation*, as he had definitely put him on,—a blessed state, which, as it involved remission of sins and a certain title . . . to resurrection and salvation, so, if abided in, most surely leads to final salvation."

2 Cor. v, 17 : "If any man be in Christ he is a new creature : old things are passed away ; behold, all things are become new." This passage evidently teaches a radical change, a change which affects the man so much that he enters upon a new life. His former self, as it were, is passed away. A new self, averse to those things which he formerly loved, and in which his whole being was wrapped up, now acts and influences him in everything which he does. Now there is a special relish and love for divine and holy things. His whole being, his will, is swallowed up in God's will.

Deut. x, 16 : "Circumcise therefore the foreskin of your heart, and be no more stiffnecked." This passage, as applied by the apostle Paul, shows that circumcision of the heart and spiritual baptism, which is regeneration, are synonymous.

These passages, and many more which are found in the Word of God, assuredly teach that regeneration is absolutely necessary to a seat in glory, or the enjoyment of the society and employments of heaven ; and that it is a sovereign act of the Spirit of God. Hence we see that the chasm between the unregenerated heart and the Creator is so deep and so wide that no educating process can bridge it over ; that nothing short of a supernatural work, wrought in the heart by the Holy Spirit, ever can make the human will harmonize with God's, and implant that "perfect love" which "casteth out fear." Though no educating process gives the spiritual birth, neither can it be the result of moral suasion. A presentation of truth, though accompanied by powerful appeals, cannot change the disposition. Under these it can remain the same. There must be a spiritual efficiency brought to bear upon the mind and heart in connection with the truth. We are taught that a *new heart* and a *right spirit* are given ; that the *laws of God are put into the hearts, and are written in the minds* of men, an effect requiring far more efficient cause than the mere presentation of truth. The efficient cause is the Holy Spirit quickening—imparting the new life. But as to the *modus operandi* by which the Spirit gives this new life, God has not revealed it.

(To be continued.)

REASON AND FAITH IN REGARD TO DOGMA.

THE history of philosophy, it has been said, is a history of oscillation rather than of progress. The truth of this remark is seen in the fact that questions, settled apparently for a time, come again to the front to be discussed with all the keenness and acrimony with which they were accompanied when first mooted. It is the swing of the pendulum. We are not, however, to suppose that there is no progress. There is progress; but it is slow. The Eternal is never in a hurry in the evolution of his laws. There are, however, several considerations which account for the slowness of the march of intellect. Lord Bacon, in his *Novum Organum*, says that "the idola and false notions which have hitherto occupied the human intellect, and cleave deeply to it, not only beset the minds of men so as to leave a difficult avenue for truth; but even after passage has been given and allowed, they will, on the renewal itself of the sciences, again offer and be troublesome; unless men, being premonished, make provision as far as possible against them." But, besides the idola of Bacon, there are many subjects upon which accurate knowledge is impossible, owing to the limitation imposed, in present circumstances, upon the human mind. There are physiological, pathological, and psychological questions over which a cloud must for ever rest, owing to the exigencies of our nature. The case of Alexis St. Martin only occurs in a decade of centuries, if even then.

But although absolute truth or certainty cannot in many cases be obtained, this is not a reason why we should cease speculation or discussion. Lessing said that were God to come to him with truth in one hand, and the search for the truth in the other, and ask him to choose, he would prefer the search for the truth. Although we cannot subscribe to this, yet there is no doubt that the search for the truth has a beneficial influence upon our intellectual and moral being. Even should we not find the truth we seek (certainty upon a given topic), we shall perchance discover cognate verities, just as the study of alchemy led to the science of chemistry.

"Truth is in each flower,
As well as in the solemnest things of God;
Truth is the voice of Nature and of Time;
Truth is the startling monitor within us.
Nought is without it; it comes from the stars,
The golden sun, and every breeze that blows;
Truth it is God—and God is every where."

In examining our mental history we shall very possibly find that truth has come to us much in the same way as it did to poor Blanco White. He says: "Truth has never mani-

fested itself to me in such a broad stream of light as seems to be poured upon some minds. Truth has appeared, to my mental eye, like a vivid, yet small and trembling star in a storm, now appearing for a moment with a beauty that enraptured, now lost in such clouds as, had I less faith, might make me suspect that the previous sight had been a delusion."

The question—How do men come into the possession of truth?—is one of great importance, but with which we are not at present particularly concerned. Lying on the same plane with it, or in the same line of direction is another, namely, What are the respective functions of reason and faith in regard to the formation of opinion? And in order to have correct thought on the subject it is necessary to understand the terms. And first, Reason. The term is used somewhat variously. (a.) It has been used as a mark to distinguish man from the lower animals; for although some of these are more intelligent than others in knowing their owners, in understanding what is said to them, and in their devices, acting as man does to secure certain ends, yet he far surpasses them in the possession of intelligence. "Reason," says Stewart, "is used sometimes to express the whole of those powers which elevate man above the brute, and constitute his rational nature, more especially, perhaps, his intellectual powers." (b.) It is used in common language to denote "motive or cause" for the performance of actions, as when we say that the *reason* why a certain man acts in a given way is on account of his parsimony. (c.) It is employed to denote the efficient cause of an event, as when it is remarked that the minister is not in his place by reason of ill health. Whately remarks of reason: "This word is used to signify (1.) all the intellectual powers collectively; (2.) those intellectual powers exclusively in which man differs from brutes; (3.) the faculty of carrying on the operation of reasoning; (4.) the premiss or premises of an argument, especially the minor premiss; and it is from reason in this sense that the word reasoning is derived; (5.) a cause, as when we say, that the reason of an eclipse of the sun is that the moon is interposed between it and the earth." Reid, in his *Essay on the Intellectual Powers*, says: "We ascribe to reason two offices, or two degrees. The first is to judge of things self-evident; the second, to draw conclusions that are not self-evident from those that are. . . . The first is purely the gift of heaven; and where heaven has not given it, no education can supply the want. The second is learned by practice and rules, when the first is not wanting. A man who has common sense may be taught to reason. But if he has not that gift, no teaching will make him able either to judge of

first principles, or to reason from them." A summary of Hamilton's remarks in note is as follows: Reason has been employed to denote—(1.) our intelligent nature in general, as distinguished from the lower cognitive faculties, as sense, imagination, and memory; and in contrast to the feelings and desires, including conception, judgement, reasoning, intelligence, *vous*; (2.) the right and regular use of our rational faculties; (3.) the dianoetic and noetic functions of reason.

The difference between the two functions of reason was well put by Aristotle, as quoted by Sewell: "There is one faculty," he says, "by which man comprehends and embodies in his belief first principles which cannot be proved, which he must receive from some authority; there is another by which, when a new fact is laid before him, he can, when that it is in conformity with some new principle possessed before. One process resembles the collection of materials for building, the other their orderly arrangement. One is intuition, the other, logic. One *vous*, the other *επιστημη*; or, to use a modern distinction, one is reason in its higher sense, the other understanding."

From what has just been stated, then, it would appear that the term "Reason," although variously applied, has two primary significations:—first, as denoting the faculty of intuition by which we perceive first truths; and, secondly, as denoting the exercise of our intellectual powers in arriving at truth. In other words, it is used to denote the noetic faculty, the faculty by which *a priori* truth is perceived; and sometimes as the dianoetic or discursive power, by which we arrive indirectly at certain conclusions. Were I to assert that a certain man was at London and Edinburgh at the same moment of time, I should assert what was contrary to the intuitive truth that a body cannot be at two places at one and the same moment of time. Such an assertion would be contrary to the reason. Again, were I to assert that all men should be raised from the dead with the precise bodies which were buried, this, although not directly contrary to the noetic faculty, is clearly contrary to the reason as used dianoetically. But, indeed, when we say that a statement is unreasonable in the latter sense, it will be found that, when analyzed, it is contrary to the primary function of the reason, the perception of *a priori* truth.

Let us now consider Faith. The term is used in a philosophical and theological sense. Hamilton observes: "The terms instinctive belief, judgement, cognition, are therefore expressions not ill adapted to characterize a belief, judgement, cognition, which, as the result of no anterior consciousness, is like the products of animal instinct, the intelligent effect of (as far as

we are concerned) an unknown cause." We believe that such cognitions are true, and cannot help believing them. They are self-luminous. Dr. McCosh, in his *Institutions of the Mind*, says of Faith: "It is that operation of soul in which we are convinced of the existence of what is not before us, of what is not under sense or any other directly cognitive power. It is a native energy of the mind, quite as much as knowledge is, or conception is, or imagination is, or feeling is. Every human being entertains, and must entertain, faith of some kind. He who would insist on always having immediate knowledge, must needs go out of the world, and yet he believes in no other." (419). And Dr. Young, in his *Province of Reason*, says: "Faith, so far as it belongs to philosophy, has two distinct but closely related senses, into one or other of which all its applications may be resolved. First of all, it is simply equivalent to belief, holding for true and real. Secondly, it is used to mean confidence, trust in a statement, a principle, a person, anything. The second of these senses necessarily includes the first, but the first may exist without the second." Were I to define faith, I should say that it was a conviction of the mind that a statement is true, or in harmony with reality. When applied to a person it is a conviction that the person is a true man, a man of character, a man that will stand to his word, a man, in short, who has the "courage of his convictions." As regards *a priori* truth, the function of reason and faith is analogous, or rather identical, since the terms describe the same phenomena of the intellect—namely, self-luminous propositions. But from this point they bifurcate. "St. Austin accurately says," it has been remarked, "we *know* what rests upon reason; we believe what rests upon authority. But reason itself must rest at last upon authority; for the original data of reason do not rest upon reason, but are necessarily accepted by reason on the authority of what is beyond itself. These data are, therefore, in rigid propriety, beliefs or trusts. Thus it is that in the last resort we must perforce philosophically admit that belief is the primary condition of reason, and not reason the ultimate ground of belief." (*Vide* Sir W. Hamilton.) But although in the last resort in reasoning we must fall back upon faith, yet faith in truths not self-evident must also proceed upon the recognition of the reason. If we believe without reason, then our belief is presumption or absurd. "In particular," says a living writer, "it would be far wrong to insist on any one believing in the existence of any object, or in any truth without a warrant. True, the mind is led to believe in much intuitively, but it is because the objects or verities are self-evident, and reflexly can stand the tests of intuition. And in

all cases in which we have not this self-evidence, it is entitled to demand mediate evidence, and should not concede credence till this is furnished. It is not, indeed, justified in insisting that all darkness be dispelled, but it is abandoning its prerogative when it declines to demand that light be afforded,—either direct light, which is the most satisfactory, or reflected light, where direct light is unavailable, as it is in by far the greater number of instances. An allowable faith has thus ever the sanction of reason, and in some cases it is the issue of a consequential reasoning. Faith is thus liable to be tested even as reason is; nor are we at liberty to lay reason aside on the pretence of following a faith which will not allow itself to be examined. Where the truth is alleged to be intuitive, it must submit to be tried by the marks of original conviction. Where it professes to be the conclusion of reasoning, the process may be subjected to the crucible of the logic of inference. Where it claims to be the result of a gathered experience, it must be prepared to stand an examination by the canons of induction.”

But although faith has a reasonable basis, it must ever be remembered that its sphere, although in harmony with the reason, goes beyond the reason, or, in other words, transcends the reason. I look upon the plane of my past life. I find many instances of divine love shedding a calm and holy light upon it. How will it be in the future? We cannot reason about life as about nature. The laws of nature are fixed; but the will of man is free, and our life here is affected by the volitions of our fellow-beings. How then will it be in the future? Reason cannot answer; but faith hears the word of promise—“I will never leave thee nor forsake thee.” And although reason could not calm the heart’s flutter, faith sheds its calm influence over the soul. Again, I take a retrospect of my moral life. Assuming that there is an All-Perfect Being, and that I am his creature,—it is a dictum of reason that I should love him with all my heart. I interrogate myself, Have I done this? I feel condemned in my own heart. Is there pardon for my sin? Will God forgive my iniquity? What can reason say to this? She can say nothing, she is dumb. But here comes a messenger. He claims to be commissioned by God. I examine his credentials. This is the province of reason. I cross-question him, and believe him to be an envoy of heaven. I receive or believe his testimony, rest in the propitiation, and rejoice in the full forgiveness of God. My faith is reasonable; and the illustration shows the respective spheres of reason and faith. But this by the way.

Let us consider—

I. The sphere of reason and faith in regard to the existence of God.

One method of proving the divine existence is by the argument *a posteriori*, or by ascending from the effects to the cause. We cannot resist the conviction that when we meet with manifest proofs of design in human work, that they must have been designed by some one. A design implies a designer. By applying this principle to the world around us we are everywhere met with proofs of order, design; and the natural conclusion is that the world must have been designed by some one, it must have had a designer, or, in other words, it must have been made by God. But there is an objection to this argument. No conclusion can be more extensive than its premises; and since the universe is limited, the argument *a posteriori* only proves the existence of a limited Deity, not the Infinite Being whom Christians worship. Of course, there are other methods of proving the existence of God, as the argument *a priori*, and the moral argument—man's need of God; but the argument from design is popular, and the objection urged deserves consideration. How can it be met? We cannot meet it by denying its basis or the foundation on which it rests—that a conclusion cannot be more extensive than its premises. But although reason pure and simple cannot take us out of the difficulty, yet the objection is of the slightest possible character in point of fact. We cannot resist the conclusion, that a being who has wrought such wonders around us and in the planetary worlds, has exhausted his resources. How can we limit the wisdom and power of God since we have such demonstrations of them everywhere? "It has often been asked," says Brougham, "why we believe that the same result will happen from the same cause acting in the like circumstances—the foundation of all instruction; and no answer has been given except that we cannot help so believing,—that the condition of our being, the nature of our minds, compels so to believe; and we take this as an ultimate fact, incapable of being resolved into any fact more general. Can we help believing that a being capable of creating what we see and examine, is also capable of exercising other acts of skill and power? Can we avoid believing that the same power which made all the animals and vegetables on our globe, suffices to people and provide other worlds in like manner? Again, can we by any effort bring our minds to suppose that this being's whole skill and power were exhausted by one effort, and that, having sufficed to create the universe, it ceases to be effective for any other purpose whatever? The answer is that we cannot; that we can as soon

believe in the sun not rising to-morrow, or even his light ceasing to be differently refrangible. . . . When we see such stupendous exertions of power, upon a scale so vast as far to pass all our faculties of comprehension, and with a minuteness at the same time so absolute, that, as we can, on the one hand, perceive nothing beyond its grasp, so we are, on the other hand, unable to find anything too minute to escape its notice, we are irresistibly led to conclude that there is nothing above or below such an agent, and nothing which we can conceive is impossible for such an intelligence."

It is the function of the reason then, viewed dianoetically in respect of the divine existence, to collate proofs of design and order as exist in the universe, and to draw the conclusion that they point to an intelligent agent—God; and it is the province of faith to believe or look upon this agent as infinite in power and wisdom, although the works of the universe are limited.

II. Let us consider, secondly, reason and faith in respect of revelation.

A book is placed in my hand. It contains important announcements and claims to be a revelation from God. It is the Bible. Although the scribes claim inspiration, we cannot reasonably admit this claim without inquiry, since any one may claim inspiration whilst only a pretender to the divine afflatus. How shall this be determined? or, in other words, how are we to be intelligently satisfied that the book comes from God, and thus occupies a *sui generis* position amongst all other books in the world? Before answering this question, we must dispose of certain preliminary matters that lie in our way. Upon the assumption that there is a God, wise and powerful, we cannot suppose it would be denied that it was a possible thing for him to give a revelation of his mind in a book. If we can communicate our ideas one to another by written thought, there was nothing, as far as reason sees, to prevent God doing the same should he see fit. Whether he would likely do so or not must be determined by the peculiarity of our position. To determine this, however, we must fall back upon the reason. Can the reason give the ultimate end of man's creation? We think it can. God being the greatest and best being in existence, must have had himself before himself as the ultimate object of creation. Man was thus made to glorify or live for God. Man as man is the child of God, and his true happiness and progress consists not in obeying his blind instincts, but in keeping his passions in subordination to his reason. The true ideal of man is, as a happy child of

God, loving him supremely, and living in harmony with the laws of his being. But in order to love God we must know him, and the relation he sustains to us. We cannot love God if to us he has no existence, or should we think that he hates us. But a knowledge of God may be lost. It may be lost by an individual, or by a community, or by a world. It has been lost by men, as is proved by their abominable idolatries and will worship. If men then should be restored to happiness and progress, they must be furnished with true views of God. But man, we have seen, is God's child,—a child that has lost his way in the region of moral life; and if God still cherishes love towards him, is it not highly probable that he will give him that revelation of his character which is the moral means of his restoration? We think it is highly probable that such would be the case. If God loves his children, he will do all that he wisely can to restore them, and this makes it probable that he will give a revelation. Whether the Bible is *that* revelation or not, is another question, and must be determined by evidence; but we have gained a step when we make out the probability of a revelation.

Should a revelation be given, it is fair and reasonable to expect that it should be accompanied with, or contain such proofs, as would entitle it to reception; but the nature and amount of that evidence cannot be postulated by the reason. "As we are in no sort judges beforehand," says Butler, "by what laws or rules, in what degree, or by what means, it were to have been expected that God would naturally instruct us; so upon supposition of his affording light and instruction, by revelation, additional to what he has afforded us by reason and experience, we are in no sort judges, by what methods, and in what proportion, it were to be expected, that this supernatural light and instruction would be afforded us." All that we are fairly entitled to demand is, that the evidence be of such a character as to satisfy an ingenuous and truth-loving mind of the divinity of the volume. More than this man is not entitled to demand, and less than this would not be satisfactory to the reason. But, although reason cannot determine the nature and amount of evidence in behalf of a revelation, it may, and can, affirm certain things respecting it before receiving it. It may, for instance, be fairly affirmed that it will be accompanied by such evidence as will produce credence in candid minds; that it will tend to elucidate what is doubtful or dark in providence or nature; and that its teachings will be in harmony with the prior revelations of God, as given in the cosmical arrangements, or the evolutions of natural and mental laws; and that its tendency would be to promote the happiness and the progress

of the people receiving it. Now, all this is affirmed of the Bible as a divine revelation to men. It is held that the Scriptures come to us with the sign manual of God upon them, in the form of prophecy and miracle. Either miracles were wrought in attestation of the teacher, or they were not; and it is the province of reason to determine whether the evidence of such works is sufficient or otherwise. If the evidence is sufficient—if there is satisfactory proof “that many, professing to be original witnesses of the Christian miracles, passed their lives in labours, dangers, and sufferings, voluntarily undergone in attestation of the accounts which they delivered, and solely in consequence of their belief of those accounts,”—if there is such evidence, then the evidence which the nature of the case admitted has been tendered, and we are bound to receive the testimony of the teacher in regard to dogma. Reason, having admitted the trustworthiness of the witnesses, has laid a basis for rational faith, and it is in the light of this admission that we must deal with difficulties in the volume. I say difficulties, because we are not able to affirm by the reason that the Book-revelation shall be free from difficulty, any more than the revelation of nature and providence is free from difficulty. We must deal with difficulties and apparent contradictions as the theist deals with such in nature. He believes that the world is the work of an all-wise, all-powerful, and good being. But he often meets with apparent contradictions to this idea of the first cause, in the shape of disease, disaster, and malformation. Some would say that a toad is an ugly creature, and that there is no melody in the chatter of a magpie and braying of an ass. But the theist does not admit that these are proofs of the non-existence of God, for such admission would be suicidal; and he explains them in harmony with the idea of God, or the essential unity and catholicity of truth. But the principle in the one case is also applicable in the other, and no consistent theist can refuse to admit its application. Humanity is not now what it was when it came primarily from the hands of God, and we are not surprised that disease should be generated amongst men and that there should be malformations. It would only be in harmony, or analogical with this which we see in nature, were the Bible not to be so perfect as it came at first from the hand of God. The original copies are lost, and uninspired copyists having transcribed from the first editions, it was only natural, and what might have been expected, if slight deviations should now and then transpire. This is what we find; but the substantial character of the first copy is still held to be in our edition. “The integrity of a book,” says Knapp, “requires only that its text be in such a state that the

object for which the book was written is fully answered. When we assert the integrity of the Bible, therefore, we do not pretend that every letter, word, and expression in our present copies exactly answers to the original text, but that the general contents, the doctrines of the Bible, are taught in it with uncorrupted correctness and certainty." We do not agree with Lessing, "that the human race had not been benefited so much by the doctrines taught in the Bible, as by the inquiries and investigations to which the Bible has given occasion;" although it is true that the human race has been benefited by solving Bible problems. Now this principle which the theist adopts, of looking at the abnormal through the normal, is applicable, as we have said, to the difficulties of the Bible. It is undoubtedly the function of the reason to examine the credentials of an ambassador, and if these are found correct, to believe that he is the person representing the kingdom from which he comes. If the government from which he comes is honourable and trustworthy, our executive enters upon negotiations with him if these are in the question. We believe his statements because we have examined his credentials. It is the same with a traveller. Suppose I know the man, have known him for many years, and have never known him tell a lie,—known, moreover, that he was offered (but refused) a great bribe to lie,—that he was threatened with death, but would not lie,—lay long in jail, rather than lie,—suppose I know all this, it would be impossible for me to reject such a man's testimony to a matter of fact. Should he tell me of strange creatures in foreign climes,—such as flying fish, and marsupials,—I would be warranted in believing his testimony, although such creatures were beyond the sphere of my observation. Reason could not, upon *a priori* grounds, affirm whether there were such creatures or not. All that it can say is, the man is trustworthy, and entitled to be believed. I might be laughed at for believing such stories, but my faith would be rational, although condemned by all.

Whether God would forgive men should they sin, or upon what principle, reason cannot disclose; yet the questions are of infinite moment to sinners such as we are. We find it, however, announced by certain men that there is forgiveness, and that there is forgiveness upon a given principle. Now, the primary question to be settled here is the credentials of the men. Either they speak the truth or they do not. How are we to know? They must give some authentication of their mission in order to reasonable faith. If I receive their testimony, it may cost me my earthly all, and life itself. We find upon inquiry that as far as their moral character is

concerned it is unexceptionable, and this is an important particular. We find that their testimony gathers round a matter of fact—the resurrection of Christ. If Christ were raised after death, this could only be done by God, and must be regarded as his approval of Christ's teaching. It was possible for God to raise Christ; but whether he did so or not must, to us, rest on testimony. Were the men who bore witness to this trustworthy? Now, we find that they were competent witnesses, having knowledge of the facts of the case. We find, as already remarked, that they were morally excellent in their characters, that they preferred to die rather than be false, and in addition to all this, that they wrought miracles in authentication of their mission. Now, faith in the testimony of such men is reasonable when they allege that we are pardoned by faith in the propitiation of Christ; and not to receive their testimony is to sin against the reason, and this is substantially to sin against God.

The principle or ground upon which pardon is announced—namely, his death—when examined by reason, is seen to confirm the moral law, to be conservative of the divine administration, and to reflect the highest honour upon God in the way of illustrating his wisdom, his power, his love, and self-sacrifice.

“ The highest seraph never saw
So much of God before.”

It is a very easy thing to find fault, to select points and show that they are not what we might expect. A clown who could not build a hut, might throw stones at the windows of a palace; and a wretched “mouse might nibble at the wing of an archangel.” But to reject the Bible because we could not reconcile all discrepancies would be about as wise a thing as to “burn up London to get rid of the bugs,” or to commit suicide because insects bit you.

We remarked before, from an *a priori* standpoint, that it would be reasonable to expect that were a revelation given it would conduce to the happiness and progress of the people receiving it. And this would be a fair test to try it by. We cannot personally examine the miracles of Christ, but we can place the truth he taught in the crucible of experience, and thus put it to the proof. Were a patient, afflicted with a dangerous malady, to receive a certain drug and immediately to recover, we should be inclined to attribute virtue to the drug. It might be objected, however, that it was possible the man might have just come to the turning point of the disease, and that he would have recovered as quickly had he never seen the

medicine. To this objection we could offer no valid reply. But suppose that we should see the case repeated over and over again, the malady always manifest, but leaving after the medicine was taken, the conclusion would be held to be most reasonable that the medicine was a specific for the disease. Or, were the dice in a hundred throws of the box to turn up always the same number, it would be a moral impossibility to resist the conclusion that they were loaded. But in either case there is room for doubt. An objector might entrench himself behind the possibilities of the case and demanded demonstration. But such a position would be condemned by common sense, and by the every-day actions of the objector himself.

But we have minds as well as bodies. And mind, viewing it morally, is weak, delapidated, distempered. Suppose such a nature to receive the moral medicine of the Bible, and to become strong, it might still be objected that, without it, the man by an effort, of willing, might have received spiritual strength. But were we to see in this case, or in the case of the malady, that men, in multitudes of instances, continued weak until they took in the truth, and got strong when they received it, it would be a rational conclusion that the remedy of the Bible was a moral specific for the moral distemper of men. This is what Bible truth claims to be when received into the soul. Reason examines the cases of moral restoration, and when satisfied that they are genuine, faith takes the medicine, and the soul feels the pulse of new life throbbing from the heart.

It is the function, then, of the Reason, to examine the credentials of the witnesses; and if they are found sufficient, it then becomes the province of faith to believe what the witnesses assert, and regarding which the reason can give no affirmative deliverance. It has been truly said that "it is not good for either reason or faith that it should 'be alone.' The former is in itself hard, bony, angular; and, unmarried to the other, is apt to become opinionative, obstinate, and dogmatic; the latter, without her partner to lean on, would be facile, weak, and impulsive." A firm and reasonable faith in God, in Christ, righteousness, and goodness, is a source of comfort to the heart, and the foundation of a solid and noble character.

R. W.—C. A.

THE CUMBERLAND PRESBYTERIANS.*

ANY one who is acquainted with the map of the United States, will remember that Virginia, North Carolina, and South Carolina, are seaboard states; while Kentucky and Tennessee lie farther inland, right over the Alleghany and Cumberland mountains. In all probability these latter eminences were so designated by some enthusiastic lover of old mother England, whom they reminded of the cloud-capped hills which looked down upon the Solway and the lakes of Westmoreland,—unless, indeed, they were called after that Duke of Cumberland who vanquished Prince Charles, the Pretender, at Culloden Moor,—even as the name Carolina was intended to honour the royal Charleses, of the court of St. James; and Virginia, Elizabeth, the virgin-queen; and Georgia, the Georges of the house of Hanover. The name Cumberland was also given to the large river which drains the region beyond the mountains, and which joins the Ohio not very far from the point at which its waters swell those of the gigantic Mississippi.

Towards the close of the last century the tide of emigration began to set in from the seaboard states to this fertile and well-watered inland region. The new settlers were at first much incommoded by the hostile Indians; but after the battle of Nickojack, in 1794, they felt that they had the mastery over their enemies. Many pious presbyterian families were among the colonists, who naturally felt desirous to obtain a minister who would preach the Gospel to them and their children, and, by God's blessing, bring them to walk in the paths of virtue. Accordingly, the Rev. Thomas Craighead was called from North Carolina, and settled in the Cumberland district. This gentleman, although not moderate in abilities, was, certainly, what would be called Moderate in theology. If at any time he discoursed on doctrines at all, he contented himself with a mere dry statement of the rigid system of predestination that is laid down in the *Confession of Faith*. We need not wonder, therefore, that his preaching produced little effect, and that vital godliness was at a low ebb on the banks of the Cumberland.

We must now turn our attention for a little to the career of another

* *Origin and Doctrines of the Cumberland Presbyterian Church.* By Rev. E. B. Crisman, Nashville, Tenn. Cumberland Presbyterian Board of Publication, 48 Union St. 1870. Pp. 191.

The Confession of Faith of the Cumberland Presbyterian Church. Revised and adopted by the General Assembly at Princeton, Ky., May, 1829. 1870. Pp. 272.

The Life and Times of Rev. Finis Ewing. One of the Fathers and Founders of the Cumberland Presbyterian Church. By Rev. F. R. Cossitt, D.D., Louisville, Ky. Pp. 501.

Biographical Sketches of some of the early Ministers of the Cumberland Presbyterian Church. By Richard Beard, D.D. Southern Methodist Publishing House, Nashville. 1867. Pp. 319.

Thoughts on Various Subjects. By Rev. R. Donnell, of the Cumberland Presbyterian Church, Nashville. 1870. Pp. 264.

A Concise View of the Doctrines of the Cumberland Presbyterian Church. By Rev. A. Templeton, Nashville. 1870. Pp. 71.

minister, who eventually became Mr. Craighead's rival and opponent. The Rev. James M'Gready was also a native of North Carolina, and had received his theological education in Western Pennsylvania. Although a licentiate of the Old Presbyterian Church, he was a stranger to personal religion till the occurrence of the following incident. He had retired one day into a private apartment, with two other young preachers, to enjoy a short *siesta*. His friends, who were eminently pious persons, fancying that he was asleep, began to express themselves freely about his spiritual condition. Said the one to the other, "I don't believe that M'Gready has a spark of real religion in his heart." To this the individual addressed cordially assented. This criticism pierced the soul of its subject like a sharp knife. He had really been asleep as to the things of God; but that remark thoroughly roused him up. He had no rest in his mind till on a certain Sabbath morning he could say, "My Beloved is mine and I am his."

Being also called, in providence, soon after this event, to the Cumberland region, his preaching formed a remarkable contrast to that of Mr. Craighead. Even as Luther continually insisted on the great doctrine of Justification by Faith, Mr. M'Gready continually insisted on Regeneration by Faith. His favourite text was, "Except a man be born again he cannot see the kingdom of God." And, as the Papists in Saxony gnashed their teeth at the German reformer, the anti-revivalists in the Cumberland region gnashed their teeth at the American one. He got a letter, written in blood, warning him that his life was in danger. One Sabbath morning he found the seats in one of his chapels all broken, and his pulpit burnt to ashes. Yet, nothing daunted, he toiled on, praying for the salvation of his enemies.

Not content with being the means of stirring up God's people, Mr. M'Gready longed to shake the whole region, in the name and in the strength of the Lord. With this view he induced several members of his three congregations to enter into a written covenant with him. The document was to the following effect:—

"When we consider the word and promises of a compassionate God to the poor lost family of Adam, we find the strongest encouragement for Christians to pray in faith—to ask in the name of Jesus for the conversion of their fellow-men. None ever went to Christ, when on earth, with the case of their friends, that were denied, and, although the days of his humiliation are ended, yet, for the encouragement of his people, he has left it on record, that where two or three agree upon earth to ask in prayer, believing, it shall be done. Again, *whatsoever you shall ask the Father in my name, that will I do, that the Father may be glorified in the Son.* With these promises before us, we feel encouraged to unite our supplications to a prayer-hearing God for the outpouring of his Spirit, that his people may be quickened and comforted, and that our children, and sinners generally, may be converted. Therefore, we bind ourselves to observe the third Saturday of each month, for one year, as a day of fasting and prayer, for the conversion of sinners in Logan county, and throughout the world. We also engage to spend one half hour every Saturday evening, beginning at the setting of the sun, and one half hour every Sabbath morning, from the rising of the sun, pleading with God to revive his work."

Interesting scenes are summoned before us by this remarkable deed of agreement. We see, in imagination, the pious agriculturists on the Saturday afternoon watching the sun's descending disc; and as he begins to sink behind the meadows watered by the mighty Mississippi,

they say to one another, "Our good minister will be on his knees now; let us fall down too, and implore the Lord to have mercy on the fruitless trees that cumber the ground on the Cumberland." And early on the Lord's-day morning the wakeful farmer would whisper to her who was his partner in life spiritual as well as life temporal, "O wife, I see the first streaks of dawn in the eastern sky. Let us pray God to shine to-day on the souls of men, as well as on our hills and vales."

The Lord sometimes "bears long" with his elect, although they "cry day and night unto him." The covenant was entered into in 1796, and no answer seemed to come till 1797. The first droppings of the expected shower were made visible in the experience of one woman, a member of the church. She was led to see that, although a professor of religion, she had been a stranger to the power of the Gospel; and, like the convert of Jacob's well, she went from door to door beseeching her friends and neighbours to flee from the wrath to come. About ten individuals were brought to God through her means. But the work was not to advance without opposition. Mr. Craighead, aided by another minister of the name of Balch, ridiculed all religious excitement, and damped the ardour of not a few. Still the covenant-keepers fasted and prayed; and since they had the Lord on their side, it is not wonderful that they at length prevailed. Mr. M'Gready's three churches were at the Gasper river, the Red river, and the Muddy river,—minor streams, we suppose, in the district, and probably tributaries of the central Cumberland. During the years 1798 and 1799, the sacramental occasions at all those stations were remarkably blessed; but, as he tells us himself, the grand climax came in 1800,—as if the beginning of the century was to be the beginning of a state of salvation to multitudes. Hence, the revival has ever since been called the Great Revival of 1800; and Cumberland Presbyterians generally quote that year as their natal year. The following is Mr. M'Gready's account of this awakening:—

"But the year 1800 exceeds all that my eyes ever beheld upon earth. All that I have related is only, as it were, an introduction. Although many souls in these congregations, during the three preceding years, have been savingly converted, and now give living evidences of their union to Christ; yet all that work is only like a few drops before a mighty rain, when compared with the wonders of Almighty grace, that took place in the year 1800.

"In June, the sacrament was administered at Red river. This was the greatest time we had ever seen before. On Monday multitudes were struck down under awful conviction; the cries of the distressed filled the whole house. Here you might see profane swearers and Sabbath-breakers pricked to the heart, and crying out, 'What shall we do to be saved?' There frolickers and dancers crying for mercy. There you might see little children of ten, eleven, and twelve years of age praying, and crying for redemption, in the blood of Jesus, in agonies of distress. During this sacrament, and until the Tuesday following, ten persons, we believe, were savingly brought home to Christ.

"In July the sacrament was administered in Gasper river congregation. Here multitudes crowded from all parts of the country to see a strange work, from the distance of forty, fifty, and even a hundred miles; whole families came in their waggons; between twenty and thirty waggons were brought to the place, loaded with people and their provisions, in order to encamp at the meeting house. On Friday nothing more appeared, during the day, than a

decent solemnity. On Saturday matters continued in the same way, until in the evening, two pious women were sitting together, conversing about their exercises; which conversation seemed to affect some of the bystanders; instantly the divine flame spread through the whole multitude. Presently you might have seen sinners lying powerless in every part of the house, praying and crying for mercy. Ministers and private Christians were kept busy during the night conversing with the distressed. This night a goodly number of awakened souls were delivered by sweet believing views of the glory, fullness, and sufficiency of Christ, to save to the uttermost. Amongst these were some little children—a striking proof of the religion of Jesus. Of many instances to which I have been an eye-witness, I shall only mention one, viz., a little girl. I stood by her whilst she lay across her mother's lap almost in despair. I was conversing with her when the first gleam of light broke in upon her mind;—she started to her feet, and in an ecstasy of joy, she cried out, 'O, he is willing, he is willing—he is come, he is come—O, what a sweet Christ he is—O, what a precious Christ he is—O, what a fullness I see in him—O, what a beauty I see in him—O, why was it that I never could believe! that I never could come to Christ before, when Christ was so willing to save me?' Then turning round, she addressed sinners, and told them of the glory, willingness, and preciousness of Christ, and pled with them to repent; and all this in language so heavenly, and, at the same time, so rational and scriptural, that I was filled with astonishment. But were I to write you every particular of this kind that I have been an eye and ear witness to, during the past two years, it would fill many sheets of paper.

"At this sacrament a great many people from Cumberland, particularly from Shiloh congregation, came with great curiosity to see the work, yet prepossessed with strong prejudices against it; about five of whom, I trust, were savingly and powerfully converted before they left the place. A circumstance worthy of observation,—they were sober professors in full communion! It was truly affecting to see them lying powerless, crying for mercy, and speaking to their friends and relations in such language as this: 'O, we despised the work that we heard of in *Logan*; but, O, we were deceived—I have no religion; I know now there is a reality in these things: three days ago I would have despised any person that would have behaved as I am doing now; but, O, I feel the very pains of hell in my soul.' This was the language of a precious soul, just before the hour of deliverance came. When they went home, their conversation to their friends and neighbours was the means of commencing a glorious work that has overspread all the Cumberland settlements, to the conversion of hundreds of precious souls. The work continued night and day at this sacrament, whilst the vast multitude continued upon the ground until Tuesday morning. According to the best computation, we believe that forty-five souls were brought to Christ on this occasion."

We should perhaps have mentioned sooner that Mr. M'Gready was called "a second Whitefield" by those who had heard the great British orator in his mighty prime. It is also worthy of remark that he was the founder of "Camp-meetings." He coined the word, after having created the fact. On one occasion a member of his congregation had said to her children, "We cannot go to hear Mr. M'Gready to-day; he is to be preaching rather too far away from us." But her daughter answered, "Mother, we *camped out* when we removed from Carolina to Cumberland, and might we not *camp out* to hear Mr. M'Gready?" The idea was thought a happy one. The waggon was ordered out, and provisions were laid in. And, after the service was over, the family remained on the ground all night, and returned home next day. The preacher was so well pleased with the plan that he improved upon it; and publicly announced, soon after, a great meeting, at which all who came from a distance would *camp out*—indeed a camp-meeting!

It can easily be understood that, in a district which was now becoming pretty well sprinkled over with emigrants, the ordained ministers would have difficulty in complying with the numerous calls for preaching, which poured in upon them from all quarters. The region in which the revival commenced was within the bounds of the Presbytery of Transylvania, which again belonged to the Synod of Kentucky. The Rev. Dr. Rice, of that Synod, an able and pious clergyman, coming down to visit the district, recommended the revival ministers on the Cumberland, who had now grown into quite a little party by themselves, to send out intelligent, fluent, and godly laymen to meet the demands of the awakened settlers, who began to thirst for the Word of God. He even volunteered to conduct the preliminary examinations himself. Accordingly some of the best speakers were appointed to deliver addresses in his presence. Those whom he approved of were sent out as "exhorters," with this understanding, however, that they were each to prepare a written discourse during their itinerancies. These discourses were to be submitted to the Presbytery, who, if satisfied therewith, might license the authors to preach the Gospel, and occupy the status of fully recognized ministers.

Among this first batch of exhorters whom the worthy Dr. Rice sent out was one remarkable man who was destined to merit, even more than Mr. M'Gready, the appellation of the father and founder of the Cumberland Presbyterian Church. His name was Finis Ewing. His parents seem to have known that, as he was their twelfth child, he was also to be their last; for they christened him *Finis*, that is, the end. Thank God, he was to many a sinful soul made instrumentally *the end* of its sin and death! He was a gentleman farmer, being also what would be called well-connected. His lady was the daughter of General Davidson, who had been killed at the battle of the Catawba, when attempting to prevent Lord Cornwallis, the British commander, from crossing the river of that name. It was quite a sacrifice in him to leave his great establishment under the care of overseers; but, on the other hand, it would have been a sacrifice for him not to go, since he had been converted under Mr. M'Gready's ministry, and longed to tell his fellow-men both what God had done for his own soul, and what he was willing to do for theirs. Dr. Cossitt, his biographer (one of the best writers, by the way, who has wielded a pen in connection with the Cumberland Presbyterian Church), gives an interesting account of Ewing's first journey. He had lost his way, and had been crying to God to deliver him from the "perils in the wilderness." At length he saw smoke curling from the roof of a solitary dwelling; nor could he refrain from tears of joy when he found that his prayer had been so immediately answered. "James Hutchinson," on his part, was equally overjoyed to find that this was the servant of God whom they had been so anxiously expecting. "O Sarah, Sarah," was his joyous exclamation, "come here quickly, the preacher is come!" Sarah showed that she was worthy of her name; for though surprised, like her Hebrew prototype, she

"was not afraid with any amazement," but welcomed the weary wanderer with unaffected joy. This happened on a Thursday. Next day Mr. Hutchinson mounted his horse, and for two days did nothing but ride round the neighbourhood warning all the settlers to the sermon on Sabbath. Mr. Ewing was quite astonished at the great crowd which assembled on the Lord's day. He could not have believed that there were so many people located in the solitary looking country-side. Doubtless curiosity had attracted not a few, who had come to see and be seen more than to hear; for such a meeting was a rare occurrence in these sequestered retreats. Many had not heard a sermon since they had settled in the district. Several men of substance were present who were known to be sceptics; but, nevertheless, they had come for the sake of the novelty and the excitement of the scene. Mr. Ewing retired for a little to wrestle in prayer with God in secret, and came forth endowed with superhuman might. He stood on the piazza before the house, so that the crowd could hear him in front, as well as that which filled the house behind. The subject of his discourse was the connection between sin and misery on the one hand, and religion and happiness on the other. Even the sceptics could not but admit the force of his practical appeals; and consequently "the slain of the Lord were many."

It was hardly to be expected that the enemies of the revival would remain silent in the midst of these innovations, which, indeed, had been forced upon the Presbytery by the exigencies of the times. A letter of remonstrance was addressed to the Synod of Kentucky by Messrs. Craighead, Balch, and others. This body replied by sending down a Commission to the Gasper River to sit in judgement on the whole proceedings. The revival party in the Presbytery always thought themselves aggrieved for two reasons: (1.) Because the Synod had taken up the matter, not on appeal from the Presbytery, but merely on a letter of complaint from one or two individuals; and (2.) Because, instead of summoning them to the bar of the Synod, they had sent down a Commission armed with full power to settle the matter conclusively. When the whole case came up for consideration in the General Assembly, although the Supreme Court did not wish to break with the inferior, there was a strong, though only half-expressed persuasion that the proceedings of the latter had been rash and unconstitutional.

But let us look in upon this Commission now sitting in the Cumberland country. The revival ministers are all summoned before them—M'Gready, Hodge, M'Gee, Rankin, M'Adow, and the rest, as well as the newly licensed men, headed by Finis Ewing, who, by common consent, acted as their spokesman. In the first place, the old and regularly ordained ministers were desired to confess a fault in that they had set young men apart who had not passed through the full curriculum of study. They refused to do this, for two reasons: First, because the deed had been agreed upon by a regular majority of the meeting of Presbytery; and, secondly, because the *Confession of Faith* and the Directory of their Church made allowance in exceptional circumstances, for a

course, which had indeed been fortified again and again by the "use and wont" of American Presbyterians.

There was yet one other point on which the Commission wished the revival ministers to yield. They had ordained these talented laymen to the work of the ministry, on their public profession that they accepted the *Westminster Confession of Faith* as the confession of their faith, *barring fatality*. "Use and wont," within the bounds of the church, could be pleaded for this exception also. Indeed, it would appear that, just as probationers in the United Presbyterian Church in Scotland, on their ordination day, vow their belief in the *Westminster Confession*, with the exception of what it teaches about the Civil Magistrate, the custom had been pretty general throughout the bounds of the old Presbyterian Church, in the last century, to allow young men to make an exception with respect to the dark doctrine of universal foreordination, and the unconditional election of some men to everlasting life. Nor need we wonder that earnest revivalists should have disliked the doctrines of favouritism and fatality, and should have fallen back on frequent "use and wont" as to that point in the ordination of ministers. They wished all their friends and neighbours to be saved; but according to the old book, composed by men who had been cooped up all their life in the narrow little island of Britain, God did not. They wished all their hearers to be saved *now*; but the same questionable authority represented the time as fixed also, and that time might not be "now." No wonder then that these clergy on the Cumberland stood out manfully on Fatality, as well as on Education.

Having made nothing of the old men, the Commission turned next to the recruits, as to whom all the alleged irregularity had taken place, and asked them if they would allow the deed of the Presbytery to be cancelled, by submitting to examination at the hands of the Commission. Hints were thrown out that the examination would not be very severe, making it evident that the Synod were more anxious about their own mastery in the matter than about the merits of the case. Here a strange and unexpected scene took place. Finis Ewing rose and said, "Moderator, God's word declares, 'If any man lack wisdom, let him ask of God.' I desire liberty for myself and friends to retire for a little to pray, that we may know God's mind on the matter." The Moderator laughed the request to scorn. But a lay member, named Allen, rose and said that "he never heard of the guiltiest felon being denied liberty to pray before his execution, if he wished it; and he thought it most unchristian to deny the request." This rebuke shamed the Commission into compliance. Then occurred, indeed, a wonderful episode in the ecclesiastical proceedings. It was a warm and beautiful day, and a dense grove of trees surrounded the retired church in which the conclave was held. As soldiers will sometimes spread themselves out when in ambuscade, singly and separately from one another, so did these pious men retire into the wood to plead with their God for light and direction in a time of perplexity. One who was both spectator and auditor has left on record what

occurred. At first no sound was to be heard in the grove ; then, faint whispers began here and there to break the silence. Afterwards the whispers became articulate words, broken by sobs, and ultimately died away into "groanings, which could not be uttered." At length the prayers were ended; the wrestling was over; the battle was fought, and the victory won with the single weapon of All Prayer. One by one the victors appeared, exhausted but satisfied. The first whom the historian of the scene observed was Finis Ewing. His eyes were turned upwards to the heavens ; with his hands he pressed firmly his heart, as if to keep down the throbbing of violent excitement ; the cheeks were ashy pale which had bloomed ruddily before ; but the whole mien of the man indicated holy and resolute determination. The almost involuntary exclamation of the admiring spectator was, How great is that God who can mould a piece of clay so beautifully and inspire it so nobly !

It was very remarkable that all these suppliants, without concert or collusion, came to the same resolution, namely, not to yield to the demands of the Commission. They grounded their refusal mainly on two considerations—(1.) That the Presbytery had adequate power to judge upon the case ; and (2.) That they had already been examined and approved of by the Presbytery, and no subsequent charge of heresy or misconduct laid on its table against them. When this answer was given, the Commission declared their ordination null and void, prohibited them from exhorting or preaching, and cited the original ministers of the Presbytery before the Synod of Kentucky, to answer for irregularity and misdemeanour.

It were bootless to detail all the subsequent proceedings of either party. Suffice it to say that the Revivalists, being unwilling to break off all at once from the Synod, formed themselves into a Council for the sake of supplying the churches and stations which adhered to them, as well as of conducting negotiations with the Synod and General Assembly, with a view, if possible, towards ultimate reconciliation. But neither party would flinch from the ground originally taken up ; and at length the Revivalists organized an infant denomination, but, as events proved, one which possessed wondrous inherent vitality and power of expansion.

One prize, however, the Synod gained—if prize it could be called—namely, the withdrawment of Mr. M'Gready from his former friends. This good man shuddered at the idea of separation from the influential Presbyterian communion when such a crisis was threatened. Besides, notwithstanding his revival earnestness, he had been a moderate Calvinist all along. An admirer of Whitefield's earnestness, he was also an admirer of his theology. It is said that, after deserting the Cumberland men, he lost the unction and power of his earlier days. He died in 1817, secretly rejoicing, it is believed, in the prosperity of the young denomination, which, without doubt, he had materially helped to originate. Mr. Hodge, another minister, of less mark, accompanied him in his defection.

Like the Scottish disruption consummated in 1843, the contest in

Kentucky between the Revivalists and Anti-Revivalists was a "Ten Years' Conflict." The great awakening, as we have seen, was developed in 1800, and it was not till 1810 that all these debates were ended, and the Cumberland Presbyterian Church formed. It would never have been formed but for the energy and determination of Finis Ewing. Some of the other ministers seemed to shrink from the idea, as if it were sacrilegious, of their putting their hands, in the way of ordination, upon the heads of young probationers, when they had themselves been disowned by their mother Church, and were, moreover, so few in number. Ewing himself was not a little exercised in mind upon the point, and it was only after a sleepless night that his resolution was taken. He could not bear the thought of all the good that had been done on the banks of the Cumberland coming to nothing for want of organization. Of course, although he had enjoyed no college education, he had been ordained as a clergyman by the Cumberland Presbytery; and, without doubt, his natural parts seem to have been of a high order. Taking another minister, Samuel King, along with him, who was willing to join in his project, they called, on the 4th of February, 1810, at the house of Rev. Samuel M'Adow, one of the original Cumberland men, but who was yet more timid and irresolute than they had been themselves. They presented to him a young candidate named Ephraim M'Lean, and said, "Brother, we three will constitute a Presbytery in your house, and ordain this young man to the ministry, thus laying the foundation of a new organization." M'Adow shrank from the responsibility, and asked a whole day to pray over the matter. They were great men for prayer, these original Cumberland heroes. "There were giants in those days." Well, M'Adow retired into the woods for his Jacob-like wrestling, while the others waited both on him and on the Lord. All that day the suppliant cried; but yet no answer came. The night too was divided between sleep and supplication, the latter predominating. It was only next morning, about eight A.M., that the answer was whispered in the spirit's inner shrine. The liberated presbyter came running towards his fellow-presbyters with glowing countenance and the glowing words, "I see my way now; I will do as you desire." Yet Ewing has left it on record that his own fear and trembling did not fully leave him till he had put his hand on young M'Lean's head, and had uttered the first sentence of prayer. Then he felt that God was smiling upon him, and that the resolution he had taken was of the Lord.

Thus was formed the Cumberland Presbyterian Church of America. Those of its members think themselves fortunate who have seen "M'Adow's house;" just as they think themselves highly honoured who can say, "Our parents, or grand-parents, signed Mr. M'Gready's covenant in 1796."

It is remarkable how rapidly the little one became a thousand. Mr. Finis Ewing struck the right chord; for whenever the news spread abroad that a new organization had been formed, universal joy was felt throughout the whole region, and adherents poured in on every

side. We quote the following from Mr. Crisman's compact and interesting treatise:—

“The Cumberland Presbyterians continued gradually to increase and their bounds to extend every year, owing to the blessing of God attending the exertions of their ministers. In 1820, just ten years after their organization, instead of being a persecuted few in the Green River and Cumberland countries in Kentucky, they were numerous, not only in Tennessee and Western Kentucky, but many flourishing congregations existed in Alabama, Indiana, Illinois, Missouri, and Arkansas. In 1822, their ordained ministers were forty-six. In 1826, they had eighty ordained ministers, thus almost doubling their numbers in four years. The bounds of the Church had now become so extensive that a General Assembly was deemed necessary by many of the clergy. In 1826, the plan of a college, to be located at Princeton, Kentucky, was adopted. In 1827, the number of ordained ministers was one hundred and fourteen, thus increasing thirty-four in number in one year. At the session of the Synod, in 1828, the subject of forming a General Assembly was discussed, and a large majority being in favour of it, the Cumberland Synod was divided into four, viz., Missouri, Green River, Franklin, and Columbia Synods. The first General Assembly met at Princeton, Kentucky, in 1829. Thus did the Cumberland Presbytery, consisting at first of only four ordained ministers—two only of whom laboured much to extend its influence—in nineteen years enlarge first to a Synod, and then to a General Assembly. We may form some idea of the rapidity with which the membership increased, when it is considered that, in the year 1822, there were two thousand seven hundred and eighteen persons converted under the influence of the forty-six ministers which then constituted the clergy of the denomination, and five hundred and seventy-five adults were baptized by them. In the year 1826, three thousand three hundred and five persons were converted through the instrumentality of eighty ministers, and seven hundred and sixty-eight adults were baptized. In the year 1827, there were four thousand and six professions, and nine hundred and ninety-six adult baptisms. The statistics of these years are introduced to show how greatly the labours of the Church were blessed from year to year. Similar success has attended its efforts from its earliest history to the present time.”

The following are, at present, the statistics of this influential denomination:—It comprehends 24 Synods, 103 Presbyteries, and above 1,100 Ministers, besides above 200 Licentiates, and 200 Candidates. It has also three Universities, with several colleges. Its lay membership amounts to about 150,000. Besides other important periodicals, three weekly newspapers seem to be published in connection with the body, each with a circulation of several thousands,—*The Cumberland Presbyterian*, at Alton, Illinois; *The Banner of Peace*, at Nashville, Tennessee; and *The Pacific Observer*, at San Francisco, California.

What the doctrinal position is which Cumberland Presbyterians occupy may be learned from the following succinct statement in Mr. Crisman's work:—

“*First.* That there are no eternal reprobates.

“*Second.* That Christ died not for a *part* only, but for all mankind.

“*Third.* That all infants dying in infancy are saved through Christ and sanctification of the Spirit.

“*Fourth.* That the Spirit of God operates on the world, or as extensively as Christ has made the atonement, in such a manner as to leave *all men* inexcusable.”

Mr. Donnell, also, in his excellent book of *Thoughts* puts the contrast between the Calvinistic and Cumberland Theology in a very

clear light, which indeed is rendered all the more luminous by the quaint repetitiousness of the paragraphs.

"I now suppose the following dialogue to take place between myself and a glorified saint :—

"Q. Why are you thus glorified ?

"A. Because I was adopted.

"Q. Why were you adopted ?

"A. Because I was justified.

"Q. Why were you justified ?

"A. Because I believed.

"Q. Why did you believe ?

"A. Because I was regenerated.

"Q. Why were you regenerated ?

"A. The Spirit did it without the concurrence of my agency.

"Q. Why did the Spirit act thus ?

"A. Because Christ died intentionally to save me.

"Q. Why did Christ die for you intentionally ?

"A. Because God loved me, and designed, from all eternity, to save me.

"This may appear plausible, until we examine its counterpart. There are some sinners in hell, to whom I propose the following questions :—

"Q. Why are you in hell ?

"A. Because we could not be glorified.

"Q. Why could you not be glorified ?

"A. Because we were never adopted.

"Q. Why were you not adopted ?

"A. Because we were not justified.

"Q. Why were you not justified ?

"A. Because we did not believe.

"Q. Why did you not believe ?

"A. Because we were not regenerated.

"Q. Why were you not regenerated ?

"A. Because the Spirit would not do it.

"Q. Why would not the Spirit change your hearts ?

"A. Because Christ never died for us intentionally.

"Q. Why did he not die for you intentionally ?

"A. Because God never designed to save us.

"So, you see, by placing regeneration before faith, that the damnation, as well as salvation, of every sinner, is hung on divine agency.

"Now, let us put faith before regeneration, and trace it to its origin, and see what will be the result. First, faith ; thence to testimony, which is afforded that the world may believe ; thence to the Holy Spirit, who is come to convince the world of sin, &c. ; thence to the death of Christ ; thence to the love of God, which is the beginning corner of faith. Let us now run back from the beginning corner to the end. First, God loved the world ; second, Christ died for the world ; third, the Spirit strives with the world ; fourth, the world may believe ; fifth, those who believe are justified ; sixth, those who are justified are adopted ; seventh, those who are adopted receive the spirit of adoption, or are regenerated ; eighth, those who are regenerated are sanctified ; and those who are sanctified are also glorified.

"With this order of things, let me inquire of a glorified saint :

"Q. Why are you in heaven ?

"A. Because I was sanctified.

"Q. Why were you sanctified ?

"A. Because I was regenerated.

"Q. Why were you regenerated ?

"A. Because I was adopted.

"Q. Why were you adopted ?

"A. Because I was justified.

"Q. Why were you justified ?

"A. Because I believed.

"Q. Why did you believe ?

"A. Because I had testimony.

"Q. Where did you get testimony ?

"A. From the Holy Spirit.

"Q. Why did the Holy Spirit give you testimony ?

"A. Because Christ died for me.

"Q. Why did Christ die for you ?

"A. Because God loved me.

"Thus, you see, that faith, before regeneration, brings the same glory to God that regeneration, before faith, does. In each case, the glorified saint ascribes all to divine agency. But it does more : it makes the damnation of the sinner turn upon his own agency. With faith before regeneration, I begin with a sinner in hell, and run back :—

"Q. Why are you in hell ?

"A. Because I could not be glorified.

"Q. Why could you not be glorified ?

"A. Because I was not sanctified.

"Q. Why were you not sanctified ?

"A. Because I was not regenerated.

"Q. Why were you not regenerated ?

"A. Because I was not adopted.

"Q. Why were you not adopted ?

"A. Because I was not justified.

"Q. Why were you not justified ?

"A. Because I did not believe.

"Q. Why did you not believe ?

"A. Because I would not. Upon my own agency my damnation turned.

"These are some of the reasons why I choose to put faith before regeneration. And I know of no other plan that will embrace the doctrine which seems to be so clearly taught in the word of God, namely, that a sinner's damnation turns on his own agency."

The General Assembly in 1829 adopted a *Confession of Faith*, a goodly volume, which goes over all the points whereon the *Westminster Confession* gives its dogmatic deliverances, but with some very important and satisfactory emendations. Thus, we are pleased on Effectual Calling to find the following exordium :—

"All those whom God calls, *and who obey the call*, and those only, he is pleased, by his word and Spirit, to bring out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ."

In the chapter on "Christ the Mediator," we read, "Jesus Christ, by the grace of God, tasted death for every man;" and on "The Decrees of God," the Cumberland General Assembly thus declare themselves :—

"God did, by the most wise and holy counsel of his own will, determine to act or bring to pass what should be for his own glory.

"God has not decreed anything respecting his creature man, contrary to his revealed will or written word; which declares his sovereignty over all his creatures, the ample provision he has made for their salvation, his determination to punish the finally impenitent with everlasting destruction, and to save the true believer with an everlasting salvation."

In the chapter on "The Fall of Man," the origin of evil is thus satisfactorily accounted for :—

"Our first parents, being seduced by the subtlety and temptation of Satan, sinned in eating the forbidden fruit. This their sin God was pleased, according

to his wise and holy counsel, to over-rule, through Christ, for his own glory, and the good of all of them that believe."

We may also observe, that the several statements of the Cumberland *Confession* are fortified, like its predecessor of Westminster, with numerous proof texts. In the case of the American volume, however, these are much more pertinent and to the point than in the case of the British.

We wish that our space would permit us to refer at length to the views of our trans-Atlantic brethren on Assurance, Baptism, the Civil Magistrate, &c. ; but the quotations already given will sufficiently indicate the remarkable resemblance that exists between the theology of Cumberland Presbyterians and that of the Evangelical Union of Scotland. Indeed we may here inform those of our readers, who may not be in the habit of seeing the principal Scottish newspapers, that, much to our joy, a friendly correspondence was instituted in April of the present year, by authority of the Cumberland General Assembly, between their stated clerk, Rev. Milton Bird, D.D., and some of the ministers of the Evangelical Union of Scotland. A young gentleman from Belfast—a member of one of our churches—had gone to prosecute his business in America, and, having joined one of the churches of the Cumberland Presbyterian body, made his pastor fully acquainted with our doctrinal position. As the result of information thus communicated, Dr. Bird was instructed to open up a correspondence with us in Scotland. Unfortunately, Dr. Bird died soon after initiating this friendly intercourse, and was removed to his rest and reward ; but the Rev. E. B. Crisman, of Memphis, Tennessee, the Assembly's Permanent Clerk, and the author of the first work noted above, has taken up the matter with spirit, so that there is every hope of the establishment of amicable relations between the two ecclesiastical connections.

There is one point indeed on which our Cumberland brethren express themselves strongly, but on which we have not, as a denomination, yet given any authoritative or recognized deliverance, namely, the *Final Perseverance of the Saints*. Our brethren maintain in all the books which are noted at the beginning of this article, that if ever a man be truly converted to God he will never fall away finally and perish. They seem to hold that while there is contingency and uncertainty up to the point at which a sinner chooses God, there all uncertainty ceases,—the man is for ever the Lord's. Their view is that religion in the heart then keeps the will, not the will religion, or, in other words, that God, after conversion, keeps hold of man more emphatically than man keeps hold of God. Mr. Templeton, in his *Concise View*, insists upon the fact that it is "eternal life" a man gets when he believes, and that at the same all-important hour, he is *sealed*, in the sense of being made secure, "with that Holy Spirit of promise." (Eph. i, 13, 14). Some of our ministers have expressed themselves much to the same effect ; while others have rather sided with the Wesleyan view of possible defectibility. But, in so far as our authorized *Statement of principles* is concerned, the

doctrine of Final Perseverance has been left "an open question." The fact is that we have been so much occupied with clearing the sinner's way to the Cross, that we have been comparatively indifferent concerning speculations as to the believer's infallible security,—save only that we have unceasingly sounded the alarm, "without holiness no man shall see the Lord."

It was to be expected, from the circumstances attending their origin, that the Cumberland Presbyterians would feel themselves called upon to make special provision for the education of their ministers. Because they had thought it proper, at a time of revival earnestness, to make an exception in the matter of ordination on behalf of intelligent and gifted laymen, the reproach had been fastened upon them that their ministers as a whole were uneducated men. This stigma, as time wore on, the most eminent leaders were anxious to remove; and, consequently, we find that, as early as 1826, steps began to be taken for the foundation of a Cumberland University. This institution was established first at Princeton, in the State of Kentucky; but, after a few years, its affairs became involved, unfortunately, in pecuniary embarrassments. It was organized, like Oberlin Institute, on the principle of partial manual labour; and, possibly, because ministers are not always the best financiers, debt accumulated, and the heart of its able president, Dr. Cossitt, was nearly broken. We quote the following from Dr. Beard's most interesting Biographical Sketches, as a fine specimen of impassioned writing. It is a portion of the appeal for more liberal subscriptions which the sorrowing President issued to the Churches. It proves also that Dr. Cossitt valued highly unrestricted theology.

"I wish to live and die a member of your church, which has adopted me as a son and honoured me as a minister. I trust I feel for the honour of the church. And while my heart is torn with agony under existing prospects, permit me, with humble deference, to say my heart assures me we all ought to raise our voices and wield our pens; we ought to sound the tocsin of alarm; stir up every minister and member; traverse the whole length and breadth of our bounds; visit every church and every family, from the palace to the cot, and invite and urge all to contribute to a fund for the education of a future ministry. I verily believe our doctrines are the truth as taught in the Word of God. I also believe they are taught in the writings of the fathers of the Christian church, up to the time of Augustine, who was the first teacher of the system now called Calvinism. The doctrines of our church are much older than the *Westminster Confession*, and just as old as the Bible. This I have intended to show at some time in a little book on the subject. Now, if our doctrines are the truth, ought we not to give the world the benefit of them? And how can we do this without some men at least of extensive learning? Believe me, if any church under heaven needs an educated ministry that church is our own. If so many colleges and theological seminaries are employed in educating men to disseminate error, ought we not to have one employed in the cause of God's own truth? Resolve upon it, and it shall be so. I, for one, have embarked in the cause of education, as auxiliary to the diffusion of the Gospel. I have had many discouragements, and have often been censured and condemned. I may be again, but hope is still my anchor. I have put my hand to the plough—I cannot turn back. It is true, at the beginning I did not count the cost in regard to my sufferings in feeling, but be they what they may, I am now prepared to endure them until every prospect has vanished, and hope's last lingering ray has given place to the gloom of utter despair."

But matters had become so hopelessly involved, that the Princeton College required to be sold. The seat of learning, however, was removed to Lebanon, in the State of Tennessee, where it has long flourished under the able presidency of Dr. T. C. Anderson. The prospectuses which we have seen of this University, as well as of its younger sister at Lincoln, in the State of Illinois, prove clearly that our Cumberland brethren are by no means indifferent to the education of their rising ministry.

There is one other point on which we must say a little. It crops out, here and there, in these volumes that, before Abraham Lincoln's celebrated proclamation was issued, the ownership of slaves was a thing not unknown within the bounds of the Cumberland Presbyterian Church. This, we confess, was quite to be expected. In all probability, if the Evangelical Union had been founded in Kentucky or Tennessee, it would not have been able to shake itself clear of that Southern institution. And now that slavery has ceased, we do not see how obsolete customs should form any barrier to the fraternal intercourse of the two negotiating Communion. This remark we make all the more readily that, in these works which have been laid upon our table, and which have been published since the great war closed, our brethren seem to be anxious to give prominence to the advanced anti-slavery sentiments of some of their leading ministers. Thus, for example, in Dr. Beard's sketch of Rev. Finis Ewing we read—

"At some period in Mr. Ewing's life, but the precise period is not known, his mind became exercised on the subject of slavery. In 1835 he published a sermon in the Cumberland Presbyterian Pulpit, in which he took strong ground against at least some of the evils of slavery. The public mind was not so easily inflamed on the subject at that time as it has been since, and he expressed himself, to what has since been denominated a slave-holding Church, with great freedom. In the progress of the sermon he gives the following as his own experience and purposes in relation to his slaves:—

"'Lest some of my readers,' says he, 'should say, "Physician, heal thyself," I think it proper to state in this place, that after a *long, painful*, and *prayerful* investigation of the subject, I have determined not to *hold*, nor to *give*, nor to *sell*, nor to *buy* any slave for life, mainly from the influence of that passage of God's Word which says, 'Masters, give unto your servants that which is just and equal.'

"The result of his experience and resolution was that at his death, in 1841, all his servants were emancipated."

In the Life, also, of the Rev. David Foster, one of their earliest ministers, we read—

"In illustration of his views on the subject of slavery, I mention the following incident in his history. Some time after he settled in Wilson county, from considerations which I do not now recollect, he was induced to buy a negro man. The negro had but one arm, but would otherwise have been considered valuable. The purchase was made, however, with the distinct understanding, that when the negro's services should have been considered a fair equivalent to the purchase-money, he was to have his freedom. The pledge of the buyer was redeemed, and at the expiration of four or five years the negro was made free."

In conclusion, we take pleasure in observing that the ministers of

this large denomination have all along been, and are still, hard-working and self-denying men. In fact, their preachers had often very small incomes; but their motto has all along been, "Preach—pay, or no pay." The present generation of clergy, like the founders of the body, largely adopt the system of itinerancy. They have directed their attention not a little to the religious instruction of the Indians, whom the steady advance of the white man has compelled to retire farther and farther into the western wilds. This is the reason why so many adult baptisms were chronicled in connection with their early progress. We may notice here also, as one of the peculiarities of Cumberland Presbyterians, that if their adult catechumens desire baptism by immersion, their ministers are at liberty to dispense the ordinance after that fashion,—since they regard the mode of administration to be non-essential and immaterial.

Some amusing stories are told of the way in which the early revivalists of the connection did their work. Thus, we read concerning Rev. Thomas Calhoun:

"After preaching on a certain occasion, he stayed all night with a prominent man. In the evening several gentlemen came in on business. Their business detained them also through the night. Their hospitable host sent off and got a jug of whisky. All drank freely but the preacher. They ridiculed Saint Paul. One insisted that the apostle was drunk when he left his cloak at Troas. By bed-time they were in a poor condition for prayers. Still Mr. Calhoun proposed prayers. The old lady and four daughters came in. Some of the men were on the floor drunk. No one kneeled with him except the old lady. The next morning the gentleman of the house proposed prayers himself. No one, however, kneeled with him, and yet, says he, 'I lived to see all those young ladies members of the Church.'"

The same minister, "one of the most useful men of his time," as Dr. Beard tells us, instead of giving out a text, would often lecture on a verse of one of Dr. Watts's hymns, which he had just used in public worship:

"Oh, if my soul were formed for woe,
How would I vent my sighs!
Repentance should like rivers flow
From both my weeping eyes."

The object of the discourse was to show that no one could shed tears of sorrowful repentance and self-accusation if he thought that God had formed his soul for woe by a predestinating decree. Such lamentations were possible only on the supposition that the sinner formed himself into a "vessel of wrath," whereas he might have been a "vessel of mercy."

One expression struck us, as we were reading Dr. Beard's book especially, as being peculiar to the Cumberland Presbyterians. Our Wesleyan friends speak of a *penitents'* pew; we, in Scotland, are accustomed to ask *anxious inquirers* to remain at the close of a service; but Cumberland Presbyterians are in the habit of saying, "Are there any *mourners* here to-night?" Worthy Samuel King, Mr. Ewing's supporter, in 1810, mourned once at the close of an out-door meeting because there were no mourners! May mourners for sin

increase both on the Clyde and on the Cumberland ; for One who is as powerful as He is piteous, once said, " Blessed are they that mourn, for they shall be comforted." And may the correspondence which has thus been happily initiated between two denominations of Christians, who did not know of one another's existence before, be only a fresh instalment of the fulfilment of that gracious Immanuel's prediction, " And I say unto you that many shall come from the *east* and *west*, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven."

ONE CHURCH : ONE GOD : ONE LORD.

It is most important to realize the inseparable connection between the human race and God. He is our Creator ; and, as we have had our existence from him, so he continues to uphold us, and to order all our relationships and interdependencies. He is ever working in all our movements ; and, so far as his working is concerned, all things move on toward the great end which he has in view. Not only as Creator and Preserver does a connection exist between him and man ; a closer and more intimate relationship still has been formed by Christ. Christ, in becoming man, has bound the race to God by a number of new and glorious links. His very incarnation was itself a wonderful link : and Christ, after having assumed our nature, took it with him to heaven. There is something more still—Christ became an atoning sacrifice for the sins of men. Thus he bore the curse of the race, that all who choose might have the special blessing of salvation, and be accepted by God just as Christ himself is accepted. As Christ is the world's sin-bearer, his righteousness has come unto all. He may be said to be the world's Righteousness and the world's Salvation. He is identified with us, as he bore our curse, and we are identified with him, as he has a glory which we all may share. In virtue of all this, there is formed a still more intimate and precious connection. All who believe in him as their Saviour become justified by his righteousness, and are formed into a living church, of which he is the head, and the centre, and the life.

The New Testament contains many descriptions of the union between the church and Christ, and of the consequent union of man and God. Take, for example, Ephesians iv, 4—6, " There is one body, and one Spirit, even as ye are called in one hope of your calling ; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

At first sight it might seem that, as here we have a number of units, it just simply happens that the "one God" forms one of the number. This, however, is not the case. It does not seem to be the aim of the apostle just to fix in our minds that God is "one" like other units. It seems rather to be his aim to connect the oneness of the church with the oneness of God. It is of the church that the apostle speaks when he says, "there is one body." He is exhorting the Christians in Ephesus to maintain the unity of the Spirit, in the bond of peace. This unity, he argues, ought to be maintained, as there is but "one church." And the culminating proof that there is but one church, and can be no more, lies in the truth that there is but "one God."

It is important to remember that,—much as the outward organization, which many call "the church," is needed, and much as the service, rendered by the various denominations composing that outward church, may be,—the "one church" does not exactly square with the whole of the denominations put together. Still less, of course, is it any one of them. We cannot suppose that all who become connected, outwardly, with a church really belong to the one true church. Neither can we suppose that every one must be excluded from the true church, who is not outwardly connected with some one of the denominations. The true church is composed of all who have been accepted through Jesus. These, and none others, form that "one body" of which the Apostle speaks. There is an invisible link binding all the saved to the Lord Jesus; and, through him, binding them in one. The ordinances of God, supplied through the outward organization, are of very great service in strengthening, comforting, and building up the members of the one church of which the Apostle speaks: still, it is to be feared that many partake of these ordinances who give no evidence that they have passed from death into life through union with Christ. It is evident that such cannot belong to the one living church.

The church is called, in this passage of Ephesians, "*one body*." The representation is significant. It not only suggests the idea of unity, it suggests such a unity as exists in the human body. This figure of a "body" is often employed in the New Testament to represent the church. "We being many, are one body," (Rom. xii, 5); "We being many, are one head and one body," (1 Cor. x, 17); "We are all baptized into one body," (1 Cor. xii, 13); "Ye are the body of Christ," (1 Cor. xii, 27); "The church, which is his body," (Eph. i, 23); "He is the head of the body, the church," (Col. i, 18); "Ye are called in one body," (Col. iii, 15). The body is composed of a number

of members ; but how much soever they differ in form, position, and use, each one belongs to the body, and it takes them all to make up the body. Being in the body, and making up the body, they are a unity.

The church, according to this figure, possesses conscious life.

The reference is to the body of man *as animated with the living soul*. It is not to the body lying dead ; it is to the body full of life. More or less, perhaps, at all stages of man's living existence, and under all circumstances, is there consciousness of life. Certain it is that no sooner do our powers begin to expand, than we become conscious that we are living beings.

Each member, too, is animated with life to perform the part designed for it. The one life is felt as it runs through the whole.

Thus it is with the church, and with each member of the church. The moment that there is faith in Christ as the propitiating Saviour, spiritual life flows into the soul through this faith. The believing sinner knows that he lives, and that he enjoys fellowship with God, and with his fellow-Christians. He becomes conscious of the new state into which he has entered, and of the blessed relationship which exists between himself and others. Thus the "one body" is a living body, possessing consciousness of life.

The life thus possessed is spent in active service. The various members of the body, animated with life, are not allowed to remain inactive. Each is employed in the work for which it is fitted. The more life the body possesses, the more fit is it for labour, and the more readily will it engage in labour. Thus, too, with the church. There is work laid out for it,—constant and arduous, beneficial and heavenly. It is work for God. It is work with God. It is work in the interests of God's kingdom. It is work conferring the highest honour and bliss upon the workers.—Each member, too, should assist the others in working. As in the body, the eye and the ear help the hand and the foot ; and the hand and the foot help the eye and the ear ; and thus with all the members,—so in the church. The work for God should be mutual. Each member should not only be active himself, but do what he can to help the others to be active, while receiving help from them in return. In the body one member never seeks to prevent the others from being actively employed ; but each conduces to help all the rest. So in the church : each member should be actively employed, and the activity of one should tend to the activity of all the rest.

There is also much enjoyment of the various members of

the body,—the result of their active employment for the general good. How pleasant it is for the eye to see, the ear to hear, the feet to walk, the hand to labour! There is much real enjoyment to the whole body by each member performing its part. There is a general satisfaction felt over all. The eye does not see for its own pleasure merely; nor the ear hear for its own pleasure; nor the tongue speak for its own pleasure. Not one of the members exercises itself except for the comfort and satisfaction of all. The body is one, and the enjoyment is felt throughout. Thus also is it, or ought it to be, with the one church. So far as the members come into contact with each other, they should live and labour for the good of each other. The one living church is so framed that no member can act his part faithfully for God without imparting benefit and enjoyment to all the other members with whom he comes into contact. There is true, heartfelt enjoyment in being joined to the one church of God, in having fellowship with each other, and doing good to each other as we have opportunity. This is, to a large extent, a foretaste of heaven; and the more we enjoy of it upon earth, the better prepared shall we be for glory.

The apostle, in what he says to the Ephesians, ascribes the certainty of the living unity of the Church to the fact that the church is intimately and inseparably connected with the "one God." There is "one Spirit, one Lord, one God and Father of all."

No unprejudiced mind can fail to see in this a glimpse of the doctrine of the Trinity. This doctrine, or the reality which it represents, is amply manifested in the working out of man's salvation, and in the gathering in and building up of the one church. But the Trinity is "the one living God," and constitutes the foundation, not only of all religion, but of all that is grand and useful and safe and blessed. Hence the apostle goes down through the work of the one Spirit, and the work of the one Lord, till he reaches the one God and Father of all. There he rests as upon the primary immovable rock. Take away the belief in the existence of one Deity from us, and what have we left? What becomes of the church? What becomes of personal security, social order, and blessing? We are left in the midst of a dark dismal uncertainty regarding everything. A scene of unmitigated desolation gathers around us. Nor is this a mere theory; we have but to glance at the history of our world, and look at those peoples or people who have cast aside belief in the existence of the one personal God, to see what anarchy is in atheism,—what loosening of the bonds of society, what dissolution, what hopelessness. Its fires are

kindled by the torch of hell, and they blaze and burn and consume, till nothing is left but the ashes of death, waiting a rekindling into still more lurid flames. It is no wonder that the apostle lays hold of this fundamental truth with the grasp of his firmest faith, and points us to it as the ground of all our blessing and all our hope. The church must rest upon this. If each man was to become his own God and centre, there could be no church,—no true society of any kind, no order, no blessing.

But it is also important that we understand something of the *character* of this one God, with whom the church is so intimately connected, and upon the belief of whose existence we must rest. Hence the apostle says, “One God *and Father of all*.” The one God is the Father of his intelligent and moral creatures. There is something precious in that word “Father.” Remove the existence of God, and men become mere things which have come into existence they cannot tell how, and which will pass away, they cannot tell whither. They are little better than rocks or trees, or the beasts of the field. But not only do we need a God, we need a Father-God. When we see God as our Father, we realize a most delightful relationship. We have been made like him. We get near him, and hold fellowship with him, and enjoy his love.

This one God is “above all and through all.” He is on the outside, as it were, of all creature-being, and he is in the inside too. Let us go, if we can, round the circumference of the great universe; still we find God beyond all. He takes all within his own being. Let us come, if we can, down through every part of that universe, and we find God in all things, filling all,—everywhere the sustaining God, and the Fount of every blessing. This one God, who is above all and through all, is in all the members of the one church. He who fills all things is, in a special manner, dwelling in the church, and occupying the hearts of his sanctified ones.

Let us now turn our eyes toward the “one Lord.” It is as saved sinners that men are formed into the one church, and their salvation is wrought for them by the atoning Redeemer. As saved sinners men are brought to God through him, so that they have not only “one God and Father of all,” but “one Lord, Jesus Christ.” All who have been brought into the saved living church have been brought in through him. He is the one Saviour. There is but one Lord Jesus; and, as all who are saved have been saved through him, there can be but one church.

The apostle states, in connection with the “one Lord,” that there is “one faith” and “one baptism.” Our faith is that by

means of which we become united to Christ Jesus, and are brought to the one God, and united into the one church. Faith has more immediately to do with Christ. As it was upon Christ that our sins were laid; and as it was through him that the atonement was wrought out; so it is to him that our faith looks. The believing soul fixes upon him as the great centre of attraction, and by faith lays hold upon him. It is to his work that we trust for salvation. It is to the one Saviour that all look. It is one truth that all the saved believe. It is one act of mind which all the saved put forth in order to be saved. So that there is one, and but one, church.

The one faith in the one Saviour, bringing the soul to the one Father, leads to one baptism. In one sense there are two New Testament baptisms, and in another there is only one. There is the baptism of the Holy Spirit and the baptism of water; thus there are two. But as water-baptism is only a sign or symbol of the baptism of the Holy Spirit, there is but one. Water-baptism is not the real baptism; it is only the shadow of the real. It is a beautiful and striking sign of the real. Wherever there is active moral agency, faith in Christ is needed in order to the one real baptism, and faith always leads to it. It is thus that the "one faith" and the "one baptism" are connected with the "one Lord." It is the "one God and Father" who is manifested in the atoning Jesus; and the "one faith" in this atoning Jesus bring us into the one saved family of this Father; and in being received into this one family, we are consecrated and cleansed by the "one baptism."

Let us turn now to the "one Spirit." The Holy Spirit has come forth from the Father and the Son, setting before us the great truths of the Gospel, that we may believe them, and thus come to Jesus, and be brought to God. We require this Spirit, not only to reveal Christ to us, but to stir up our human spirits to attend to what he has revealed. It is he who strives with men that they may be impressed with their need of salvation, and turn to him in whom alone salvation is to be found. Thus he works faith in men, and when the faith is thus inwrought, he baptizes them into the family of God. The "one Spirit" thus leads to the "one Lord," and the "one God and Father of all;" and thus, into the one family, the "one body," the one living church.

By this "one Spirit" we have "one calling," and "one hope" of that "one calling." The calling here mentioned is that invitation to go to glory, which is given to all who are baptized into the one family of God, through faith in the one Lord. Whenever any soul of man finds salvation through Jesus, that soul receives an invitation to go to heaven. It is

not the design of God that we remain always upon earth. The great unseen and eternal world is before us. Our attention is turned to that world. When we receive Christ as our Saviour, we obtain a pleasing, though partial, view of that world. Something of the glory there prepared for the church is opened to our gaze. Then we receive an invitation to become sharers of the glory. Accepting this invitation, we at once come to have hope that, ere long, the full enjoyment of that glory shall be realized by us. It is something so grand, something so infinitely transcending all that we have ever seen or enjoyed down here, that we cannot but long for it. And as the promise of it rests upon the word of the "one Father," through the work of the "one Lord," and is opened up to us by the "one Spirit," we cannot but expect it with unwavering hope. The same invitation is given to all the saved by the one Spirit. And the hope in each of them is the same. Consequently, there is but one church.

As there is thus one God—Father, Son, and Spirit—operating in our world to get men saved, and blessing them when they are saved, uniting them by one faith and one baptism, calling them to one glory and giving them all one hope of the glory, there can be but one church.

D. D.—S.

BOOKS.

Sermons by Henry Ward Beecher, Plymouth Church, Brooklyn. Selected from published and unpublished discourses, and revised by their Author. London: Sampson Low & Co.

A TREASURY, and a priceless treasure. Happy is the man who gets the book, and has the soul to appreciate it.

Soberly speaking, this is far indeed from being an ordinary Collection of Sermons. It is, in almost every point of view,—with the mere exception of the paper, ink, and boards,—an extraordinary book, and of extraordinary value. In vigour of intellect; in affluence of diction; in microscopic penetration into the hearts and consciences of men; in discernment of the motives that sway in the realms of the masses, as well as in the realm of the individual; in the power of telescopic observation, too, in the direction of things heavenly, with all their subtle influences on things earthly;—in these qualities Henry Ward Beecher stands forth pre-eminent. And then his power of illustration, apt and striking, is literally inexhaustible. It not only wells up continually, pouring itself forth in plenitude;—it is a confluence of streams, each hastening along its own peculiar path, and sometimes indeed with impetuosity, to contribute its own particular quota to the ever-widening and ever-deepening flow of thought. Over these currents, just at the fitting places, hang, festooningly, the beautiful rainbow-hues and rainbow-arches of a vivid imagination. One cannot

help pausing in the intellectual progress, or looking back, at least, even while the foaming torrent rolls on, to gaze again, and yet again, at the "thing of beauty." Mr. Beecher, moreover, is, as we look on him, a truly humble man, who has not got dazzled by his own genius. He distinguishes readily and accurately between gift and worth, and prefers worth to gift. What a fine glimpse into his heart is given in such a paragraph as the following :—

"Who, then, are the world's regenerators? I do not call myself "one of them. I know men in society whose shoes' latchet I am not "worthy to unloose. It pleased God to put me in circumstances of "ease; and though you contrive to give me some thorns, they are "not half enough to make a crown of. Your kindnesses far out- "number them. And, so far as I am concerned, I do not suffer. "I cannot. I have to go out of my way to do it. But there is many "a minister that works with his hands on week-days to earn his "bread; and preaches every Sunday, and toils through obloquy "from week to week, laying down his life for others. And nobody "understands him, or praises him. He stands almost alone, suffering "for his people. And I honour him, and look far up to him. No- "body may know him here, but he will be known *there*!"—p. 115.

This passage occurs in a very noble and peculiarly suggestive sermon on "Crowned Suffering," which is, in itself,—looked at in a merely commercial point of view,—worth far more than the price of the whole volume. We cannot refrain from quoting another little paragraph, that shows how clearly Mr. Beecher understands the tone that should pervade the ministrations of every minister of the Gospel, and of every other one who seeks to minister to the weal of his fellow-men :—

"To reveal evil is not necessarily the way to cure it. They are "not the men that are doing the world the most good who, as with "a surgeon's knife in their mouth, go into society, cutting and slash- "ing, and making the blood flow on every side. Surgery is good in "its place, but a man's head ought not to be a case of surgeon's "tools. There are men who have an intense hatred of evil, and "who make it their business to expose it, expound it, dissect it; "they ridicule it, they condemn it, and denounce it; but such cor- "morants are employed of God only as he employs all mordant "things. They are not his beloved instruments; for this world's "need is not condemnation, nor denunciation, nor exposition. What "it needs is somebody to suffer for it. What men need is somebody "to suffer for them. Inexperience wants experience that is willing "to bear with it till it learns. Hardness of heart wants softness of "heart to teach it the quality of softness. Stumbling imperfection "wants perfection to take it by the hand, and lead it in the right "way. We have had thunder enough, and sword enough, and "dungeons enough to reform the world a thousand times over, if "mere justice or mere force would do it; but these are not sufficient. "The spirit which Christ manifested when, crowned with thorns, he "suffered for others, is what we need."—p. 113.

Aye, it is this spirit, it is love, love, that is to subdue, transform, transfigure, and glorify all that is base and bad in our world. But, as Mr. Beecher himself elsewhere says, "Truth is the golden sandal "in which love must walk. Without the sandals of truth, love "is like a fair virgin wandering in a wilderness full of thorns and "nettles, with naked feet, which soon are torn and poisoned, so that "she cannot move."—(p. 160.) Love must be real and *true* to the core.

There is pervading all Mr Beecher's sermons a sensitive sympathy with man as man, and especially with the sorrowing, the solitary, and the suffering. He loves the good and the noble, with unpar-simonious intensity; but he longs, with an intensity still more intense, to help up the evil and the debased, that they too may become noble and good. In short, he seems to us to have penetrated into the real ideal of a Christian in general, and of a Christian minister in particular. The more that society gets to be sown over, broad-cast, with a volume like the one before us, the better will it be for all that is best in the actually developing, and in the still latent possibilities of man.

J. M.—G.

The Work of the Christian Preacher. By the REV. THOMAS JONES, Swansea. An Address delivered from the Chair of the Congrega-tional Union of England and Wales, at the Annual Meeting, 9th May, 1871. London: Hodder and Stoughton. Pp. 44.

WE have often heard of this eloquent Welshman, who has lately been compelled, on account of his health, to retire from an important London charge to the comparative ease of a provincial church in his native principality. The powerful Addresses before us permits us to see wherein the charm of his oratory lies, although it must be true of Mr. Jones, as well as of the other ministers, of whom he speaks, that *reading* his discourses is nothing to *hearing* them. The Matter of preach-ing, the Manner of preaching, and the Encouragement of preachers, are the topics successively treated of. Mr. Jones would have ministers to abide *near the cross* in their ministrations; and he advises them that, although they should generally keep within bounds, yet when they feel the Spirit specially moving them, they should speak out their mind, unrestrained by what might be conventionally considered due to the dignity and decorum of the pulpit. We are certain that any ministers whom our notice may induce to procure the Discourse will not be disap-pointed by its perusal.—F. F.——*Sermon preached in the E.U. Church, North Dundas Street, Glasgow, on the evening of 26th September, 1871, in connection with the Conference Meetings of the Evangelical Union.* By the retiring President, REV. J. WHITSON, Beith. A clear, honest, earnest, artless, and admirable sermon, full of Christian hope, and brimming with a Christian spirit.—*Set up Waymarks.*—*The Square Moon.*—*I Can't Make it Convenient.*—*What Church Service must I attend?—I'm not Good Enough.*—*Not by Works.*—*Let Every Man Enjoy his Own Religion.*—*No Man save Jesus only.* By the REV. JAMES S. POLLOCK, M.A. London: Masters. Tracts pervaded by a somewhat keen spirit of churchism and human officialism. They are pointed through-

out,—very; and earnest too, but the earnestness is too artificial.—*Rationalism: a Sermon preached on Sunday evening, 3rd September, 1871.* By the REV. FERGUS FERGUSON, Dalkeith. Edinburgh: Elliot. An exceedingly vigorous discourse, with both thunder and lightning in it. The text is, “Come now, and let us reason together, saith the Lord. Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” There are odds and ends of things that we don’t approve of,—but they are “odds and ends.”—*Second Annual Report of the Glasgow Evangelical Union Sabbath School Association, 1871.* A simple, unvarnished, transparent document. May God speed the Association in its beneficent and noble aims.—*A Practical Bible Temperance Commentary.* By the REV. ALEXANDER STEWART, Aberdeen. PART I. Edinburgh: Menzies. The work, of which this is the first part, is intended to be comprised in a volume of about 500 pages. It professes to be “popular” rather than “critical;” and while “critical results” are given, “critical forms” are avoided as much as possible. “Convinced,” says the author, “that, as a fountain, the Divine Word could not send forth both bitter and sweet waters; and that, as the chart of Heaven, it could not of itself lead to those moral shipwrecks, so sad and numerous, we aim in the following pages to separate from the Word of Eternal Truth those adventitious notions which have been ascribed to it; and to let it speak concerning wine and strong drink in its own native distinctness and simplicity, as well as to hurl the drinking customs of society upon their own proper basis—human invention.” The passages treated of in this part are discussed in an able and interesting manner. Much information is communicated regarding Hebrew words on the one hand, and chemical analysis on the other; and always in a style that is at once perspicuous and vigorous. There is added an important element of practical instruction and application.—*Apocalyptic History.* By S. A. London: Partridge. The “seals,” “trumpets,” and “vials,” are briefly discussed, and many salient points of modern European history are adduced as probable fulfilments of the Apocalyptic Representations. The author “does no more than conjecture,” but he strings his conjectures on the idea that “the Revelation by St. John is a prediction of all the principal events which should happen upon the earth from the age in which St. John lived to the end of the world.” We cannot profess to agree with the views of S. A., but his book is reverent, and his interest is fresh and keen.—*Must God Annihilate the Wicked? Being a Reply to the main arguments of Dr. Joseph Parker; with some thoughts on Universal Salvation. A tract for the people.* By a Modern Apostate. London: Williams and Norgate. In the matter here discussed we cannot accept either the view of Dr. Parker, or that of his reviewer. The doctor’s reviewer, however, is no unworthy antagonist.

J. M.—G.

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THE ORIGIN AND FORMATION OF THE EVANGELICAL UNION.

No. 12.

ON looking more narrowly into the ecclesiastical documents and records of the period, we find that we must give "the case of the Rev. A. C. Rutherford, of Falkirk," the precedence of "the case of the Rev. John Guthrie, of Kendal." Both of these gentlemen were suspended from the office of the ministry by the Synod of the United Secession Church, which met at Edinburgh in May, 1843, on account of their opinions concerning the extent of the atonement of the Lord Jesus Christ; but, besides the fact that Mr. Rutherford's suspension took place a week before Mr. Guthrie's, it appears that Mr. Guthrie's case grew out of Mr. Rutherford's, since it was his protest against the excision of his Falkirk brother that brought the Kendal presbyter into collision with that supreme church court.

It is indeed true that Mr. Rutherford, several years ago, ceased to be connected with the Evangelical Union, and was received back again, on the profession of a change of sentiments, into the bosom of the church which had thrust him out. Personally, we may regret this fact; but we cannot be deterred by it, when professedly writing a full and candid history of the time, from recording the prominent and influential part which Mr. Rutherford played on the arena of theological controversy thirty years ago. We saw, in our last number, that although Mr. M'Gready, of the State of Kentucky, went back to the Old Presbyterian fold, the heroes of the Cumberland still take pleasure in recording the important services which he rendered at the time when their cause took shape. And, without doubt, Mr. Rutherford, by his publications, as well as by his pulpit

and evangelistic labours; did valiant, yeoman work at the time when the Evangelical Union was formed, and for many years afterwards. He started trains of influence which he could not subsequently himself arrest. To-day the fruits of his early free Gospel zeal are to be found both at home and abroad; and ministers are preaching, at the very ends of the earth, the story of unrestricted salvation which they learned both to love and to teach when sitting at his feet.

The Rev. Alexander Cumming Rutherford was born and brought up in Edinburgh, in which city his father lived and died an honoured and respected merchant. Mr. Rutherford was intended at first for the legal profession; and for some time, indeed, was employed in a lawyer's office. But, eventually preferring the ministerial profession, he completed his full arts curriculum at the University of Edinburgh, carrying off honours in some of the classes. Still it is plain to a cursory reader of his numerous publications how much even his literary style was influenced by his early legal training. And we doubt not that the Presbytery of Stirling regretted very much, during the progress of his ecclesiastical cause, that the young panel at their bar knew so much about forms of law; for he drew out all his own papers in the most approved juridical fashion, and was able to anticipate and checkmate his judges at every stage, so that, in very truth, they needed to be wary and alert.

Mr. Rutherford was brought up under the pastoral care of the patriarchal Mr. Lothian, in the fellowship of the Portsburgh Secession Church (now Rev. Mr. Croom's), and this is perhaps one reason why he turned his attention so much during the atonement controversy to the writings of the Rev. Mr. Robertson, who had succeeded Mr. Lothian, and was his own father's minister when his (Mr. Rutherford's) case came before the church courts. He is a few years older than our esteemed fathers, Dr. Morison and Mr. Guthrie, and consequently left the Divinity Hall of the Secession Church some time before their course was concluded. We think we have heard it stated that his last year was their first, under the theological tuition of the eminent Drs. Brown and Balmer.

Mr. Rutherford proved to be a very popular preacher, and succeeded in obtaining, against a list of formidable competitors, what was considered to be the very best provincial or rural vacancy in the denomination at the time—namely, the pastorate of the first United Associate church of Falkirk, in the Presbytery of Stirling. The salary was comparatively large; the chapel was spacious and commodious; while there were upwards of a thousand members in actual fellowship, including some of the most in-

fluent people in the town. The church, moreover, stood high in the estimation of the general community and the whole people of the Secession, because distinguished men had preceded Mr. Rutherford in its pulpit. A hundred years before, the Rev. Henry Erskine, son of the good and great Ralph Erskine, of Dumfermline, had been its minister; and the gap which the young preacher was called to fill had been made by the death of the Rev. Henry Belfrage, D.D. This eminent man had just concluded an unbroken ministry of forty-one years in Falkirk. His chastened eloquence made him an acceptable preacher wherever he was called upon to officiate; while his *Practical Catechism*, his volume of published Discourses, and other works, carried his reputation as a highly respectable divine far beyond the bounds of his own denomination.

Mr. Rutherford set himself assiduously to the task of following worthily in the footsteps of this good and able man. The church became even more crowded than it had been before; the minister's Bible class was large; and a career of great prosperity seemed to be opening up before the young preacher. But an incident occurred, not long after his settlement, which showed the people of the town that they had got a bold and outspoken man in their midst. One of the professional orators, at a winter's course of lectures in connection with the School of Arts in Falkirk, had uttered sentiments in Mr. Rutherford's presence which he considered to be of a sceptical tendency. At the annual meeting of the Society, and when moving one of the resolutions, Mr. Rutherford fearlessly challenged the statements which had been made, and denounced the practice of engaging such men to speak under the auspices of a Society of which ministers of the Gospel had been asked to be directors and honorary members. The speech gave great offence to the committee, because, in their opinion, the portions of the lecture animadverted on were objectionable rather as regarded negatively than positively,—rather as viewed through the critic's inferences than from the speaker's actual utterances. Immense excitement raged all over the district. Pamphlets were printed on both sides. But a frank and fearless letter from the lecturer himself having been published, which left no doubt as to his hostility to the Christian religion, Mr. Rutherford came off with flying colours, preached a triumphant sermon on the text, "Philosophy falsely so called," which he published at the request of a respectable number of requisitionists.

Not long after this disturbance, James Morison came round to Falkirk, in the first flush of his young evangelistic zeal, and before any decided cry of heresy had been raised against him,

if we remember aright. Mr. Rutherford attended his meetings, and was deeply impressed with the preacher's spirituality of mind, as well as with his simple and direct style of address. The evangelist seemed to have something which the pastor did not possess. The latter was not ashamed to say to the former, although his junior, "What must I do to be saved?" Thus was Mr. Rutherford prepared, by his own consciousness of personal benefit received, to sympathize with Mr. Morison's doctrinal position, when it became ultimately defined amid the storms of ecclesiastic warfare.

That storm had not begun long to rage in the west when it was suddenly transferred to the east by a clerical neighbour of Mr. Rutherford's,—so that he felt in honour bound to enter the lists in defence of the doctrines which had already commended themselves to his judgement as scriptural and sound. Falkirk, as the majority of our readers know, lies about three miles from the southern shore of the Frith of Forth,—just where the winding river has unmistakably begun to expand into an ample estuary. The silvery sheet of water can be seen from the surrounding heights, growing wider and wider as it advances towards Queensferry and Leith, and all unchanged in aspect since the time when Wallace sustained a defeat at the hands of Edward I., and since the troops of Prince Charles, the Pretender, drove the royalists before them, and, among the rest, the pious Colonel Gardiner. On a clear day, Alloa can be seen in the distance, on the other side of the Forth, with its prominent church spire, and the shipping in its little harbour. It was the minister of the second Associate church in Alloa who suddenly transferred the Kilmarnock controversy to the eastern part of the island, and first tempted Mr. Rutherford to publish on the atonement question.

The Rev. William Fraser was himself a descendant of the Erskines, and, like his brother, Dr. Fraser of Kennoway, was esteemed both a respectable scholar and preacher of the Gospel. He was perhaps the first minister in the Secession Church, beyond the bounds of the Kilmarnock Presbytery, whom the stir raised by Mr. Morison induced to lift his pen for the defence of the limitarian theory. He says, indeed, in the appendix to his *Three Discourses on the Extent of the Atonement*, that, just as he was going to press, he had heard that Dr. Marshall of Kirkintilloch was buckling on his armour, and that if he had known that that great champion of the truth had been making ready for the conflict he would have put a curb upon his own impetuosity. But the *Glasgow Chronicle*, when reviewing Mr. Fraser's work, remarked that it could not have been wanted, because it gave a satisfactory view of the

question, within little compass, to those who had neither the time nor the inclination to peruse the more voluminous publications.

Mr. Fraser's little work was issued in May, 1841, after Mr. Morison had been deposed by the Kilmarnock Presbytery, and before his case had been heard in the Synod. Indeed, its expositions and arguments were evidently intended to influence the deliberations of that latter judicatory, in which, as we have already seen, Mr. Fraser showed his own eagerness for the fray by putting himself forward as the first speaker after the members of the Kilmarnock Presbytery had been heard. He seems really to have been a man of creditable learning and full of anecdote, as the footnotes to his *Discourses* testify. Let the following be taken as a sample, introduced in connection with some animadversions on the subscription of creeds with mental reservation :—

“A minister of the last century, when interrogating a plain, shrewd countryman, at a public diet of examination, asked him the following questions :—
Ques. ‘Is it allowable to swear that we shall do any thing contrary to the law of God?’ *Ans.* ‘No, Sir.’ *Ques.* ‘If we have sworn that we shall do any thing contrary to the law of God, are we bound to keep that oath?’ *Ans.* ‘No, Sir; we should break it.’ *Ques.* ‘When Herod swore that he would give to the daughter of Herodias whatever she should ask, even to the half of his kingdom, was he not bound, for his oath’s sake, to give her the head of John the Baptist when she demanded it?’ *Ans.* ‘No, Sir; he should have broken his oath, and scourged the quean† to the bargain.’ The venerable Dr. Lawson, of blessed memory, gave another solution of Herod’s case. He said, Herod might have kept his oath, and also refused her the head of John the Baptist, for his head was worth more than the whole of Herod’s kingdom.”

We are grateful to Mr. Fraser for having preserved Dr. Lawson’s happy saying about Herod’s oath; but we cannot see what bearing the first anecdote could have had on the Kilmarnock case, other than favourable to Mr. Morison and his friends. For if they had come to see that they had done wrong in signing the *Confession of Faith*, surely it was only the part of brave and candid men to come boldly out and say that they had erred, and that they would be restrained by such fetters no longer.

Mr. Fraser’s sermons had been preached in his own church in Alloa on three successive Sunday evenings in April, 1841. In their printed form they fill a goodly pamphlet of seventy-eight pages. Their author took his stand as a decided limitarian. The following was the position within which he deliberately entrenched himself :—

“I begin with proving, by a few arguments, That Christ, by his death, made atonement, not for the sins of all mankind, without exception; but, for all of those, and those alone, who shall ultimately obtain salvation.” (p. 16.)

† i. e., The damsel.

And again—

“All mankind, however, are not actually saved; vast multitudes perish eternally; and, therefore, these cannot be included among the persons for whom Jesus died, and for whom Jehovah sent his Son, that they might obtain eternal life.” (p. 19.)

These assertions were supported by the adduction of the principal texts and modes of reasoning which we have already passed under review. But assuredly when Mr. Fraser penned the last sentence which we have quoted, he had forgotten the fact that the death of Christ will be for a condemnation to those who reject it, as well as for the justification of those who build their hopes upon it; and it never could have been for the condemnation of the former class if it had not been endured in their behalf.

And yet, with all his undiluted limitarianism, Mr. Fraser could thus preach and publish concerning the world-wide call of the Gospel:—

“There is no guilt for which his sacrifice cannot atone, for it possesses infinite value,—no stain which his Spirit cannot remove, for he can illumine the darkest understanding, subdue the most stubborn will, and purify the most unholy affections,—no enemy whom his power cannot vanquish, for he is omnipotent,—no evil from which he cannot deliver you, and no blessing of which he cannot put you in possession. And oh! rejoice, because he is as willing as he is able to save,—as gracious as he is mighty. He invites the weary and heavy laden to come to him; he complains, because men will not come to him, that they may have life; he assures you that such as come to him, he will in no wise cast out. You require not then, my fellow-sinners, in perplexity to ask, Who shall ascend into heaven? (that is, to bring Christ down from above); or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) For what saith the Scripture? ‘Believe on the Lord Jesus Christ, and you shall be saved.’”

It is not wonderful that this glaring contradiction moved Mr. Rutherford, without regard to consequences, to rush into print and challenge the assertions of his decidedly self-confident co-presbyter. Accordingly we find that his reply is dated “Falkirk, 27th May, 1841,” and is thus entitled, “*Universal Atonement proved from the nature of the Gospel Offer, in Four Letters to Rev. William Fraser, Alloa. By Alexander C. Rutherford, Minister of the Gospel, Falkirk.*” A few sentences from the commencement of the four letters (which had been preceded by a pretty voluminous preface) will afford a specimen of our author’s style, spirit, and doctrinal position:—

“REV. DEAR SIR,—The prefatory remarks, to which I respectfully solicit your attention, render it unnecessary for me to make any further apology for thus addressing you. Did the step I now take appear at all inconsistent with the respect and affection which I have always entertained for you, and which, I trust, I shall never cease to cherish, I should, at the very least, hesitate before advancing. It is pleasant, however, to think that a difference of opinion may exist without any diminution of that affection and friendship which constitute the sweetest solace of life.

“You have taken up a position which, I am convinced, is not only untenable, but which, when carried out to its legitimate consequences, is directly fitted to

frustrate the grace of God in the offer of the Gospel. The doctrine maintained in your second sermon is the following:—‘Christ by his death did not make atonement for the sins of all mankind without exception; but for the sins of all those, and those alone, who shall ultimately obtain salvation.’ It is a sad truth, that many who hear the Gospel from Sabbath to Sabbath shall not obtain salvation. This we know, not from any information possessed by us respecting the secret designs of the Almighty, but from the *fact* that they have confessedly lived and died without having obtained salvation. Every one who will have salvation hereafter, must have it here. Now, it is a mournful fact, that many live and die under the sound of the Gospel who love sin, and live under the dominion of sin, and go into eternity the willing captives of sin. The question to be discussed, then, is simply this, *Has no atonement been made for such?*

“You advocate a system which tells all such individuals that no atonement has been provided for them. In opposition to this, I am about to assign my reasons for maintaining that *for every hearer of the Gospel an ample atonement has been made*. I shrink not back from the conclusion that must inevitably follow. If the atonement extends to one of those who do not obtain salvation, then it extends to the whole human race. This is the necessary conclusion. I am prepared to give up this conclusion only when you have disproved the position from which it inevitably flows.”

As was to be expected, however, Mr. Rutherford, at this early stage of the controversy, held, along with Mr. Morison, the doctrine of a peculiar application of the atonement to the people of God; or, as he calls it himself, the *efficiency* of the atonement for some, through special grace, as distinguished from its *sufficiency* for all. At page 9 he illustrates this distinction by a rather happy simile:—

“The man who strives, and strives successfully, to deliver his country from a foreign yoke, is no less entitled to the name of patriot, that he had *peculiarly* in view, as one overpowering motive of action, the deliverance of his dear family from the miseries of a foreign invasion. And so when Christ is admitted to have had *peculiarly* in his eye the redemption of his own people as the *consequence* of his atonement, and to have stood from eternity in a peculiar relation to them, it is by no means to be taken for granted that he died *exclusively* for them. He would be a strange reasoner who, seeing the *peculiar* honours and titles bestowed upon the family of the victorious hero, should insist that because, while struggling against the foe, he was borne up in the contest in a peculiar manner by the thought of his dear wife and helpless babes, and stood in a peculiar relation to them, and *as the consequence* of his bravery brought peculiar honours upon them, should insist that the hero had fought for his family in a *different manner* from that in which he had contended for his country; nay, more, that he did not fight for his country at all. Does not the man reason equally strangely who, because Christ occupied in the purposes of God, and in the covenant of grace, a peculiar relation to the elect, and had them peculiarly in his eye, and in his heart, when hanging on the cross; and, as the consequence of his conflict, obtains for them the Holy Spirit’s influences, and all the blessings of redemption, shall insist that he *died* for the world in a *different manner*: nay, more, that he did not die for the world at all?”

This is all very plausible, and, as our readers will admit, the illustration is remarkably well expressed, considering the writer’s stand-point; but, as Mr. Rutherford himself came afterwards to see, the patriot-parable did not fully answer. For how was the Divine Hero to get his family gathered out of the mass of down-trodden men? By the evangelic embassy of

peace,—according to whose provisions commissioned and God-helped ambassadors were to go into all the world and publish the story of the Divine Patriot's unrestricted propitiation, *beseeching* the alienated millions to be reconciled to God. Those who would "receive" him would become his sons and daughters; while those who would not, would have themselves to blame for their exclusion from the one "family in heaven and earth."

It was plain, however, from the main drift of Mr. Rutherford's pamphlet, that he could not remain at a half-way house. He insisted strongly on the unlimited reference of the words "world," "whole world," "all," "every man," &c.; and thus closed with his antagonist across the Frith:—

"Some of the Israelites might not partake of the manna which was rained down from heaven. But would any man reasonably assert that it *was not*, therefore, provided for *all*? Some might not drink of the waters which gushed out of the flinty rock. But how could this prove that the rock was not struck for *all*? It is further admitted, that *some* only of the human family shall be brought to glory; that *some* only are called Christ's sheep; and that for them *he died*;—but does this *prove* that he died *only* for some,—that Christ *did not* make atonement for *more* than them? Am I not entitled to set aside all these proofs as not bearing upon the point? I still demand proof of your assertion, that Christ *did not* die for all men without exception."

Mr. Rutherford's letters evidently *nettled* Mr. Fraser; for, in the answer which he felt moved to issue immediately, he seems to have lost that gentlemanly courtesy of manner which, as we understand, was his marked characteristic in private life. He issued his reply in the form of a catechism or examination, in which, of course, he proposed the questions; while Mr. Rutherford was understood to give the answers. The first half-page will be sufficient to show the style and spirit of the performance:—

"Question 1st. Have you lately published a pamphlet, entitled, *Universal Atonement Proved from the Nature of the Gospel Offer*?

"Answer. Yes, sir; and I have shown my boldness, by emblazoning my sentiments, regarding the extent of the Atonement, on the title-page of my publication.

"Ques. 2d. When you showed the proof-sheet to some of your brethren on the day of the ordination at K., and read to them a portion of it, did they advise you to publish it?

"Ans. No, sir; they strongly urged me to suppress it; but I am 'wiser, in my own conceit, than seven men that can render a reason.'

"Ques. 3d. Did one, or more of your brethren, write to you, after it was published, condemning your production?

"Ans. Yes, sir; but I am come to the years of discretion, and, in all matters, am fully qualified to judge for myself; and I possess so independent a spirit, that I disregard the opinions of others, who may presume to counsel or admonish me.

"Ques. 4th. Are you well acquainted with the rules of English grammar, and the art of composition?

"Ans. I am perfectly acquainted with them; and I shall give you a specimen of the accuracy and elegance of my diction."

Then follow some hypercritical remarks on a few slight inaccuracies, which any well-educated man might have made, and which it was unworthy of Mr. Fraser to notice,—not to speak of what is manifest to even a cursory reader, that Mr. Rutherford's publications were written in a style far more fluent and eloquent than that of his incensed correspondent.

After the publication of his four letters to Mr. Fraser, Mr. Rutherford, according to his own statement, was a *marked man*. Yet no ecclesiastical action was taken against him till May, 1842—exactly a year after the date of his first publication. He had voted with the liberal party both at the trial of James Morison in 1841, and of Robert Morison in 1842. But so many members of court gave similar votes, especially in the latter case, on mere points of order, that his ministerial standing would not have been, simply by that fact, seriously endangered. On the very day, however, after the case of Mr. Morison, sen., was settled—namely, 11th May, 1842,—he took a bold step, which materially affected his future career. A committee had been appointed to draw up a statement of the precise doctrinal errors which the Synod condemned,—errors to which the attention of the church had been turned in connection with the recent discussions. The propositions on which the committee had agreed were read over one by one, and a separate vote was taken on each. The first proposition ran thus:—"The Synod condemn the assertion, 'That although all men are, by nature, in a fallen and depraved condition, yet no man is, by nature, in a state of condemnation, merely in consequence of Adam's sin.'" To this no exception was taken. But when the second proposition (afterwards noted as the third) was read over—"The Synod condemns the assertion, 'That though the atonement of Christ has a general reference, and opens a door of mercy to all, yet it secures salvation to none,'"—the records bear witness that "Mr. A. C. Rutherford entered his dissent, for reasons to be given in." The following extract from the minutes of the Synod show what the reasons of dissent were which Mr. Rutherford gave in next day (May 12th, 1842):—

"The subscriber dissents against this declaration, for the following reasons:—

"1. Because he *does not* hold it to be an error to declare that the atonement of Christ secures salvation to none. The subscriber firmly believes that every saving blessing is infallibly secured to believers by the special love of God operating through the channel of the atonement, and, in consistency with this truth, he would deem it erroneous to declare that the atonement of Christ, *viewed in connection with the sovereign purpose of application*, secures salvation to none. In this view, the subscriber is of opinion that it would involve no ambiguity to say that all saving blessings are infallibly secured by the sovereign purpose of God, in reference to the application of the atonement; while it is

humbly conceived that, unless it be specially expressed that it is distinctly viewed in relation to the divine purpose of application, the statement that the atonement necessarily secures saving blessings is fitted to mislead.

"2. Because the subscriber conscientiously maintains the doctrine that Christ, by his death, made atonement for the sins of all men, without exception; and it appears to him that, in consistency with this doctrine, it cannot be granted that the atonement is necessarily, and in the case of every one for whom it was made, infallibly connected with salvation, without involving the dangerous error, that all men, without exception, shall be saved. To assert it as an error that the atonement secures salvation to none, seems to imply the admission that the atonement secures the salvation of all for whom it was made; and if it involve the salvation of all for whom it was made, then Christ cannot be said, in an unqualified sense, to be 'the propitiation for the sins of the whole world.'"

"ALEXANDER C. RUTHERFORD."

"In consequence of the above reasons of dissent, the Synod decided as follows:—'That the Synod remit Mr. Rutherford's reasons of dissent to the Presbytery of *Stirling and Falkirk*, that they may examine them, and deal with Mr. Rutherford respecting his sentiments expressed in them, according to the rules of the church.'

Mr. Rutherford was now fully launched on the troubled sea of church-court agitation. Nor were his co-presbyters loath to do the work which had been demitted to them. On the other hand, they seem to have been waiting eagerly for the opportunity of letting him feel the smarting of their rod of discipline. At the first meeting of Presbytery at Stirling, after the deliberations of the Synod at Edinburgh—namely, that held on the 7th day of June, 1842,—a committee was appointed to converse with Mr. Rutherford, with the view of getting a full and frank statement of his views—Rev. John Edmond of Dennyloanhead (now Dr. Edmond of London), convener. That committee met, and through them Mr. Rutherford transmitted the following document to the Presbytery, as containing a deliberate and mature statement of his views:—

"1st, The purposes of God respecting the great and complex plan of salvation, as formed and contemplated by his infinite mind, are all equally eternal, and must ever have been present to his view. As contemplated by our finite understandings, however, these purposes embrace a prior and general reference to mankind-sinners as such,—and a posterior and special reference to certain of these sinners, 'as chosen of God in Christ before the foundation of the world;' 'through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ.'

"2d, The purposes of God which have a prior and general reference to mankind-sinners as such,—gave birth to the atonement, on the ground of which life and salvation have been brought near to all men, to be received by faith.

"This atonement, considered barely and simply by itself, apart from its application, secures nothing more, and was intended to secure nothing more, than such providing for and bringing near to all men life and salvation, to be received by faith; and it is the atonement thus considered, barely and simply by itself, that is presented in the Gospel testimony as the object and ground of faith.

"3d, The purposes of God which have a posterior and special reference presuppose the atonement as already made and presented to the sinner in the Gospel testimony, and thus secure those influences of the Holy Spirit by which some sinners of mankind are so inclined and disposed as to accept of that which, as formerly stated, has been provided equally for the acceptance of all.

"In a loose and general sense, I can see no objection to the statement that the atonement secures salvation to some, seeing that had there been no atonement made, we could not conceive of these some being saved. In an accurate and systematic statement of truth, however, I conceive that it is alone right to say, that it is the divine purpose, in its posterior and special reference, which secures salvation for such persons, through the medium of the atonement already presupposed."

Will it be believed that at their next meeting, on the 5th of July, without any trial, and without having served any libel on him, the Presbytery proceeded summarily to suspend Mr. Rutherford from the office of the holy ministry, after hearing the above document read, as his latest and ripest deliverance! The following is the wording of their judgement:—

"The Presbytery find that Mr. Rutherford still adheres to the error that the atonement of Christ secured salvation to none; judge that he cannot be permitted to teach this error in connection with our church, and that he be therefore suspended from the exercise of the holy ministry; appoint a committee to deal with him: and, as there are some complaints relating to other points against Mr. Rutherford, contained in papers before the court from some members of the first congregation of Falkirk, agree that the Presbytery proceed to consider the best method of investigating these complaints."

We venture to assert that no candid or liberal member of the United Presbyterian Church can read in 1872 that account of what was so coolly done in 1842, without blushing for the narrow-mindedness of the Presbytery of Stirling, and of the whole Synod of the Church, which afterwards endorsed their action. Why, the men, if consistent, would have silenced, without trial, Ralph Wardlaw, John Angell James, Gilbert, Hinton, and many others of the first theologians of the day, if they had been unfortunate enough to have been subjected to their presbyterial rule; for the doctrinal belief of the panel at their bar was exactly that of these divines. Nay, more, he did all that was in his power to make that particular modification of Calvinism on which they insisted his own; for he admitted that the salvation of the elect was secured, in a certain sense, by the atonement, inasmuch as the Spirit's influences, which made it sure, resulted from the work of Christ. But his anxious attempt to make his views approximate towards those held by his judges was of no avail. And such a finding stands in the ecclesiastical books of the body unchallenged and uncondemned! If Secession light looks so owl-like when only thirty years have passed away, how great will seem the darkness when other thirty shall have run their course!

As was to be expected, Mr. Rutherford protested and appealed to the Synod of 1843; but his case had become otherwise so entangled and involved that, even although he was suspended, the Presbytery felt themselves called upon still to deal with him. The necessity for this anomalous procedure

resulted from the fact that Mr. Rutherford, shortly after the meeting of the Synod, had a grave quarrel with the majority of the elders of his church—a quarrel, however, which seems to have originated solely in the doctrinal dispute. While the great mass of the large congregation approved of their minister's earnest preaching and theological positions, unhappily the majority of the elders were against him; for, out of a session of nine elders, seven sympathized with the Presbytery, and only two with Mr. Rutherford. These seven disaffected brethren, apparently afraid lest—as had been the issue of the strife at Kilmarnock—the valuable property in which the church met would be alienated from the denomination, got up a petition or memorial to the Presbytery, signed by themselves and one hundred and eight members of the church and congregation, begging counsel and aid as to that matter. Mr. Rutherford lost temper with the malcontents; accused the majority of the session of having acted unconstitutionally; declared himself and his two friends the real session, and expelled the seven hostile councillors. They, of course, appealed to the Presbytery, who, as might have been expected, took their part. The result was that, after intricate wranglings, which we need not minutely rehearse, Mr. Rutherford, who had been suspended for doctrinal error on the 5th of July, was deposed from the office of the ministry at Stirling, for practical contumacy, on the 22d day of November. Of course, he protested and appealed to the Synod, and therefore still had the power to occupy the pulpit and act as pastor of the church.

Besides issuing two characteristic pamphlets—the one on his Suspension, and the other on his Deposition,—Mr. Rutherford found time, during that same stormy summer of 1842, to publish a bulky tractate suited to the times, entitled, *The New Views not New, but Old and Sound*,—a second edition of which was immediately called for, a month or two after its issue. This work also was characteristically personal and polemical; but every here and there it contained rich statements of evangelical truth which not only were calculated to bless, but did bless weary souls.

We give the following extract to show our author's strong and powerful style, and also for the sake of the gem quoted by him from Ebenezer Erskine:—

"If it be a LIE that the Son of God loved ME and gave himself for ME—what though I know that he is a suitable and all-sufficient Saviour, saving to the uttermost those that come unto God by him?—what though he be raised from the dead in token of the acceptance of his propitiatory sacrifice, if I have no warrant to believe that he is the propitiation for my sins?—what though he be exalted a Prince and a Saviour, to give repentance unto Israel and remission of sins, if by his death he has not rendered ample satisfaction for MY numerous

and aggravated transgressions?—what though there be salvation only in him, and in him the amplest salvation, since the man who tells me this, at the same time assures me that I am believing a LIE, when I believe that this salvation has been wrought out FOR ME? I am told that whosoever believes in him shall not perish, but have eternal life, but I am assured that the men are 'LIARS,' who say that this life is for ME. The very truth which alone can yield relief to my weary and heavy-laden spirit is pronounced a falsehood, and nothing that can satisfy my conscience is substituted in its stead. 'They have taken My Lord, and I know not where they have laid him.'

"Faith answers and corresponds unto the word of faith, as the seal and the wax answer unto one another. Zech. xiii, 9—"I will say it is my people, and they shall say the Lord is MY God." Faith will not quit its MY's, though all the world should say against it. The marrow of the Gospel, (as Luther observes,) is in these pronouns, MEUM NOSTRUM—MY and OUR. He bids us read these with great emphasis. *Tolle meum et tolle deum*, says another—"Take away appropriation, and take away God, take away Christ." It is the common dialect of faith in Scripture to vent itself in words of appropriation. It has a peculiar pleasure and satisfaction in these words, MY and OUR, and rolls them in its mouth like a sweet morsel. See how sweetly David harps upon this string, Ps. xviii, 1, 2. No less than eight times in a breath does he repeat his APPROPRIATING MY—"My strength—My rock—My deliverer—My God—My strength—My buckler—the horn of My salvation—and My high tower." Yea, so tenacious is faith in this matter, that it will maintain its MY's in the face of a hiding and frowning God. Ps. xxii, 1—"My God, my God, why hast thou forsaken me?" MY is a word of faith, says Flavel on the text.—(Beauties of Ebenezer Erskine, p. 27.)"

Meanwhile great congregations continued to assemble on the Sabbath-day, and the powerful preacher, although he may sometimes (unlike the Morisons) have wandered out of his course to attack the rebel elders or the Presbytery, generally dealt about him such weighty blows with the hammer of the Word that many hearts were wounded and afterwards made whole. The entire populous district was moved. If the Carron Iron Works nightly threw their fiery glare athwart the darkened sky, the spiritual horizon was also reddened by the glow of the theological controversy, as well of the Holy Spirit of Pentecost. Sometimes Mr. Rutherford would take the works of Ralph or Ebenezer Erskine into the pulpit with him, in which he greatly delighted, and prove from them that the founders of the Secession Church insisted on the love of God to the individual sinner, as well as on the assurance of the believer, as earnestly as he did himself.

The meetings of the Presbytery were generally held in Stirling; but on one occasion that reverend court met in Falkirk, in Mr. Rutherford's own church, which was crowded to the door. At a certain point of the debate several voices were lifted up against him at the same time, when he drew down thunders of applause by exclaiming, "I cannot fight you all on me at once; but if you'll just give me time I'm perfectly able to fight you man by man!"

It generally happens that, when a whole country side is moved, the poets or would-be poets of a district take advan-

tage of the occasion, and print some opportune and amusing broadsheets. We have already seen how the versifiers had been moved to write at Kilmarnock; and we here take occasion to show how the mantle of Robert Burns had fallen on "A Falkirk Bairn." It would appear that although Mr. Rutherford as yet clung theoretically to moderate Calvinism, he had by no means left upon the public mind the impression that he had any great regard for the doctrine of unconditional election. The quiet sarcasm of the piece is so favourable to Mr. Rutherford's views, that, though ostensibly written by a foe, it must have been composed by a friend:—

A GUDE AULD BURGHER LIMITARIAN'S LAMENT TO HIS FRIEN'.

"Alas! Alas! I see wi' pain
The gude auld cannie days are gane,
When we could look down wi' disdain
On common folk;
We thoct that oor foundation stane
Was on the rock.

"But noo a black sheep's won among us,
And fairlie frae oor shelter dung us,
Among the ungodly he has flung us,
And left us there,
O' a' oor gude warks he wa'd spung us
Clean, hilt and hair.

"He says oor *prayers, and wark, and din*,
To purge awa' or hide oor sin,
Are but as rags to wrap us in,
A' slits and rents;
In them to heaven we'll never win
Among the saints.

"And waur than that, he wa'd alloo
Grace to a' *yerth's* rebellious crew,
He disna stint it to a few,
He mak'st quite common;
He says to *you, and you, and you*,
Be't man or woman.

"He says that life is bocht for a';
The price is paid for grit and sma';
That water's free for a' to draw,
THERE, nane's respected;
Nor ony coming sent awa'
As non-elected!

"And mair than that, tae show his pride,
He'd set the mystery aside,
That served sae weel and lang tae hide
The road to glory;
Declares the door is open wide,
And straigh't afore ye!

"It's really far past sic endurance,
To hear him offer sic *affecurin's*
As colliers and sic trash—assurance
For their belief:

"1842."

Yet, 'mang the rest o' his out-pourin's
This ranks a chief!

"From what I've said I'm sure ye see
He preaches downright heresy,
For grace is only rich and free
To the elected,
The lave were a' decreed to be
Lost and rejected.

"Na, Na, his doctrine winna tell;
Ye ken it pleased the Father well
His ain Beloved's blood to sell
To buy a few:
The lave were *made and meant* to dwell
Wi' Satan's crew.

"And we, exalted owre the rest,
Among the company o' the blest,
Shall on his grace and love insist
For their rejection,
Because they wer' na on the list
O' bocht election.

"A bonny heaven it would mak',
If a' the common vulgar pack
Were free to come, or to bide back,
Just as they willed!
The road to heaven would never slack
But aye be filled!

"I wad na care to see the loon
In Dawson's* toaster birtled broon—
Frae a' the kirks within the town
He draws folk tae him,
To hear him lay his doctrine doon;
Syne they bide wi' him.

"I wad say to the reverend clergy,
Ding him frae ye'r ranks I charge ye!
For if he gang wi' you he'll sparge ye,
That's ae thing clear;
Though even at arm's length he'll targe ye,
I rather fear.

BY A FALKIRK BAIRN."

When the Synod met on the 1st of May, 1843, Mr. Rutherford was accompanied to Edinburgh by several of his friends who were warmly interested in his defence. His case was called on the 3rd of May; and it seemed at first that it was to

* The Manager of Carron Iron Works.

be decided on a point of alleged practical contumacy, apart from the doctrinal merits altogether. We here quote from the minutes of Synod :—

“Mr. A. C. Rutherford.—The Committee of Bills stated that the next case in order was a protest and appeal by Mr. Alexander C. Rutherford against a deed of the Presbytery of Stirling and Falkirk. Before entering on this case, the Synod was informed that Mr. Rutherford had, in March last, on a Sabbath day, preached for Mr. Morison, and taken part with him in the ordination of elders; and had admitted to his own pulpit that day a licentiate of Mr. Morison's. It was moved and seconded, ‘That the Synod, before entering upon the case of Mr. Rutherford, ascertain whether he is to be considered a member of this court, and in subordination to its authority.’ It was also moved and seconded, ‘That the papers in Mr. Rutherford's case be forthwith read in whole, and parties heard.’ A show of hands having been taken for each of these motions, the former was preferred by a decided majority, and the Synod proceeded to ascertain accordingly. Mr. Rutherford was heard. He fully admitted the truth of the facts as alleged. The Synod then proceeded to consider what effect this admission would have.

“At the hour of adjournment the Synod agreed to resume this case at next sederunt; but to proceed to the business of missions at 6 o'clock.

“Adjourned, to meet at half-past 4 p.m. Concluded with prayer.

“Same Place, Wednesday, 3d May, 5 o'clock p.m.

“The Synod met, according to adjournment, and was constituted by the moderator, and the minutes of the last sederunt read.

“*Mr. Rutherford's case resumed.*—Resumed the case interrupted by the adjournment.

“After further reasoning, the Synod agreed, that as Mr. Rutherford fully admits that he had held ministerial intercourse with Mr. Morison in the manner alleged, and as he has done this in wilful contravention of the enactment of this Synod in 1841, and of the decided refusal of Synod in 1842 to rescind this enactment, he has been guilty of gross contempt of the authority of Synod, aggravated by the circumstances in which he stood as an appellant against the sentence of deposition pronounced upon him by Presbytery of Stirling and Falkirk; and therefore that, unless Mr. Rutherford shall now, or at the commencement of next sederunt, acknowledge the irregularity of his conduct, and express his sorrow, and submit to a solemn rebuke for said offence, the Synod cannot proceed to consider any question in which he is a party, or acknowledge him as a minister or member of this church.

“Immediately after this decision Mr. Rutherford made the following acknowledgement :—‘I bow to the authority of this Synod in the Lord, and while retaining my private opinion as to the nature of the regulation which I violated, I admit that in violating it, I did act irregularly, and I deeply regret the irregularity, more especially because it appears to many that thereby I intentionally contemned the authority of this Synod—an idea which I entirely disclaim—and I do regret the trouble which this act of irregularity has occasioned to my venerated fathers and brethren of the Synod.’

“Mr. Rutherford was then solemnly rebuked by the moderator, and suitable admonitions addressed to him.”

A gentleman who was present has informed us that when Mr. Rutherford rose up to be rebuked in the Synod a peculiar but good old custom was observed—all the members of court rose up along with him! Many years had elapsed since a thing of the kind had been done; and only some of the older ministers knew the use and wont in such cases. But the rule had evidently grown out of Christian love. It was the strong shielding the weak; the many sympathizing with the one; one

member suffering and all the members suffering with him! But only think of it! A minister rebuked because he preached for James Morison! O Synod of the U.P. Church, think shame of that act which you have virtually accepted as your own! What did heaven think of the rebuke? What will you think of it in heaven? What do you think of it in 1872? Does not the rebuke itself deserve to be rebuked?

Some idea of the network of perplexity in which Mr. Rutherford's whole case had been involved may be gathered from the number of papers which required to be read over when the appeal was really taken up on the 5th of May:—

"Proceeded to the next question in the case of Mr. Alexander C. Rutherford.

"Read the minutes of the Presbytery of Stirling and Falkirk, relating to the remit of Mr. Rutherford's case to them by the Synod. The deed of remit was read; also a petition of 485 members and 122 adherents of the first congregation, Falkirk, approving of Mr. Rutherford's dissent from third article of the Synod's 'Condemnation of Errors;' a letter of Mr. Rutherford, published in the *Stirling Observer* newspaper, June 16th; a memorial from seven elders of said congregation, complaining of certain proceedings of a majority of the congregation; a petition from the moderator and two members of the first congregation, Falkirk, referring to the preceding paper, and controverting it; a memorial from 108 members of the congregation, complaining of the doctrines taught by Mr. Rutherford; Minutes of Presbytery suspending Mr. Rutherford, with Mr. Rutherford's protest and appeal; reasons of protest by Mr. Rutherford; answers by the Presbytery to said reasons; a memorial by eighteen members of the first congregation, Alloa."

We are sorry that we have not been able to lay our hands on any newspaper reports of the trial. We are compelled to fall back on the somewhat meagre, although, of course, accurate minutes of the Synod's proceedings. It is plain that the Synod did not spend much time on the case. They seem to have regarded it as having been virtually settled by the decisions of previous years.

"*Mr. Rutherford's case continued.*—Proceeded in hearing parties in the case interrupted by adjournment. The Presbytery of Stirling and Falkirk were fully heard. Mr. Rutherford was heard in reply. Parties having been fully heard and removed, the Synod proceeded to give judgement. After reasoning, it was moved and seconded, 'That the Synod dismiss the protest and appeal of Mr. Rutherford as ill-founded, and affirm the deed of the Presbytery of Stirling and Falkirk, suspending him from the exercise of the office of the ministry.'

"It was also moved and seconded, 'That, without giving any deliverance respecting the grounds of the Presbytery's decision, or of Mr. Rutherford's reasons for protesting, the Synod shall appoint a committee to deal with Mr. Rutherford on the subject of the remit; which committee shall report at the present meeting.'

"A third motion was made and seconded, 'That the Synod confirm the sentence of suspension, as warranted by the evidence before the Presbytery; but considering the better spirit which Mr. Rutherford has displayed, and the more favourable explanation he has given of his views, before the Synod, appoint a committee to deal with him in order to obtain a more full explanation of his views, and report at this meeting of Synod.'

"*Decision.*—A vote was stated, prefer the first, second, or third of these motions?

"The roll having been called and votes marked, it was found that for the first motion there was a majority of all the voters. The Synod, therefore, adopted the first motion; dismissed Mr. Rutherford's appeal as ill-founded, and confirmed the deed of the Presbytery of Stirling and Falkirk suspending him from the exercise of the office of the ministry,—and Mr. Rutherford's suspension is hereby confirmed accordingly.

"Messrs. Pollock, Guthrie, and Walker craved that their dissent be marked against this decision, for reasons to be given in if they see fit. Mr. John M'Nab, elder, also dissented.

"Mr. Rutherford craved that the following be marked in the minutes:—

"I hereby enter my protest against the sentence of this Synod, by which they have suspended me, on grounds the most unjust (as I conceive) from the office of the holy ministry, for holding what I believe to be the truth of God; and I shall hold myself at liberty to continue to exercise the office of the holy ministry, notwithstanding the decision of the court."

"(Signed) 'ALEX. C. RUTHERFORD.'

"In consequence of the protest by Mr. Rutherford, declining the authority of the Synod, the Synod declared, That the said Mr. Alex. C. Rutherford is no longer a minister or member of this church, and that ministerial communion with him is prohibited.

"Appointed Mr. Ronald to preach to the first congregation of Falkirk, on Sabbath first; to intimate this decision of Synod, and declare that church vacant.

"Adjourned, to meet on Monday evening, at 6 o'clock, in Nicolson Street church, Edinburgh. Concluded with prayer.

"*Nicolson Street Church, Monday, 8th May, 6 o'clock p.m.*

"The Synod met, and was constituted by the Moderator, and the minutes of the last sederunt read.

"*Mr. Ronald's Report respecting first congregation, Falkirk.*—Mr. Ronald reported that he had gone to Falkirk, as appointed by the Synod, and that when he went to the gate of the church of the first congregation of Falkirk, yesterday, during the ringing of the bells, a few minutes before the usual hour of public worship, forenoon, he was met at the gate by a number of the managers; that he learned from one of them—the others assenting—that knowing the object for which he (Mr. Ronald) came, they refused him admission; on which he read an extract minute of the decision of the Synod, affirming the sentence of the Presbytery of Stirling and Falkirk suspending Mr. Rutherford from the exercise of the office of the ministry; and of the minute of Synod declaring Mr. A. C. Rutherford, in consequence of his declining the authority of the Synod, no longer a minister or member of this church, and appointing him (Mr. R.) to declare the church vacant: after which he retired."

At a subsequent sederunt the Synod took up the various other appeals from elders and members, to which Mr. Rutherford's case had led, but resolved to pass summarily from them all, on account of his separation from the church.

Thus was the third minister disjoined from the communion of one of the large denominations of dissenting Presbyterians in Scotland. It was found after the settlement of the appeal that, in terms of the title-deeds, the chapel belonged to "the majority of the members who at any time adhered to the majority of the Synod," and that, therefore, the 108 friends of the Synod could claim the property. It has already appeared from the figures given in connection with the petitions laid on the

table of the Synod, that the great majority of the large congregation adhered to Mr. Rutherford. It must have put them to considerable inconvenience to be compelled to leave the house in which so many of them had been dedicated to God, and had worshipped since their childhood. But their hearts were on fire with love to the Saviour, the world-wide extent of whose ever-blessed atonement they counted it an honour to have been called upon to defend, in concert with their minister. For the same remarkable characteristic attached to the theological struggles of this large congregation in Falkirk, which we have already noticed in the case of Mr. Morison's church in Kilmarnock—namely, that even although the very atmosphere seemed to be surcharged with the elements of acrimonious controversy, a most blessed revival of religion was going on at the same time—a revival so powerful that it could not be arrested by even the undeniable imprudences into which the chief actors on the ecclesiastical arena had been led, through the violent collision of conflicting interests. Not a Sabbath passed without some "anxious inquirer" coming to "the knowledge of the truth." On the Monday the news would spread that this one or that one had believed the Gospel yesterday, and had entered into the rest and peace of the children of God. What did these people care although Mr. Ronald of Saltcoats, the Synod's clerk, might advance to the church door "during the ringing of the bells," to read his paper, which declared the church vacant? They heard other bells ringing in the upper temple. They heard the chiming of the bells of heaven. They heard the angels rejoicing over those who had been "dead, but were alive again; who had been lost, but were found." Cheerfully they followed their minister out of the place "where prayer was wont to be made," being assured that the Lord would be on their side, although the church of their fathers had cast them out.

Steps were immediately taken for the erection of a house capable of holding about a thousand hearers. Meanwhile the Baptist church in Bank Street, not being urgently needed at the time, was rented till the new edifice would be ready. Wonderful and happy Sabbath days were spent in that little chapel in Bank Street. It could not hold more than from three to four hundred persons, even when crowded; but the windows were opened as far as possible, and, in the warm summer weather, as many occupied seats outside as were accommodated within. Even on rainy days, the people sat and stood patiently with their umbrellas up, under the droppings of the sanctuary, as well as under the droppings of the skies,—or rather under heaven's double droppings—both those of the clouds and those

of the Comforter. Mr. Rutherford's stentorian voice could be heard distinctly without as well as within; and if Ralph Erskine had been the preacher, instead of the orator who so often quoted him, he might have been tempted to propose the following new Gospel riddles, as exemplified in the scene:—How might people be out of the fold, and yet in it? How might people be in the fold, and yet out of it? And how might people who were out of the fold, get into it, and yet never enter?

Not content with the blessing of the Lord's Day,—so great was the thirst of the congregation for the Word of God, that arrangements were made for religious meetings, for a few weeks continuously, before the summer ended. Ministers were brought from a distance to help; and the scenes of the Sabbath were repeated on the week nights, both without and within the little chapel. One of the preachers (Rev. Fergus Ferguson of Aberdeen) has often described to us a scene which took place on a week night, in the Bank Street meeting-house, at the close of a service which he had conducted. Mr. Ferguson had announced that he would be happy to speak with any that might wish personal conversation on spiritual things. Before he knew where he was, the captain of a ship, which had just come into the port of Grangemouth, on the Forth, three miles distant, ascended the pulpit stair, opened the door, and sat down beside him. The pulpit was a very narrow one; and there was hardly room within the wooden cage for the big bluff sailor and the tall minister. With all the off-handed frankness of a seafaring man, the ship captain thus began:—"You said in your sermon, sir, that salvation was to be got just by believing, and that any hearer might be saved before leaving the chapel. Now, I want to see after the thing to-night. I believe in Christ. Is that enough? Am I really all right?" The explanations which followed resulted in the hardy tar's full spiritual enlightenment of soul. Only a few months ago, a gentleman called at the vestry of our church, after morning service, and introduced himself to us as the hero of this tale of long ago. He had been but a young man then; but now he is past middle life. The good seed of the kingdom, sown in his heart in Bank Street chapel, still bears fruit. He has found that godliness is "profitable for all things." He is now captain of one of those great steam liners that ply between Liverpool and the American seaboard; but the ladies and gentlemen who sit at his magnificent table, on the broad bosom of the Atlantic, do not know that the reason why the captain is so kind, and good, and steady, is that he was once cooped up in a very little pulpit, beside a very tall minister, in the town of Falkirk, long, long ago.

The new chapel that was built for Mr. Rutherford's congregation was of a peculiar construction. The year of his separation from the United Secession Church was the very year of the Disruption in the Church of Scotland; so that there was quite a rage all over the country for erections at once commodious and cheap. The idea was to build them, as we would say concerning houses, "of a single storey,"—not very high in the roof, and without a "gallery." Such was the plan adopted by the Falkirk architect. The chapel cost only £1,800; but it was spacious and comfortable. It was seated for about eight hundred hearers; although one thousand could be easily packed into it. And, the whole audience being on one floor—which rose up, moreover, after the amphitheatric fashion of the ancient *agoræ*—the effect on the spectator, and especially on the preacher, was very impressive. From the day on which it was opened, the building was crowded. The Rev. J. C. Bateman, Independent minister at Edinburgh, now of Jersey, preached, on that occasion, in the morning and evening. This gentleman is known all over the world as the compiler of one of the first hymn-books ever issued for the use of children, and set to appropriate tunes. By his public act, that day, he made it plain once more that the Scottish Congregationalists (or, at any rate, a section of them) were more liberal than the Presbyterians, and that they did not see any serious error in the theological *programme* which had then been agreed upon by Mr. Morison and his followers. Mr. Rutherford himself preached a characteristic sermon in the afternoon from the text, "In the name of our God we will set up our banners." (Ps. xx, 5.)

It was in the summer of 1844 that we had the opportunity, for the first time, of seeing, and of ministering to, that large congregation. We had never preached to so many people before; and it was with fear and trembling that we surveyed from the pulpit the sea of faces spread out before us. But we had scarcely opened our lips when all perturbation departed; for the sympathy of the people carried the speaker on. Every eye gleamed with interest in Gospel themes; for no subject of address was palatable to that audience but the story of the cross. To show the state of the congregation at the time, we may mention the following incident, which occurred just about this period of our first visit:—A seatholder, under deep conviction of sin, had been unable, for several Sabbath days, to join with the congregation in singing. Why should he sing, he said, when his heart was so sad? All who sat near him came at length to know the reason of his silence. But, one day, at his work, he saw that Jesus was "mighty to save," and mighty to save him! Next Lord's Day Mr. Rutherford happened to give

out the 103rd Psalm for the first outburst of thanksgiving, "Bless, O my soul, the Lord thy God," &c. Like Zacharias at the circumcision of his son John, the dumb man was dumb no longer; for "his mouth was opened immediately, and his tongue loosed, and he spake, and praised God." He rose up with the rest, and showed by the swinging of his body and the smile upon his face, as well as by his unrestrained melody, that his soul had been set at liberty. "His heart and his flesh cried out for the living God."

As was the case at Kilmarnock, the Word of God sounded out from Mr. Rutherford's church to all the region round about. A considerable number of his hearers came from the large and bustling port of Grangemouth, already referred to. Mr. Rutherford frequently preached in that town, both on Sunday nights and on week nights. We remember being driven down to Grangemouth on the occasion of our first visit to the district, and of preaching to a large and appreciative audience from the text, "Escape for thy life," in a spacious school-room which had been built by the Earl of Zetland. We also supplied, for a month or two, a preaching station in the town of Denny, where about a score of Mr. Rutherford's members lived. The church at Avonbridge, likewise, which still adheres to the Evangelical Union, was established about this time,—being composed of members partly from the church at Falkirk, and partly from that at Bathgate, under the care of Mr. Robert Morison. Among those who were led, through the instrumentality of Mr. Rutherford's labours, to study for the Christian ministry, we may mention the Rev. Robert Anderson, who has long carried on a successful ministry in Glasgow; and the Rev. Henry Melville, for several years attached to the Canadian branch of the Evangelical Union, and now pastor of a Christian church in Parma, Michigan, U. S.

It must doubtless have been a trial to Mr. Rutherford to see some of the wealthier and more influential members of his congregation leave his ministry, during the progress of his discussions with the Presbytery, and also at their close; but if some "of the better sort" went, the Lord sent others to supply their place. Thus we read in the pamphlet entitled, *The Question of Deposition*, such a paragraph as the following:—"The Session agreed to invite Mr. Bryce, formerly a member of Session in Mr. Steele's congregation, and now a member of this congregation, to officiate with them at the winter sacrament. Closed with prayer." An excellent Christian lady, Miss Anne Muirhead, also felt it to be her duty to leave the same congregation and join Mr. Rutherford's, because she sympathized with him in his doctrinal positions, and felt her heart blessed

under his fervent ministrations. She was herself an authoress, having published, during the heat of the voluntary controversy, *The Church in the Ephah*, or, an application of the book of Zechariah to the view of congregational support advocated by Nonconformists. She also read the Old Testament fluently in the original Hebrew, and had in her desk respectful replies from Professor Robinson of America to skilful speculations of her own as to sacred writ, in connection with Palestinian topography. An impressive likeness hung in her elegant dining-room of Claudius Buchanan, the renowned missionary in India, and also her relative. Mr. and Mrs. Rutherford were accustomed frequently to remark in these early days that it was both consolation and compensation to them, for the loss of those who could not bear the frowns of the influential of the earth, "to see Miss Muirhead slip into the church in her own quiet way." Her adherence to any cause was a sufficient certificate to the general public of Falkirk that there could not be anything far wrong with it. She was of great use to Mr. Rutherford in these troublous times. She managed not a little of his abundant correspondence. She received preachers and students into her hospitable house. She gave liberally of her substance to the cause of God. By her beautiful letters she cheered and instructed the leading ministers of the Evangelical Union,—to whom, moreover, she often suggested appropriate sermons and publications. She has long since been taken to the church above where divisions and differences shall be unknown; but she undoubtedly deserves a place in these memoirs of the early trials and triumphs of the cause.

Another gentleman of position in Falkirk, a banker and Justice of the Peace, used frequently to attend Mr. Rutherford's ministry. One Sabbath evening, quite a scene occurred in the large and well-filled chapel when this gentleman happened to be present. While Mr. R. was making some strong statements about the universality of the atonement, a tipsy man rose up in the body of the church, and loudly exclaimed that the preacher was not speaking the truth. Thinking that some zealous friend of the Presbytery had come to spy out the land and the proceedings of the leader, Mr. Rutherford waxed bolder, repeated all his favourite texts, and laid down both law and Gospel with a mingled air of anger and authority. But it was all of no avail; for the god Bacchus proved, in this case, a sturdy unbeliever, and a second time a loud denial of the preacher's doctrines rang through the building. But at length the truth began to dawn on both preacher and hearers that whisky was more to blame than orthodoxy. The Justice of the Peace, however, took note of the flagrant violation of

British law, and, as the next day happened to be a court day, sent his officer both to apprehend the transgressor as a criminal, and summon Mr. Rutherford 'as a witness of the misdemeanour. Very reluctant was the kind hearted preacher to bear testimony against the alcoholic limitarian; but the latter got some solitary hours in the lock-up to cool down the ardour both of his potations and his theology.

When the Messrs. Morison saw their way, in 1843, to maintain the kindred articles of the Holy Spirit's world-wide, resistible work, and conditional election, Mr. Rutherford was nothing loath to follow; for he also had begun to feel that the doctrine of universal atonement required the doctrine of universal grace as its counterpart and complement. In 1845, he published a pamphlet on *The Work of the Holy Spirit in Conversion*, in which he laid down, with his customary force and clearness, this advanced position of himself and his brethren.

We may say of Mr. Rutherford what we said of Mr. Robert Morison, in our last article, that he did good service in the way of preaching and lecturing, when churches were formed in connection with the growing New View movement, in the chief centres of population in Scotland, such as Glasgow, Edinburgh, Aberdeen, Dundee, Greenock, &c. Indeed, in these early days, he was one of the most acceptable preachers of our body. We used to think that we never heard a man thrill an audience more easily and more effectually than he. The first time we ever heard him preach was in the town of Hamilton, on the text, "Marvel not that I say unto thee, Ye must be born again." We still remember the impression produced on us by that discourse. He had also a most valuable sermon on the words, "If ye receive the witness of men, the witness of God is greater," &c., by which the light of salvation was introduced into many a formerly darkened soul.

Indeed, Mr. Rutherford's desire to see the doctrines of the Evangelical Union introduced into the principal cities of Scotland ultimately militated against the prosperity of his own flourishing church at Falkirk. His ministry had been much appreciated in the large town of Greenock; and the thought struck him that he might be able to take both Greenock and Falkirk under his wing. The Rev. Alexander Duncanson, Independent minister of Alloa, and belonging to the New View party, had commended himself favourably to the notice of some of the congregation at Falkirk; and it was thought that a collegiate charge and double ministry for the two towns might be advantageously entered upon. But, unhappily, the ministers did not agree; the Falkirk church was rent in twain; and Mr. Rutherford ultimately settled in Greenock as sole pastor of the church there.

For several years he ministered acceptably in Greenock, and, without doubt, laid the foundations of the Evangelical Union church, which still flourishes under the able ministry of the Rev. Alexander Davidson. During his Greenock pastorate he delivered, by request, a course of lectures in Glasgow, on the doctrine of election, which were afterwards published in a neat volume, and were much admired for their clearness and force. He delivered two or three of the same course in Belfast, in one of the principal Wesleyan churches of the town, and received a valuable present of volumes, at the termination of his visit, from a committee of gentlemen connected with the Methodist denomination.

Removing to Dundee in the year 1851, he revived considerably the Evangelical Union church, which had been founded there about three years previously. It was during his pastorate that the property was acquired in Reform Street, Dundee, which the first E.U. church still occupies.

It was only to be expected that the ministers of a comparatively small and struggling cause like the Evangelical Union would have many difficulties and trials with which to contend. As years rolled on, Mr. Rutherford began to feel this; and instead of fighting patiently against them, he at length expressed a desire to be received back again into the church of his fathers. It is not for us to impute motives, or to say that the troubles through which he passed inclined him to look favourably on views of truth which he had rejected when he was a younger man. But this we will take the liberty of saying, that the able books which he wrote in defence of the doctrines of free grace remain to this day unanswered by himself or any other person, and *are, in our opinion, unanswerable.*

We wish him much happiness while spending, in comparative quiet and retirement, the evening of his life among his former brethren. Perhaps we should make an apology to him for dragging these old matters to light, and for refreshing the memory of his fellow-countrymen as to his theological antecedents. But the acts of public men become the property of the public; and we found that we could not write the continuous history of the formation of the Evangelical Union without giving his proceedings the place which they undeniably hold in the history of the movement. The chain would not hang together without the link which the case of the Rev. A. C. Rutherford supplies.

As he finds the shadows lengthen in the evening of his life, we trust that it will be a pleasant thought to him that his name will go down to posterity as that of the friend and fellow-worker of the Morisons, of John Guthrie, John Kirk, and the other earnest men who bore the brunt of the Atone-

ment Controversy, with other affiliated doctrines,—and that thus he helped to lift up in old Scotland the banner of a free and unrestricted salvation.

Our readers would observe that “Messrs. Pollock, Guthrie, and Walker,” protested against the suspension of Mr. Rutherford on the 5th of May, 1843. The reasons of dissent afterwards given in by the two other gentlemen turned out to be comparatively harmless, being taken on mere points of order; but those of Mr. Guthrie were on the merits of the case, and drew down upon him, on the very next week, the unrestrained vehemence of Synodical anathema. That tale we propose to unfold in our next number.

THE TRUTH UTTERED IN SPITE.

WHEN publicans and sinners drew near to listen to the gracious voice of the Son of God, and remained unrebuked by the Divine Speaker, the Pharisees and scribes, who were looking on, murmured and whispered to one another, “This man receiveth sinners, and eateth with them.” The words were uttered as a nasty innuendo. They meant that, judged by his company, Christ could not be a very exalted character. It was quite against all social decorum, and professional etiquette, and religious standing, that one with a high claim to office and character should receive sinners. It could not be allowed. So these men felt. It was one of the supposed six scandals that the higher orders of religious people should eat and drink with the sons of the soil—the common people. And this is the charge they bring against Jesus, and because of which they quarrel with him. He will reprove their pretences and vindicate his own doings in his own way; but meantime we take their words, and find in them not the wreath of thorns which they would weave, but a crown of glory, than which there is nothing brighter to be found anywhere. We notice that—

In the Saviour’s reception of sinners we see his power of *attraction*: “All the publicans and sinners drew near.” He had come down into the earth as a new centre of attraction. Men felt a new centripetal force playing upon thought and feeling. Men, conscious of a great unrest within them, felt that a new power was apprehending them, arresting them, turning them, chaining them to a new spiritual centre of

things. "This man," that was "receiving sinners," was sending out a sympathetic influence that was bending the thoughts of the needy, as forests bend before the mighty rushing wind. He was flinging round their hearts cords that had been spun out of his own. He was not only drawing *them*, but he was drawing the *devils* of ignorance and evil desire *out* of them. He was making them human again. He was rendering them susceptible of impression once more, and conscious of deeper feeling, than they had known throughout much of their history.

This attractive power of the Saviour acts, as we see, upon great *diversity* of character—the "publicans and sinners." The publicans, certainly, were not the most attractive men. They were men in whom there was neither patriotism nor religion. They were apostates from both God and their country. Their testimony could not be admitted even in courts of justice. It is thought that they were not even deemed worthy of a position in the roll of the living, having no place in the census of the nation. Yet, hidden amid all this unworthiness was a gem on which Jesus had fixed his eye,—a harp that became responsive to the touches of his matchless love,—a soul that, weary of its wanderings, draws near to Christ. This attractive power, acting on all kinds of men, is beautifully illustrative of the divine interest in all men, and therefore in every one of us.

But this attractive power animates with one general purpose—"to *hear* him." They were in darkness; was there light in his words for them? They were hungry in soul; had he anything to say they could feed on? They were weary; could his words tell them anything about rest? They had been hitherto a terrible puzzle to themselves; would his words explain what their existence meant, and what were to be its issues? They were outcasts; would his words take them in?

In the Saviour's reception of sinners we see also his power of *repulsion*: "the *Pharisees murmur*." He was not the man for them! He was not the teacher after their hearts; no, indeed, he was not. And well for the world it was so. And thus by the polarity of his character he drives them from him. The centrifugal force sends them far from his presence. It always is so in the history of truth and goodness; and the murmurings of these men have their echoes through all phases of self-important circles.

The Pharisees, we know, were quite an artificial class of men. Their life was a thing of the seeming, not the real. The study of their life was to keep up appearances. They wore an artificial face, carried with them an artificial conscience, practised an artificial religion, knew only what it was to live an artificial

life. Religion with them was a kind of clockwork which, wound up, could run a given time. It was not a thing of living divine pulsings in the soul. It was not a thing of weeping gratitude, of sacrificing love, of groanings that could not be uttered. It was a barrel-organ thing which, by mechanical contrivances, could produce a given number of tunes. Hide-bound in thought and feeling, there could be no enlargement and no health.

But they were self-important enough. They could say with a sneer and nasty insinuation, "*This man.*" Why, he is nobody. He is not even above suspicion in character. Can he be the sent of God? Would he leave us aside and devote attention to, and even eat with, the mere outcasts of men? We don't see it, we *won't* see it.

Thus Jesus must have repelled from him men whose ideas of what was becoming were so false, and whose narrow sympathies hindered them from grasping the breadth of his mission, and whose presence, had it been inflicted upon him, would only have hindered his cause. What should have kindled within them the highest admiration, and filled them with a divine joy, only excites within them malignant murmurings. They snap and snarl on the right and left, and unfortunately have succeeded in handing down the virus, which, like a fell disease, still afflicts men who in their conceit would chain the Christ to their creed and caste. The offence of the cross as the *people's* hope has not yet ceased.

Further, in the Saviour's reception of sinners we see his right of *selection*. As a Sovereign, he asserts the largeness of his love, and his right to confer the blessings of associating with him on those whom he deems meet for it. No Pharisee must dictate to him. Their narrow sympathies must erect no embankments within which only his love can flow. Their hearts must not be the measure of his. As the Saviour of men he has the sovereign right to say to whom his mercy shall be extended. And if the publicans and sinners shall have a chance; if even the chief of sinners may come near him and live,—who is he, who are they, that can dare to reject them? Did he not come to give himself a ransom for the world? Did he not come to taste death for every man? If so, are not the publicans and sinners included? Who dare limit his love? It is his glory that he *received* sinners.

But this reception acts on the principle of *natural selection*—of *moral affinity*. The Saviour does not through mere caprice receive those outcasts from among men. It is because their spirits begin to answer to his that he can receive them. They acknowledge the moral magnetism that his mission sup-

plies. The great deep longing for rest which, in spite of all their sins, they feel, is the very condition which makes it wise in him to let them come near him. The thought that was pushing towards the light rendered it possible for him to bless them. As to the warm spring sun the hidden roots of earth begin to respond and feel their way up to light and air, so do the roots of thought and feeling answer to the influence he exerts upon them. What between fire and frost, there is a breaking up of their nature which supplies the condition of a new seed time and a desirable harvest. The Pharisees did not supply that condition. They did not believe in him. They did not open up their nature to him. Like icebergs, whose touch could chill to the heart, they were unmoved by the compassion that could draw sinners from their sin.

The reception is in keeping with his *kingly claims*. To the sensuous eye, it may not be a grand levee, where such as are entitled by rank or fortune receive an introduction to the sovereign. It may not be a great drawing-room occasion. There may not be the pomp and parade with which little men surround their little deeds. But it is something that touches the heart of the Divine Father, and thrills angelic circles as no earthly levee ever could. He receives them as only the King of Men can.

The reception is in keeping with his *merciful resources*. The fellowship and good cheer is such as material meats and drinks cannot represent. It is, in some senses, finer food than even angels eat. They feed upon his heart. They drink his very life. The feast is one of fat things; for it is the Lamb that feeds them. Tasting, they do indeed find that the Lord is good. Drinking, they have in them ever after a well of water springing up into everlasting life.

The reception is in keeping with the *condition and character of his guests*. It was this fact that the murmuring Pharisees overlooked. He does not receive them as sinless angels. He does not receive them as innocent babes. He does not receive them as sainted men. He has other fare and other receptions for subjects like these. It is as *sinners* he receives them. He does not deny their sin. He does not excuse it. He does not in any way countenance it. But he seeks to redeem them from it. Was there not something in that fitted to peel off the hardened bark of insensibility that had thickened round the heart of these murmuring men? He did not, by this social recognition, deny their character. But, surely, he could pity their condition; and, as the sunbeam passes through the filthy places without being defiled, his thought and sympathy could gather round them without being a partaker of their sin.

Surely a Pharisee's eye must have become fearfully contracted, when it could not take in the meaning of his eating with sinners.

The reception is in keeping with his *mission* to earth; and, had they studied their Scriptures, they would have known it. In receiving sinners, he was not departing from the Messianic character. He was not deviating from the road which prophetic vision marked for the feet of the world's Great Deliverer. Isaiah's large eye saw the sin of "us all" laid upon him. Thus it was that he came to seek and save the lost. We take, then, this truth from the lips of the bad men, and rejoice in it. Though uttered in spite, the thought is grandly true. Though meant to cloud his character, it leaves a halo round his brow. Instead of covering him with shame, it has raised him on a pedestal, to which the weary eyes of many an anxious soul has been turned for rest. There is a kind of poetic justice in the fact that these men are made, through all the ages, to preach, even in their spite, the grandest truth that ever fell upon human ears—"This man receiveth sinners." We take the words, and echo them on.

R. M.—M.

REGENERATION.

(Concluded from page 114.)

The atonement was not made at the time of the fall; nor, according to the principles above stated respecting development, if it had been made immediately after the fall, would it have regenerated the race. It did not inlay a new germ in humanity. Apostasy occurred when humanity was a unit, is generic, and affects the whole race indiscriminately. But let man pass out of the unity into a series, a succession of individuals, and it is evident that individualism must govern his restoration; and, therefore, his redemption cannot be generic. "Grace does not run in the blood, but corruption does. A sinner begets a sinner, but a saint does not beget a saint."* The atonement is a remedial system made for the benefit of man, to save him from sin, not in sin, accepted by God, and is made applicable to each individual upon certain conditions. By this last word we mean a stipulation, or terms specified, which are requisite in order that something else should take effect, or that which must exist as the occasion or concomitant of something else. Without the atonement no sinner could have been regenerated; and, hence, none saved. But since God wills not the death of transgressors,—“As I live, saith the Lord God, I have no pleasure in the death of the wicked; but

* Henry.

that the wicked turn from his way and live ;"—there must be a stipulation with which the sinner has failed to comply. A true system of theology is derived from the plain and unequivocal teaching of the Scriptures. These evidently teach God's sovereignty and man's accountability. These two principles cannot be antagonistic if the Bible be a revelation of God's truth. Hence, true theology recognizes these two principles, and seeks to harmonize them, to define their just limitations, to point out their restrictions, and to show their concurrence. But man is not accountable for that in which his understanding and will are not exercised ; that is, in any matter in which he is passive. Therefore, any system of theology which, in its central doctrine of anthropology, makes man passive, is antagonistic to the theory of accountability : hence, is contrary to the teachings of the Bible.

A true theology also teaches that *ignorance* of spiritual realities characterizes man before regeneration. So deep-seated is this ignorance that, without the illuminating influences of the Holy Spirit, there is no *ability* to turn to God.* Hence, the nature of the work shows that it is wholly of God,—a new creation, the production of a new principle. Yet the truth of God's word is represented as being the instrumental cause (James i, 18). But it is by the agency of the Holy Spirit that this truth is made efficient. The change is not miraculous, though it be wrought by God ; because "such means are used in preparing the mind for the process of regeneration, and in the process itself, as are adapted to the production of the end contemplated. These means are employed, and evidently become efficacious, in conformity with the ordinary laws which govern the mind."† Though not a miracle, yet it is a supernatural work, since a supernatural agent performs it.

In so far as regeneration is a matter of experience, and the mind acts, or is acted upon, it is susceptible of explanation in accordance with the laws of mental science. Though this be true, yet quite a diversity of opinions and explanations have been given by theological writers. Their explanations have been based rather upon their theological views and tenets, than upon an experimental, a scientific, and a psychological examination of the subject. To this there are some notable exceptions. But surely a diagnosis of this matter, so far as it is not supernatural, can and ought to be given. This can be done only by divesting the mind of a previously formed system, either ethical or theological, and, guided by the

* Our readers are aware that we have all along been accustomed to lay it down as a theological axiom, that where there is no ability there can be no responsibility. But it would appear from the works which have reached us, and some of which are noticed in another part of this magazine, that our brethren of the Cumberland Presbyterian Church, while giving man's moral distaste and disinclination towards spiritual things in his natural state the name of *inability*, believe that this sad disadvantage is, in every instance, met and matched by the universal influence of the Spirit, so that the sinner's responsibility can be at the same time fully and consistently maintained.—Ed. *E. R.*

† Dr. R. Beard's *Lectures on Theology*, vol. ii, p. 446.

Word of God, by carefully examining, in a scientific manner, all the psychological phenomena connected therewith.

A careful examination of the Calvinistic system of theology, as taught in the *Westminster Confession of Faith* shows that it has for its foundation the eternal decrees of God. The authors of this system seem, while dwelling upon God's sovereignty, to have forgotten man's accountability. Both of these are true; and therefore, there should not be made a dogmatic statement of the *one*, which will effectual neutralize the *other*. A few quotations from the third chapter will make evident these statements. "God from all eternity did . . . freely and unchangeably ordain whatsoever comes to pass." He has "not decreed any thing because he foresaw it as future, or as that which would come to pass upon such conditions." "For the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death. . . . Their number is so certain and definite, that it cannot be either increased or diminished. Those of mankind that are predestinated unto life, God, . . . according to his eternal and immutable purposes, . . . hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto, and all to the praise of his glorious grace. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto. Wherefore they who are elected . . . are redeemed by Christ. . . . Neither are any other redeemed by Christ. . . . The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, . . . for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice." A true Calvinist receives these statements according to the plain import of the language. Some, who claim to be Calvinists, try to explain away and modify some of the above statements. But certainly the Westminster divines understood the English language, and they stated what they believed. He who adopts the book, without any reservation, adopts its teachings,—the doctrines which legitimately flow from its language. We will give a few quotations from Dr. Hodge's *Commentary on the Confession of Faith*, which will show the interpretation of its language in the Presbyterian Church, for it is issued by their Board of Publication. "This all-comprehensive purpose is not, as a whole, nor in any of its constituent elements, conditional. It, in no respects, depends upon his foresight of events not embraced in, and determined by, his purpose. It is an absolutely sovereign purpose, depending only on 'the wise and holy counsel of his own will.'" (p. 92.) "It is in all things consistent with his own most wise, benevolent, and holy nature." (p. 93.) "The *Confession* in this section teaches that all the decrees of God are unconditional." (p. 96.) "The truth of the

Calvinistic view is proved—(1.) From the fact, the decrees of God determine all classes of events. If every event that comes to pass is foreordained, it is evident that there is nothing left undetermined upon which the decrees can be conditioned. (2.) Because the decrees of God are sovereign. This is evident, because God is the eternal and absolute Creator of all things. All creatures exist, *and are what they are*, and possess the properties peculiar to them, and *act under the very conditions in which they act, because of God's plan.*" (p. 97.) (The italics are my own.)

"1st, The decree of God determines that, out of the mass of fallen humanity, certain individuals shall attain to eternal salvation, and that the rest shall be left to be dealt with justly for their sins.

"2d, That this determination is unchangeable.

"3rd, That it is not conditioned upon foreseen faith, or good works, or perseverance; but that in each case it rests upon sovereign grace and personal love, according to the secret counsel of his will.

"4th, That the ultimate end or motive in his election is the manifestation of his own glory, the praise of his glorious grace." (p. 101.)

"The Calvinist holds that God has elected certain individuals to eternal life, and all the means and conditions thereof, on the ground of his sovereign good pleasure. He chooses them to faith and repentance, and not because of their faith and repentance." (p. 101.)

"It is expressly declared not to rest upon works; but foreseen faith and repentance are works."

"Faith and repentance are expressly said to be the fruits of election, and consequently cannot be its conditions." (p. 102.) But the Dr. has failed to designate where the Scriptures declare that faith and repentance are "the fruits of election."

"The Scriptures represent men by nature as 'dead in trespasses and sins,' and faith and repentance as the exercise of regenerated souls, and regeneration as the work of God. . . . Faith and repentance, therefore, must be conditioned upon God's purpose, and can not condition it." (p. 103.)

"That, in the matter of the redemption of men, the end which God determined was the salvation of certain individuals, called 'the elect.'" (p. 104.)

"None but the elect are redeemed by Christ." (p. 105.) Yet the Scriptures tell us that *God loved the world*, and that *Jesus Christ tasted death for every man*.

"That as God has sovereignly destinated certain persons, called the elect, through grace to salvation, so he has sovereignly decreed to withhold his grace from the rest; and that this withholding rests upon the unsearchable counsel of his own will, and is for the glory of his sovereign power." (p. 107.)

According to the above quotations, faith and repentance are not conditions of salvation. If these be not conditions, then no conditions are required in the Scriptures. This is Calvinism, according to Dr. Hodge, and as such it is received by the Presbyterian Church.

But what are the teachings of the Bible? It plainly declares, God "now commandeth all men everywhere to repent." (Acts xvii, 30.) Jesus preached, "Repent ye, and believe the gospel." (Mark i, 15.) "He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned." (Mark xvi, 16.) Paul and Silas said to the jailer, "Believe in the Lord Jesus Christ, and thou shalt be saved." (Acts xvi, 31.) "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ." (Rom. v, 1.) Paul shows conclusively in Rom. i, 5, that Abraham was justified, not by works, but by faith; and in like manner (Heb. xi), all the Old Testament worthies were justified. Yet in the face of all these plain declarations, our learned author declares, "*faith and repentance are works.*" Hence, as faith is a work; therefore, no man can be justified by faith. We will allow him to reconcile his own statements with Paul's, (Rom. v, 1.) But our author was more scriptural in his teaching, in a work entitled *The Atonement*, published two years prior to his *Commentary*. On pages 228 and 229, he says: "The most prominent and important characteristic of the Gospel preached by the Apostles is, that they habitually presented salvation to all their hearers as an instant gift to follow immediately upon the exercise by them of *faith* on the Lord Jesus Christ. And it is a fact that the sole condition of salvation is habitually presented in the Scriptures by the phrases, 'to believe in or upon Christ Jesus.' This one special act of faith, which is the single yet indispensable condition of salvation, is in Scripture illustrated by a variety of paraphrases." The declarations are sensible and scriptural. Here faith is declared to be the "*indispensable condition of salvation.*" We will allow Dr. Hodge to reconcile his own statements.

The *rationale* of the system of theology in the *Confession of Faith*, as expounded by Dr. Hodge, and applied in the work of regeneration, would be as follows:—The sinner is convicted of sin—that is, his views of sin are beyond and deeper than those which he ordinarily experienced. There is a *serious, solemn, heartfelt sense of its reality, greatness, guilt, and danger*. The man sees himself a lost and ruined sinner under the penalty of God's law, with no way of escaping from it. He is distressed and alarmed. In bitterness of soul he, like the jailer, cries out, "*Sirs, what must I do to be saved?*" Calvinism says to him, "Nothing. Passively, you are lying in God's hands, and if you are one of God's elect, he will regenerate and save you." In regeneration, "God gives him a new and virtuous disposition. . . . The *set* of the Spirit of God, by which this disposition is communicated, . . . and the disposition itself which is communicated" cannot be described. "Neither of these things can in the abstract be known, or even contemplated, by such minds as ours. Not a single idea would even be formed concerning the nature or existence of either, were they not discovered by *their effects*; or, as they are called in the Gospel, *their fruits.*" "The first great effect of this disposition is the exercise of faith in the Lord Jesus Christ." "The next effect of this disposition is that which in the Scriptures is called *Repentance unto*

life; and in theological discourses, *Evangelical Repentance*." "The convinced sinner, after he is regenerated for the first time, begins to hate his sins, as odious in their very nature, as injurious to God, his fellow-creatures, and himself; and to loathe himself as a sinner." The next fruit of this disposition is love to God." These three exercises constitute what in the Scriptures is called Conversion, or, turning from sin to God." *

That Calvinists regard the subject of regeneration as passive is evident from their writings. Dr. Hodge, on page 232 of his *Commentary*, says, "the subjects of it, while they have freely resisted all those common influences of the Holy Ghost which they have experienced before regeneration, are entirely passive with respect to the special act of the Spirit whereby they are regenerated." To remove all conditions on the part of the sinner is to free him from all responsibility. There cannot be any responsibility where the subject can do nothing—is wholly passive. In that in which a man is passive the understanding and will are not exercised even unconsciously; and where these are not exercised there is no responsibility. Conviction is a result of the sovereign act of the Holy Spirit's operation in applying the truth to the sinner's heart. No sinner ever did, or ever can convict himself. This is the prerogative of the Holy Spirit. Also, the changing of the heart, the implanting a new principle, is a sovereign act of God's Spirit. Now, if faith and repentance be not conditions, but the fruits of regeneration, they cannot be exercised till the heart is changed. Hence, the man has not a particle of responsibility in the whole matter. He can do nothing but wait till God's Spirit performs the work for him. Hence, there should not, in the Scriptures, be any appeals addressed to the sinner's conscience, no threatenings, no warnings, no commands. The Gospel minister should be consistent, and ought, therefore, never to tell the sinner that it is his duty to repent and believe on the Lord Jesus Christ. This would be requiring him to do something which he cannot do, and, further, which God never designed he should do.

Such an inference Calvinists repudiate. But it is only the logical conclusion of the system run out to its legitimate results. It is anti-scriptural, they acknowledge, as readily as those who reject their theological system. Yet they will insist that the Scriptures represent faith and repentance as the fruits of a regenerated heart. But where is the passage of Scripture which represents these *sine quibus* in the conversion of the sinner as the exercise of the renewed heart? The Scriptures uniformly hold them up to the sinner as conditions of his acceptance. Uniformly the sinner is assured that his salvation depends upon repentance and faith in Christ. An illustration or two will make this plainer. The jailer, under the awakening influence of the Holy Spirit, saw himself a lost and ruined sinner, under the curse of a sin-avenging God, and on the

* Dr. Dwight, Sermon lxxxi.

road to the bottomless pit. In agony of soul, he cried to Paul and Silas, "Sirs, what must I do to be saved?" Their answer was, "Believe on the Lord Jesus Christ, and thou shalt be saved." This reply is in conflict with the statements made above. For all the exegetical and philological laws of language determine and demand that the salvation is to be conditioned on the believing. No *believing*, no *salvation*. Therefore, the saving influences of the Spirit will result, will be felt, will be realized, if he believe on the Saviour. A condition of regeneration is the *believing*, that is, *faith*. The jailer is made responsible. He must *believe*, or he cannot be saved. Hence, Paul and Silas did not teach that faith is an "effect" or "fruit" of regeneration, when they addressed a convicted sinner. And so with many other passages. The uniform teaching of the Bible is, "He that believeth not shall be damned." The soul is lost because the salvation, provided by the sufferings and death of Christ, is not accepted. Calvinism makes it depend upon an eternal decree of God; and in the case of the "non-elect" there was no salvation provided, no atonement made. Hence, no man is damned for rejecting salvation through Christ; for a man cannot reject that which never had an existence. Again, neither men nor angels who kept not their first estate are damned on account of actual transgression, or for sin foreseen in them, or the corruption resulting from the fall of Adam,—but "for the manifestation of God's glory." This is repugnant to all proper ideas of justice, is inconsistent with the plain and unequivocal teachings of the Gospel, and the whole tenor of the Scriptures.

By the fall sin and death were brought into our world. Sin entered into man's moral being, and thus he became "wholly defiled in all the faculties and parts of soul and body." The fountain head,—*"the root of all mankind"*—became corrupt, and from him corruption was "conveyed to all his posterity." All are sinners; but God was moved by his love to provide salvation for man, so that he might escape the consequences of transgressions. To this end, God the Father appointed "his only begotten Son,—who verily was fore-ordained, before the foundation of the world," to be the Mediator between God and man; the prophet, the priest, and king; the head and Saviour of his church; the heir of all things, and judge of the world,— . . . was made under the law, and did perfectly fulfil it; endured most grievous torments immediately in his soul, and most painful sufferings in his body; was crucified and died; did, "by the grace of God, taste death for every man;" on the third day "was raised again for our justification;" and ascended to the right hand of the Father to become a Mediator, so that, "if any man sin," he has "an Advocate with the Father, Jesus Christ the righteous." Thus an atonement was made. God the Father accepted it. The legal barrier in the way of man's salvation was removed. Justice was satisfied. God could now be reconciled to the sinner. If the sinner can be induced to entertain and cherish *right* feelings towards God, the most friendly and amicable agreement and relations can be

established between the two parties—God on the one hand, and the sinner on the other. By regeneration those *right* feelings are implanted and settled in the sinner's heart.

To accomplish this work there are several incipient steps. "Man's chief end is to glorify God and enjoy him for ever." All true service must flow spontaneously from the heart, otherwise God is not glorified. Any constraint or coercion laid upon man's will renders his service that of a mere machine. God is not glorified by such service. Hence, he made man with a free-will, not merely the nominal possession of free-will, but a *bona fide verity*. But, by the fall, he "wholly lost all ability of will to any spiritual good accompanying salvation." The will was vitiated. Hence, all volitions of the natural man are conceived in sin and brought forth in iniquity. In order that his service be acceptable, the vitiation of his will must be taken away, *the will must be renewed*. And yet it must be done in such manner that the will freely and spontaneously concur therein. This concurrence must be full and free. Otherwise, no service which is free, spontaneous, and glorifies God, will be the result. Hence, if man has "wholly lost all ability of will to any spiritual good," he must have assistance—supernatural assistance. This God gives. The Holy Spirit gives to the mind clear views of the truth, the truth as it is in God's holy law and word. This truth makes the man sensible that he is a sinner, and, as a violator of law, subject to its penalty. The more he contemplates the subject, the more he realizes God's purity and his own defilement,—the more he realizes that *sin is the vile and bitter thing*, the cause of all woes and sorrows, the cause of his own defilement. Deeply he regrets having sinned against so pure and so holy a being as God is, against that Being who has given him every blessing he has enjoyed. Thus viewing himself, his agony increases, till in bitterness of soul he cries out, "*Sirs, what must I do to be saved?*" He is answered, "*Believe on the Lord Jesus Christ, and thou shalt be saved.*" Thus his mind is directed to the Saviour. In his death he not only sees an exhibition of the tenderest mercy and the deepest love, but what is of the first importance, an atonement for sin, a satisfaction of Divine justice, the penalty of a broken law paid for him. His conscience demands a satisfaction for the violation of law.* Escape, and consequent freedom from the penalty, does not hush the silent monitor within. The escaped criminal's conscience tells him he is guilty, and for the violation of law he ought to suffer the penalty. But the sinner sees for himself, in the atonement, a satisfaction to the broken law, which, according to the economy of grace, becomes a covering for him as an individual in the act of his giving himself to Christ, by believing in him. This believing in Christ is a recumbence of the soul upon the supernatural for aid in this its time of need. It is an inward *certitude*, an assurance of the mind, and is "the substance of things hoped for, the evidence of things not seen." But in so far as it is saving, it is wrought by the Holy Spirit. Thus looking at Christ, he sees a fitness

* Smeaton *On the Atonement*, page 50.

in the plan, and submits himself wholly to the Saviour to be his for time and eternity, to be an eternal debtor to him for salvation. In the act of thus yielding his heart to the Saviour, the Holy Spirit renews his will, gives him a new heart, makes him a new creature in Christ Jesus. He is justified and accepted by God, adopted into his family, and made an heir to a heavenly inheritance. His first evidence of the change that has been wrought in him is *peace*. No longer is he under a burden of sin. He has new views of God's goodness and mercy. He loves him with all his heart. He loves all the world, and, with the love of complacency, all Christians; for in them he discerns the spirit and image of his dear, blessed Redeemer. All along this process we see no coercion, but freedom. His understanding has been appealed to, and, in connection with his will, has been exercised. Here there has been a concurrence of human and divine agency. He has been led gently, under the guidance of the Divine Spirit, to the Cross, and there freely he gave himself to a crucified Redeemer.

The view just given of the several steps in the work of regeneration is both scriptural and rational. Under the influence of the truth, as applied by the Holy Spirit, there is conviction of sin,—a strong belief, the conscience being an active witness, that he is personally a guilty transgressor, a violator of the divine law. Under the influence of the conscience enlightened by the divine word, there is contrition, a state of grief and self-condemnation. At this point there must be an act of the will, or the work proceeds no farther. The contrition of Judas ended in remorse and suicide; that of the jailer led to true penitence, as was evinced by his trembling and bringing God's ministers out from the inner prison; that of Peter led to repentance and a reconsecration of himself to his Divine Master. Repentance is an act in which, with sorrow for its commission, sin is renounced. This renunciation,—or rather the determination, the resolution to renounce sin, is the act of the will. Sin, in this instance, is relinquished from a conviction that it is a blight, a contamination to the soul, and is offensive to God, the giver of all blessings. Sorrow, fear, and anxiety, are always accompaniments, are adjuncts, too closely connected with repentance to be easily separated from it; though, in truth, they are not properly parts of it. This view of the subject makes plain what some writers mean by *legal* and *evangelical* repentance. The *legal* is contrition. The *evangelical* is repentance proper. The next step is *faith* in Christ. This faith is not merely an intellectual assent to the truth. It is an *assent* to all that the Scriptures teach relative to the person, the work, and the offices of Christ. But *assent* includes, unitedly, the intellectual recognition and a cordial embrace of the object. It is an act of the whole man—intellect, affection, and will—embracing the truth as it is in Christ. It is a recumbency of the soul upon Christ as a personal Saviour. This yielding is evidence of strong confidence, a mental assurance, and an inward certitude, that the soul, with all its interests, will be cared for by him who died to redeem it. Hence, it is evident that faith is a matter of the heart and will, of life and feeling. The determination to yield all to Christ, is the act of the will. At no

point is the man passive, but in every step he is a free agent. The will is not necessitated, but is strictly free. Yet the Spirit of God works in the man to will and to do God's pleasure; and thus the two, the Holy Spirit and the man, concurrently advance, step by step, till the soul willingly yields up itself to Christ. In the act of yielding, instantaneously he is regenerated, and a principle of holiness implanted in the heart. That this is scriptural is evident from the fact that the Scriptures always address man as a responsible agent. This he cannot be unless his will is free and acts. The expressions, "coming to Christ" (John vi, 35), "receiving him" (John i, 12), "flying to him for refuge" (Heb. vi, 18), "looking to him" (Is. xlv, 22), and others of like import, manifestly involve not merely an intellectual recognition, but an active and cordial embrace of the truth as it is in Christ. This implies that the subject is an agent. To illustrate, let us again refer to the jailer. By the act of falling down before Paul and Silas, and bringing them out from the inner prison into his own apartment, the penitence that was in his heart was evinced. Now, at this point his mind is directed to Jesus Christ as the Saviour of sinners, and he is assured that if he believes in him he shall be saved. He resolves to go to Jesus, and he finds that *peace* for which his soul sighed by believing—by faith in the Lord Jesus Christ. By an act of his will he advanced from contrition to penitence; and, by another, he passed from penitence to faith. Or, take the case of Abraham. He "believed God, and it was counted unto him for righteousness." (Rom. iv, 3.) Why was he justified by faith? "Because his faith did not remain imperfect, but was developed into act."* Or, the man with a withered hand. The Saviour told him to stretch it forth. He did so, and was healed. With respect to his restoration, did *he not have a hand in it*? In these, and many more illustrations which could be given from the Scriptures, there is no evidence that the subjects were passive, but that their wills acted freely. Hence, there must be an act of the will to lead from contrition to repentance, an act of the will to lead from repentance to faith in Christ. If the will does not thus act, and freely, the man ceases to be an agent, and, ceasing to be an agent, is no longer responsible; and, therefore, cannot be condemned for not believing in Christ. But let the will freely act, and the man is a responsible agent during the entire process of regeneration; and as such he can be, and is, by God, held accountable. Make him passive, no longer does the will act; and as it acts not, no longer is he a responsible and an accountable agent. Therefore he cannot be condemned for not believing in Christ. Hence, repentance and faith are not "effects" or "fruits" of regeneration, but conditions required by the Gospel plan of salvation.

As regeneration is a matter of experience, and in so far as there are mental phenomena connected with it, these phenomena are susceptible of explanations in accordance with the laws of the mind. But he who regards man as passive in regeneration, must look upon this work as

* S. R. Asbury.

wholly supernatural, and, therefore, not susceptible of explanation,—either as embracing no mental phenomena, or of such character as to be above and beyond man's comprehension. But to him who regards the understanding and will as exercised therein, it appears that there must be mental phenomena which can and ought to be explained; that there must be a concurrence of human and divine agency; and, if so, man is not passive. Scripture addresses man as we find him,—and its injunctions are addressed to him psychologically, in the same way as matters of business or statutory laws,—as an intelligent responsible agent. If this be true, then, as religious truth is presented to the mind, and as it has an influence upon it, and causes it to act, there will be mental phenomena coming under the laws of the mind, as brought to view and made evident in mental philosophy. The mind is not like the body, which is composed of many organs and parts, and these taken together as a whole constitute one body; but it is *one*, and not a complex substance. Yet its activities may be exercised in various ways; and, as the modes of its action differ, they are susceptible of classification, and these are called faculties. Determine all the distinct powers, or functions of the mind, as exhibited in its activities, and its faculties are determined. For purposes of science these may be treated separately, and by so doing we will the better comprehend mental phenomena; but we should never forget, in all the diversified modes of action, that it is the one indivisible principle putting forth its activity under diverse forms. By an analysis of the mind's distinct modes of activity, its faculties are classified. These may all be comprehended and embraced under three heads,—the intellect, the sensibility, and the will; and by these we think, feel, and act. These are the divisions given by all good modern writers on these subjects. Formerly the division embraced only two faculties,—the first what is now called the intellect, and the second what we now call the sensibility and will. By classing the sensibility and the will as one faculty, great confusion was introduced into all mental processes, especially those embracing the sensibility or will; and in no department of knowledge did it create greater confusion than in metaphysical theology. Again, by a careful analysis it will be found that in all mental processes the intellect and sensibility are necessitated; and hence, if the will be classed as one with the sensibility, its actions—or rather impressions (for they cannot be actions if necessitated)—are necessitated. Thus, in the writings of divines, whose mental philosophy was at fault, we find hypotheses and deductions which no metaphysician of the present day would accept and believe, were it not for that stolid pride that mystifies and befools the minds of even some of the best Christian men, and keeps them from seeing and acknowledging an error. To this category belongs a part of the metaphysical theology of Calvinists. No one has handled this system of theology with more ability than President Edwards. With a deep-toned piety and reverence for God, yet with a philosophy based upon a false deduction, he labours hard to vindicate God's ways and dealings with man, and yet make man wholly responsible for the loss of his own soul. His

was a master mind. It grappled for the truth; but God's eternal decrees, as set forth in the Westminster symbols, and a necessitated will, veiled its perceptive powers. Hence, we regard his metaphysical theology as based upon a false psychology. This system of his is a beautiful arch, symmetrical in all its parts. But, alas for it, the key-stone is a NECESSITATED WILL. Knock this out, and the whole falls to the ground. And so should every system fare that has anything except TRUTH in all its parts. God is the God of truth. All his works harmonize most perfectly. Establish any principle as a *truth* in the wide domain of all the sciences, whether natural, mental, or moral, and nothing in any one of these, or in revealed theology, will contradict it. It stands firm as the rock of Gibraltar, and yet in perfect symmetry and harmony with all other truths.

Regeneration is a sovereign act of the Spirit of God. No man ever did or ever can regenerate himself. Many, taking this truth as a starting point, in passing from the supernatural element to the anthropological, from God's sovereignty to man's accountability, harmonize the two, not by a concurrence of human and divine agency, but by making the human element wholly subordinate, inactive. Hence, their first well-defined deduction is that *man is passive in regeneration*: therefore, follows the corollary, the will is necessitated. But since the human mind demands unity and harmony, the speculative theology and the revealed must be so blended as to harmonize, be symmetrical in all its parts. Hence, it is cast in the hyper-Calvinistic mould.

In thousands of minds it is a fixed principle that the *Westminster Confession of Faith* is like the laws of the Medes and Persians. It is a time honoured standard. They accept it as God's truth; and hence, are led, step by step, till they incorporate in their theology that anti-scriptural dogma that man is passive in regeneration; and hence, considered psychologically, the will is necessitated. Therefore, the anomaly of an intelligent being, made in the image of God, and by him held strictly responsible and accountable, and yet in his hands as a mere machine, till by sovereign supernatural power he is regenerated, when he can have the exercise of his mental faculties, and exercise faith and repentance! And yet this God of truth and justice will damn his soul if he does not repent and believe! And again, it is his sovereign good-will and his good pleasure not to regenerate a large part of the human family, that the universe may have a manifestation of his glory in damning those souls which he had from all eternity decreed not to regenerate! Such is hyper-Calvinism. Truth and justice are the habitation of God. Upon these his throne stands. Let all human systems that contravene these principles be thrown to the moles and bats. *Fiat justitia, ruat cælum.*

As an illustration of mental phenomena in the three departments or faculties of the mind, suppose there lies on the table before me an orange. I look at it. Immediately there is a train of thought. The intellect is called into action. As thought takes form, distinct judgements will be formed. The decision is that it is a *sphere*, and,

as to colour, that it is that peculiar type of yellow known as *orange*. My intellect cannot decide that it is a cube or any other magnitude except a sphere; and that it is not green or any other colour except orange. So with all the decisions of the intellect. With the light before the mind a judgement is formed, and this decision cannot, under existing circumstances, be different. Hence, the intellect is necessitated. But again, as I look at the orange, there arises in my mind a desire to eat it. I may think it pleasant to the taste, or otherwise it will afford me gratification. My sensibility is affected, is called into action; and hence the desire. I cannot prevent this feeling from arising. So in all instances where the sensibility is affected; hence, it is also necessitated. But for me to decide to reach forth my hand, take the orange, and eat it, or that I will not take and eat it, is a mental phenomenon entirely different from either of the others. This is the act of the will. In this I am entirely free. In this act the will is not necessitated. In every instance where there is mental action and also a concurrence or consenting of the will, there is freedom and not necessity.

Let us apply these principles and deductions in the work of regeneration. God, by his Spirit, pours the light of divine truth into the sinner's mind. Under the illuminating influence of the Spirit the man sees himself a violator of God's law. His intellect is affected. Its decisions are against him. Though his whole former life has been characterized by carnal security, by a *thoughtless, unconscious* course of sin, his will having a tendency wholly to self,—now he realizes that he is a *sinner*. As he looks into his own heart he sees only a sink of iniquity; that it "is deceitful above all things, and desperately wicked;" that in him "there is no soundness from the sole of the foot even unto the head," for "the whole head is sick, and the whole heart faint." If he looks to the law, he sees only a broken law, demanding his life as a penalty for its violation. If he looks to God, he sees a God "of purer eyes than to behold evil," and a God who "cannot look on iniquity." He finds no way to escape. He realizes that he is a lost and undone sinner. His heart is filled with sore dismay. He is under conviction. In this he has been necessitated; for the judgement of the intellect is clear, such is the light brought before his mind. But now the Spirit presents to his mind the joys and bliss of heaven, and the horrors and woes of the lost. His sensibility is affected. He cannot escape the desire to avoid the one and to enjoy the other. Again, the Spirit presents to his mind Jesus Christ as the Saviour and Redeemer of sinners,—as the way by which he can escape the woes of the lost, and attain the joys of heaven and eternal life. He calls upon him to choose life by confiding the interests of his soul to the Saviour. He yields. With a recumbent faith he confides himself wholly to the Son of God, to be his for time and eternity. In the very act of his yielding thus and confiding in Christ, the Holy Spirit regenerates him, he is justified, accepted of God, adopted into his family, and thus becomes a son and an heir to an eternal inheritance. The decision to yield up his heart and con-

fide in Christ, is the act of his will. In this he was entirely free, not necessitated, but was most truly an agent. Here was in the fullest sense a concurrence of human and divine agency. In the fullest sense these correspond with the injunctions of Revelation,—“Work out your own salvation with fear and trembling; for it is God which worketh in you, both to will and to do of his good pleasure.” (Phil. ii, 12, 13). Man is addressed as a free, responsible, and accountable moral agent. He is encouraged in this work by the assurance that God will assist him “both to will and to do.” In his blind unregenerated condition he is not left without a guide, but has the unerring guidance of the Holy Spirit. With how great propriety does God call upon the sinner to repent, to believe on Christ,—at the same time presenting motives to influence him to action, as high as heaven, as deep as hell, and as lasting as eternity. In the Gospel plan of salvation has not God done all that an omnipotent and omniscient God could do for the salvation of man, and he be an intelligent, free, responsible, and accountable moral agent?

How beautiful and symmetrical in all its parts is that system of theology that takes God's sovereignty and man's accountability as fundamental principles, which, as natural and essential parts, nothing is allowed to contravene,—that system which teaches that man, though fallen and “wholly defiled in all the faculties and parts of soul and body,” yet is an intelligence “made in the image, and after the likeness of God;” and, hence, is a free moral agent; and, though “by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation;” and though “dead in sin, and not able by his own strength to convert himself, or to prepare himself thereunto;” yet “divine aid” is vouchsafed unto him, not passively, but to be used actively,—his will concurring and consenting thereunto in every step, as God “translates him into the state of grace, frees him from his natural bondage under sin, and by his grace enables him freely to will and to do that which is spiritually good.” No one is lost because God has so decreed from all eternity, but because he will not accept the offer of salvation made through a crucified Redeemer. It is like a divine arch, a radiant bow of promise, which is based on God's love; spans the *whole world*; works into symmetry, as polished stones, all believers; has the will free, yet concurring in, and consenting unto the calls of God; the work of the Holy Spirit as its cement; and the incarnation and crucifixion as its key-stone. God's sovereignty and man's accountability symmetrically blend. God is free—man is free. There is a concurrence of human and divine agency. Regeneration is a theanthropic work,—the human part consenting unto, and depending upon, the divine.

S. T. A.

The prefix to the 22nd Psalm, “To the Chief Musician, upon Aijeleth Shahar,” probably was intended to direct the leader of the praise to sing that composition to a well-known air, called “The hind of the morning;” whence we may conclude that “it is not an affair of trivial moment to study a nice, discriminating, and critical harmony between the matter and the manner of our song.”—*FRAME'S Song of the Cross.*

MINISTERIAL DUTIES.

THE term "duty" is an interesting word. It expresses much and implies more. It is a good watchword, though it is one often forgotten in our world. Wherever it is carefully and perseveringly attended to, the results prove to be both very blessed and very glorious.

Duty is something affirmable of moral beings only. It is an accompaniment of intelligence and freedom. Those living in the sphere of what is generally called "the lower creation" have not duties, according to the proper acceptation of the term. But man has duties. And this undeniable fact clearly points out his superiority to all other creatures in the world, and indicates the dignity of his being.

Duty is a debt (*debitum*). It is something we owe to some one. The correlative of duty is *right*. A duty owed by one implies a claim possessed by another—namely, by him to whom the duty is to be paid. So that all moral obligations, when viewed from the side of the Great Being who righteously requires them, are *rights*; but, when viewed from the side of him who owes them, they are duties.

All men have duties, just because all men sustain profoundly important moral and spiritual relations. And though all men, in all their duties, are required to have these regulated by one great principle—namely, love to God, nevertheless men's duties in themselves greatly differ. Thus, the obligations of one man, or of one class of men, may very materially differ from the obligations of another man, or another class of men. The varied circumstances and relations of moral beings necessarily give rise to obligations peculiar to each class, yea, to each member of the human family.

In the sequel of this paper we mean to confine our attention to some of those duties we find belonging to a particular sphere. The sphere of duty which we desire to contemplate is not that of the sovereign, nor that occupied by the statesman,—neither is it that occupied by the general, nor the philosopher, nor the *litterateur*, nor the inventor, nor the merchant, nor the mechanic; but it is the sphere occupied by the minister of the Gospel. His sphere of duty is a far sublimer one than any of those we have mentioned, inasmuch as it is closely associated with some of the grandest and gravest realities in the moral universe of God. In confirmation of what I have just said hear the fresh and stirring words of Thomas Carlyle, "Higher task than that of priesthood was allotted to no man; were

thou but the meanest in that sacred hierarchy, is it not honour enough therein to spend and be spent?"

The minister of the Gospel has duties which he owes *to himself, to his flock, to the world, and to God.*

It has been well said, "Do the duty which lies nearest thee, which thou knowest to be a duty! Thy second duty will already have become clearer." In harmony with this injunction we shall consider, first, some of those duties which a *minister of Christ owes to himself.*

We would observe here that ministers are not angels, but men. They have bodies. These bodies are subject to physical laws. If these laws be neglected for a season, then the tone, and vigour, and health of the system become seriously curtailed; and this curtailment operates in various ways against ministerial efficiency. A public servant of Christ requires all his bodily powers to be kept in good condition in order that he may be able to prosecute happily and successfully his high and holy work. The brain is the material instrument which the minister chiefly uses in fulfilling his sacred calling. This instrument is a very delicate one, and can only be made to work satisfactorily under certain conditions. With the conditions necessary to general health, and with the conditions necessary to the possession of a healthy brain, every minister should be familiar. And, if wise, he will carefully attend to these; for if persistently unheeded, the healthy vigorous action of the mind will be interfered with, and his ministerial power become thereby diminished.

It becomes us never to forget that it is the bounden duty of a minister to aim at preserving a sound mind in a sound body.

Again, it is the duty of a minister to strive after having his mind well-furnished with truth, his heart well-tutored, and his will carefully regulated. A public servant of Christ owes it to himself to obtain these. An empty mind, an unweeded heart, and an undisciplined will should never appear in the ambassador of Christ. These are amongst the things which he should diligently strive after leaving behind. And it is satisfactory to know that a cultivated mind and heart are not so difficult of attainment as to be within the reach of only a few; for whoever devotes himself to habits of thinking, reading, and observing cannot long remain an uncultured man. And whoever thinks of Jesus, and loves Jesus, and communes with Jesus cannot have a selfish and unclean heart, nor a wild and unrestrained will. Every minister owes it to himself to grow in intelligence—to be "ever learning." Every minister owes it also to himself to attend to his heart, to grow daily in love; and

ever strive to rule his spirit and bring it into entire subjection to the law of God.

Especially is it incumbent upon a minister to show himself intelligent, and at home in the Gospel, and in those sublime verities that lie round about the evangel of Christ. If ignorance, or hesitancy, or heartlessness be manifested in these things, then he will assuredly fail in the most important, the divinest part of his ministry.

Moreover, it is the duty of a minister to himself to have special seasons of solitude, in which he shall look honestly in upon his soul, and out upon his sacred work, in the light of God's love, and Jesus' sacrifice, and an unbounded eternity. In these moments the spiritual vision becomes cleared, the heart hallowed, the soul vivified and nerved for yet higher efforts in seeking the weal of man and the glory of God.

Above all things a minister owes to himself to be much with the blessed and holy Jesus in his thinkings, in his desires, in his aspirations, and in his loves. If we get out of sympathy with Christ, we get out of sympathy with men, and we become as weakness itself at the point where we should be at all times very strong—namely, in winning souls from sin to holiness, and from Satan to God. In Jesus we get abundance of life and strength and comfort. Being at one with him in our sympathies and aims, we acquire a fitness for pulling down the strongholds of Satan, and building up the spiritual temple of God. "Give heed to thyself" is an inspired injunction which every herald of the cross should often and seriously consider.

We now pass from reflecting on those duties which a minister owes to himself, and hasten to look at *those duties which he owes to his flock*. When a minister undertakes a pastoral charge he comes under certain obligations to the people of his ministry. It is of importance to have correct conceptions of these obligations. Among these we do not find that of taking on himself the church's responsibility in the matter of converting sinners to God. The church is assuredly bound to gather souls into the fold of the Redeemer. Her responsibility in this matter is far greater than many of us conceive. But if a minister pursue a course that naturally educates his people into the belief that while *he* may sigh and be burdened in heart as he reflects on the condition and prospects of unsaved souls, yet they need neither sigh nor sorrow, nor at all be burdened if souls are not flocking to the Saviour, then he inflicts a twofold evil—an evil upon himself and an evil on the church.

The high privilege of helping to win sinners to Christ is one which God wishes all his children to enjoy. And for a pastor

to act so as to give rise to the thought that this privilege is exclusively his, is to convey a false idea, which in due course ripens into a harvest of evil both to himself and his flock. It is doubtless a good thing for a minister to realize fully his own responsibilities; but assuredly it is not good for him to take on himself responsibilities which his Creator never designed him to bear.

A minister stands related to his flock as a shepherd. True, he is an under-shepherd. The master-shepherd is Jesus himself. Among a spiritual shepherd's duties are the following:—To think of his flock; to care for his flock; to protect his flock; to lead and feed his flock. He who does not think of his flock, but only of himself, in the discharge of his duties; and he who cares for his flock, in as far only as they serve his purposes, is undoubtedly a faithless shepherd: he is an hireling, and unacknowledged by "the Good Shepherd of Israel." It is a minister's duty to cherish many kindly thoughts, many tender thoughts, many charitable thoughts, many forbearing thoughts, many sympathizing thoughts, towards those who are placed under his spiritual care. Yea, more, it is his duty to lift up his thoughts about his people in prayer to him who can guide, comfort, uphold, and bless.

The members of a church differ greatly from each other in their tendencies, their antecedents, their idiosyncracies, &c.; and these points of difference ought not to be lost sight of by a pastor in his thinkings of his people. Some of his flock, he may perchance find, have some unlovely features, which appear more prominent in their characters than is desirable. They may be petulant, or self-willed, or unreasonable, or narrow in their ideas, or inconsiderate of the feelings of others in their words and ways.

In a pastor's thinkings of such men, he must take care not to think pettishly, nor scornfully, nor hatefully. He must diligently strive after thinking kindly and nobly. In plainer terms, it ought to be his great ambition to cherish at all times only Christ-like thinkings towards his flock. For only in so doing can God make him a real blessing to their souls. If a pastor gets into the habit of thinking of any of his people in another spirit than the spirit of love, then his ministry towards such persons cannot possibly be a means to them of life and power and blessing. Sympathy between his mind and theirs having terminated, his influence with them for good is absolutely annihilated, or perchance something worse.

It is thus a most important duty on the part of a minister to think of his members, and ever to be scrupulously careful to

think of them only in great love. If this gate be left unguarded, the arch-destroyer will come in and throw up barriers in the way of his usefulness, which may probably cost him sighing and sorrowing for many days.

On the other hand, we would not forget that it is the interest and duty of a people also to think of their pastor only in love. To think of him otherwise is to hinder their own souls from reaping spiritual benefit under his ministrations. If a man think unkindly of his minister, then, although that minister were as holy as Gabriel himself, he could not bless that man's soul until his thoughts were changed. If a pastor and people watch carefully this point, they will reap blessings of untold value.

Further, *the duty of a shepherd is to lead his flock.* He leads his people. A good spiritual shepherd does not drive his flock to obedience by holding over them the whip of future punishment. His words and ways constrain them to duty. He leads their minds and hearts and wills into truth and love and sweet obedience. He never attempts to scold men into duty. Oh no; but, walking ever in the true way himself, he takes hold of their souls by his holy example and his winning precepts, and leads them gently on and up in the paths of righteousness and truth.

Again, *it is the duty of a shepherd to feed his flock.* The body cannot live without bread, and neither can the soul live a true and noble life without truth and love. A minister must therefore endeavour, in his weekly ministrations, to fix the attention of his people on some aspects of those truths that are eminently fitted to sanctify and nourish the soul's life. All truths are not fitted to warm men's hearts, and develop in their souls the moral image of Jesus. This must never be forgotten by him who would lead men in spiritual things. Ministers may rest satisfied that those representations of truth that strengthen their own faith, increase their own love, quicken their own zeal, and draw their own thoughts and affections much after holy things, are the representations they may confidently make use of in dealing with the hearts and consciences of men.

Those truths that, in our opinion, produce the deepest impression, and exert the greatest transforming power on the human soul, are those that lie nearest the heart of the Triune God, and the meritorious sacrifice of the Lord Jesus Christ. If a minister speaks to his people very much of the Divine Jesus, of his spiritual relations to man, of his intrinsic and extrinsic excellencies, and of his fitness to meet the soul's wants, he is giving them spiritual bread, and their souls will live, and thrive, and flourish exceedingly.

Further, *it is the duty of a Gospel shepherd to watch over the souls of his flock.* He is an overseer. But although a pastor undertakes the oversight of a people in their ecclesiastical and spiritual relations, he is not to be thought of for a moment as a religious spy, or a moral inspector of men's ways. Oh no; his oversight is something far different. He is set over them to help them in the midst of abounding temptations to prove loyal to Jesus, and to be true and useful members of the church.

In order that a man may be a true bishop or overseer of a church, personal acquaintance with the members must be sought and maintained. He must, if he is to know his people in their varied circumstances, in their difficulties and trials, in their sorrows and joys, and in their weaknesses and excellencies, meet with them, not only in the church, but also in their own houses, and there impart to them, as required, sympathy, counsel, encouragement, instruction, or warning. Such meetings, if properly conducted, tend greatly to knit the hearts of pastor and people very closely together in love. But only if rightly conducted will this blessed result ensue. If there be in them nothing hallowed nor spiritual,—if the whole time be spent in general conversation, or what is worse, in idle gossip about others, such visitations will tend to evil rather than good. Every minister should set his face like a flint against evil-speaking in every form, inasmuch as it sows seeds of heart-burning and strife, grieves the Holy Spirit, and destroys vital godliness in the soul. If a minister's conversation in his visits be not seasoned with salt, his visits will only weaken his influence and diminish his spiritual power amongst his flock.

A minister ought to give due attention to the sick members of his flock, to the bereaved, and to the anxious. He should spare no pains to give light, and strength, and comfort to their minds, aiming always at making his visits seasons of blessing,—seasons to be loved and longed for. As to the other members of the church, they will receive from him regular periodical visits.

Sometimes members expect too frequent visitations from their ministers. In this they err. For if a pastor be taken much out of his study, it is impossible for him to maintain freshness and power in the pulpit. Those who would look for a visit from their pastor at very brief intervals must be taught in a quiet and kindly way that their expectations cannot be realized without injustice or neglect being manifested to the interests of others. One minister is not to be made a standard for another in the work of visitation. For this simple reason, that, while one minister may find he has

much power in this direction, another may find that he can achieve greater results by working more assiduously in some other departments of pastoral usefulness. All do not possess the same gifts. Hence it is not desirable that all men should adopt the same modes in seeking the spiritual good of the people over whom they are placed. In this, as in many other things, the rule must be, "every man after his own order."

We have now looked at some of the more prominent duties which a minister owes to himself, as well as to his people. Let us now briefly consider some of *the duties which a minister owes to the world.*

By the term "world" is meant the unsaved, the ungodly, those who are strangers in their hearts and lives to the saving and purifying power of the glorious Gospel of Christ. What should be the attitude of a minister of Christ to all such persons? In answering this question we would observe that it is the duty of a minister to seek to overcome the false prejudices which the world entertain against divine things. It is indisputably true that the carnal mind is opposed to the things of God; it dislikes godliness, and opposes true religion. To do anything that would confirm the ungodly in their ungodliness would be a sore evil. To contrary work is the minister of the Gospel called and set. It is his to remove barriers that stand between men and God. Prejudice is often a very strong barrier; and he must conduct himself in the presence of the ungodly so as to disarm and destroy it. If through injudiciousness, or selfishness, or unchristlikeness, a minister prejudices men against the Gospel, then he is not free from the blood of souls. Let us watch and pray that we never stand chargeable with such a crime.

Again, it is a *minister's duty to seek to destroy the world's indifference to divine things.* There are many around us who are not indifferent to their political rights, or social honours, but are sunk in a state of utter carelessness about their highest interests and the cause of Christ. They are asleep about the things of God and eternity. It is a minister's duty to aim at arousing their lethargic souls, and breaking up their callous indifference to spiritual things.

To accomplish this very desirable end he must faithfully expose the sinner's danger and sins. To prophesy smooth things to the ungodly,—to cry peace, where there should be alarm,—is to act the part of a false prophet. The herald of the cross requires boldly to unveil man's guilt and consequent danger. He needs to direct men's thoughts to their true position as seen in the light of a broken law, a just God, and a coming judge.

ment. He requires to lift up his voice and spare not, that the world may be aroused from its lethargy, drowsiness, and death.

Of course, all a minister's efforts to overcome the prejudices, and destroy the indifference of ungodly souls, are only as means to secure a high and important end. That end is leading the soul to Jesus, and thereby saving it from the second death, and making it an heir of joys that will never, never die. To accomplish this blessed result should be the aim of a minister with respect to every ungodly man whom God has given him opportunities to bless. In other words, his duty is to win souls to Jesus. Hence he should study how this important result is to be gained. To this end he must find out the instruments to be used, and the best way of using these for securing his purpose. In this work there must be prayer, love, and Gospel truth, without which ministers are as men beating the air, or attempting to break granite with straws.

In the last place, a minister owes duties to God—All duties are debts to God. The duties we have already described are things we owe to God. But there are some duties that look to God directly, others only indirectly. In the former class we find the duty of faithfulness to God's Word—especially to the Word of the Gospel. It is required of him to divide the Word rightly, and hold up the Gospel as the divine salve for the soul's wounds, and the Word of life to the spiritually dead.

Further, *a minister owes loyalty to all God's laws.* To unfold these divine laws, to commend them to men's consciences, and himself obey them faithfully, is his duty at all times and in all places.

Finally, he owes constant allegiance to God at the throne of grace. If, when preaching, he should exhort and warn men, as if all depended on their activity, at the mercy seat, whether in public or private prayer, it becomes him to wrestle with God as if all the increase depended upon his gracious blessing and smile.

If ministers of Christ act as we have endeavoured to indicate in this paper, then they shall truly be messengers for God, doing good service in the world, and be well reported of from those that are without. Discouragements the minister may have; his heart may sometimes be weary and depressed in his work. Yet a Triune God is with him; and by and by he will receive the Well-done of the Master of the universe if he keeps his eye single, and seeks the great ends for which he has been set apart to his high and honourable work. Let us then "abound in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord."

J. W.—B.

THE ATONEMENT. ESSAY ON HEBREWS X, 14.*

WHILE attempting an exposition of this passage of Scripture, our leading object will be to endeavour to ascertain the meaning, in this epistle, of the verbs of the text—"perfected" (*Teleioō*), and "sanctified" (*Hagiazō*).

The Epistle to the Hebrews has been styled "the Leviticus of the New Testament." And as the understanding of the Leviticus of the Old Testament is necessary to a clear and correct view of the Mosaic economy; so the study and understanding of the Leviticus of the New Testament will very greatly assist us to understand the Christian economy. The principle and fact of sacrifice lie at the heart of both. The subject of sacrifice must therefore be understood, if we are to understand and "justify the ways of God to man" in matters of moral and eternal concern. And, inasmuch as the inspired author of this epistle discourses on this theme, contrasting, as respects worth, efficacy, and results, the *one* sacrifice of the Christian economy with the *many* sacrifices of the Mosaic economy, it would appear that he who would understand the true doctrine of that sacrifice by which sinners of mankind are forgiven, pacified, and purified, would do well to give a large measure of attention and study to the Epistle to the Hebrews.

In the examination of this text we notice—

1. The connection of the verse with the context. It is introduced by "for" (*gar*), which has its confirmative force. The idea immediately before expressed (verses 12, 13) is, that Jesus Christ, after offering one sacrifice for ever—that is, a perpetually efficacious sacrifice, sat down on the right hand of God, and that he remains there till his enemies are made his footstool. In confirmation of the efficacy of the one sacrifice, and as showing why Jesus will not be under any necessity to leave his throne, and come again into our world, to execute the office of a priest, the inspired writer says (verse 14), "For by one offering he hath perfected for ever them that are sanctified." The work he came to do, he, by his one sacrifice, so completely accomplished, that there will be no need to come and repeat it.

2. "By one offering" (*Mia prosphora*). *Prosphora* occurs nine times in the New Testament. It is sometimes used to denote unbloody offerings, in contradistinction to *Thusia*—sacrifice, the bloody offering. For example, "That I should

* Μία γὰρ προσφορά τετελείωκεν εἰς τὸ διηνεκὲς τοὺς ἀγιαζομένους.

"For by one offering he hath perfected for ever them that are sanctified."—*English Version.*

be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up" (*Prophora*), or "the offering of the Gentiles" (that is, the offering consisting of the Gentiles), "might be acceptable, being sanctified by the Holy Ghost." (Rom. xv, 16. See also Eph. v, 2; Heb. x, 5, 8.) It is also used with the strictest sacrificial import. It is so used in the following passage—"Then Paul took the men, and the next day purifying himself with them, entered into the temple, to signify the accomplishment of the days of purification, until that an offering (*Prophora*) should be offered for every one of them." (Acts xxi, 26.) That this refers to a sacrifice proper—a bloody offering—is proved by a reference to the law respecting the purification of the Nazarite. In the offering of the Nazarite were included a he-lamb for a burnt-offering, a ewe-lamb for a sin-offering, and a ram for a peace-offering. (Numb. vi, 13, 21.) Evidently the reference of the word in Heb. x, 14, is to a sacrifice proper—a bloody offering. The whole context shows this. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." "But this man [or rather, this *priest*], after he had offered one sacrifice for sins for ever, sat down on the right hand of God." "Now where remission of these [that is, sins] is, there is no more offering for sin." (Heb. x, 10, 12, 18.) The sin-offering is described in Lev. iv, 27—35; vi, 24—30.

What was this "one offering" having such virtue? It was an offering presented by Jesus Christ. What was the one offering which Jesus presented to God? Heb. x, 10 speaks of "the offering of the *body of Jesus Christ*." This carries us back to verse 5th—"Sacrifice and offering thou wouldst not, but a *body* hast thou prepared me." And this is further explained by Heb. ix, 14, 26—"How much more shall the blood of Christ, who through the Eternal Spirit offered *himself* without spot to God," &c. "He hath appeared to put away sin by the sacrifice of *himself*." Christ's "one offering" was *his body*, that is, *himself*. Simply, as a Divine Being, he could not have made any offering for sin. If men were to be saved, it could only be through sacrifice. If there were to be sacrifice sufficient, there must be a priest in all respects properly qualified to offer it. If there be such a priest, he must have an offering to present. Jesus Christ was such a priest—"a priest after the order of Melchisedec." "Wherefore it is of necessity that this priest have somewhat also to offer." (Heb. viii, 3.) Hence the incarnation. Hence "the body prepared for him"—the complete human nature—the "somewhat to offer." "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." (Heb. ii, 14.) It was not the

divine nature of the God-man that was the offering, either in whole or in part. It was the divine nature that made the offering. "He through the Eternal Spirit offered himself"—his humanity. He offered himself as a sacrificial victim—an expiatory sacrifice.

It is not necessary to open here the question, In what did the expiatory sacrifice of Christ consist? For whether it consisted of his active or passive obedience, or of both, the great thing,—and the main thing,—is the recognition of the doctrine that his propitiatory sacrifice, in whatever it consisted, is a reality—the only foundation of a sinner's pardon and salvation. Still, in passing, we may remark, in connection with Heb. ix, 14—"He offered himself *without spot*,"—that the whole section points to the death of Christ as the consummation of the offering; as it seems to us, not as the *crowning act of a series of acts, the completion of a process, the whole of which was the offering*, but as *itself the whole of the offering*. The spotlessness of the sacrifice evidently refers to the *unblemishedness* required in the typical victims of the old economy. This unblemishedness constituted their *fitness* to be sacrificial victims; but the actual sacrifice consisted of *the offering up of the victim*,—lay in the blood-shedding, the life-taking. And so the unspottedness of Christ's character—that is, his *moral obedience*,—constituted and proclaimed him *fit* to be a sacrifice; but the actual sacrifice consisted in the surrender, the laying down, of his life. He was "without spot," and, as thus qualified, he "offered himself." Surely there is a distinction between his spotlessness and his offering himself. "He who knew no sin was made sin for us." (2 Cor. v, 21.) Surely there is a distinction between his sinlessness and his being made sin. In his being made sin consisted his propitiation. His sinlessness—his perfect moral obedience—was the necessary qualification for his making a propitiation through his being made sin. "Is there any hint in this epistle [Hebrews] that we obtain forgiveness simply because God is well pleased with the obedience of his Beloved Son? Does not all the doctrine, all the imagery, compel us to believe that it was not the holiness of Christ alone, but his death, which opened the way of access to God. He is a High Priest whose intercession is mighty, not merely because of the purity of his robes, but because of the blood of his sacrifice. He is a sacrifice; and although the ancient offerings had to be without blemish, or they could not be slain in God's tabernacle and presented on God's altar, it was not their symbolic perfection, but their blood, which effected symbolic atonement for sin; and although Christ could not have made expiation for us without personal holiness, it was not

his holiness, but his sufferings, which made the expiation. It is his death which gives validity to the 'testament,' and ratifies the 'covenant;' his blood which cleanses the heavenly sanctuary, and purifies us to serve the living God."—(R. W. Dale's *Jewish Temple and Christian Church*, pp. 228, 9.)

This "one sacrifice" of Christ, then, was the propitiatory sacrifice which he offered for mankind, in whatever its essence may lie. By the qualifying *Mia*—"the one offering"—the author of the epistle places Christ's *one* sacrifice in contrast with the *many* sacrifices of the Mosaic economy. The contrast instituted is the *inefficiency* of the *many*, and the *efficiency* of the *one*. There was something which they, though "many," and "offered year by year continually," utterly failed to do. That which they did not do—could not do—this one sacrifice, once offered, accomplished completely.

3. We now proceed to inquire into the meaning of *Teleiōō*—"to make perfect"—as here used.

The English phrase "to perfect," or "to make perfect," is often used in a moral sense,—in the sense of making holy, entirely holy, without sin. But it is a moot point whether *Teleiōō* ever refers to *moral perfectness*, to holiness. The verb occurs twenty-four times in the New Testament. Of these instances, nine occur in the Epistle to the Hebrews; and, neither in the epistle nor out of it, does there seem to us to be one indubitable instance in which it *must* mean to make perfect in a moral sense—to make holy. That the reader may examine them for himself, we give here the passages in which the word occurs—Luke ii, 43; xiii, 32; John iv, 34; v, 36; xvii, 4, 23; xix, 28; Acts xx, 24; 2 Cor. xii, 9; Phil. iii, 12; Heb. ii, 10; v, 9; vii, 19, 28; ix, 9; x, 1, 14; xi, 40; xii, 23; James ii, 22; 1 John ii, 5; iv, 12, 17, 18.

The ultimate root of the verb is *Telos*—"end, termination, completion." From this comes *Teleios*—"what has reached its end, term, limit; hence, complete, perfect, full, wanting in nothing." So far as etymology is concerned, the verb might be employed to denote "to make a character morally complete, not wanting in any element of true holiness." But in its actual usage, as already intimated, it seems open to question whether there is a single instance in which it is used with such reference.

Confining our inquiry to the Epistle to the Hebrews, let us rapidly glance at the passages in which it is used. Heb. ii, 10:—"To make the Captain of their salvation perfect (*Teleiōsai*) through sufferings." This cannot refer to the moral character of our Saviour. He was never morally imperfect—that is, unholy. He was always perfectly "holy, harmless, undefiled, and

separate from sinners." The perfection which is here ascribed to Jesus, which he had not at the beginning, and, therefore, as to which the word "*made*" is legitimate, was as a *Saviour*. It refers, not to his character as related to moral law, but to his Saviourship in relation to man. He was made complete as a Saviour through suffering, not only in the sense of completely removing the barrier which our sins presented to our access to God and to glory, but also in the sense of being *able to sympathize with* those whom he came to save, as they struggle in the midst of trials, and with many frailties. "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful . . . high priest, . . . to make expiation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted." "For we have not an high priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." (Heb. ii, 17, 18; iv, 15.) Jesus, then, was made perfect, not as to moral character (the being freed from sin), but as a Saviour, in reference to his Saviourship.

In Hebrews v, 9, we read, "And being made perfect" (*Teleiōtheis*), viz., through suffering, "he became the author of eternal salvation unto all them that obey him." The meaning of the word here is exactly the same as in the passage already considered.

Hebrews vii, 28, is another, and the only other, instance in this epistle in which Jesus is the subject and *Teleiōn*—the predicate—"But the word of the oath, which was since the law, maketh the Son, who is consecrated (*Teleiōmenon*) for evermore;" that is, "maketh the Son a priest, who is perfected for evermore," or, "makes the Son high priest for evermore, he having been perfected." It is immaterial whether "for evermore" be connected with the perfection of Christ or with the priesthood of Christ, though the latter seems to us the correct reference. Evidently the perfection here ascribed to Christ is to be interpreted in the same way as in the instances already examined.

The verb occurs, though not with reference to Jesus, in Heb. xi, 40—"God having provided some better thing for us, that they without us should not be made perfect" (*Teleiōthōsī*). The passage is confessedly somewhat obscure. But one thing seems evident, namely, that *Teleiōō* cannot here refer to *moral* perfection, to holiness. The patriarchs received not the promise (verse 39), that is, the fulfilment of the promise of the Messiah, and all involved in that fulfilment. May not the "better thing provided for us" be the actual fulfilment of the promise

respecting the Messiah? "That they without us should not be made perfect," that is, complete, probably in the revelation of God. This is something like Barnes's idea. He speaks of "the promise made to the fathers," and "the better thing for us," as two parts of a tally. The fathers had one part in the *promise*; we have the other part in the *fulfilment*. The latter was necessary to complete the revelation and the scheme of recovery.

Dr. Adam Clarke thinks that the church, under the Old and New Testament dispensations, is one. And the New Testament portion is needed to make a complete whole. Tholuck thinks the reference is to *gloria*. He says *Teleiōsis* denotes glorification. So R. W. Dale.

The remaining instance of the use of the word in this epistle is Heb. xii, 23: "Ye are come unto the spirits of just men made perfect" (*Teteleiōmenon*). Of all the passages, this one looks most like a reference to moral perfection—to holiness; and yet we think a careful consideration of it will lead to the conclusion that it does not refer to such perfection. The phrase, "spirits of just men," refers to the righteous dead, either of the old or new dispensations, or of both dispensations. May not the perfection referred to just be, that they had *finished* their course, *completed* their race? Paul says, "Not as though I were already perfect" (*Ouk eedee teteleiōmai*). (Phil. iii, 12.) He means he had not yet finished the race he was running,—he had not yet taken hold of the prize which Christ was holding up to him at the end of the course. (See Acts xx, 24; 2 Tim. iv, 7.) But these "spirits of just men" had finished, completed their race, and had entered into Christ's heavenly rest.

Teleiōō is used, with a negative particle, of the Mosaic law three times in this epistle. (Heb. vii, 19; ix, 9; x, 1.) In these passages the word has evidently one meaning. We take Heb. ix, 9 as most fully expressing the idea—"Which (namely, the first tabernacle) was a figure for the time then present, in which were offered both gifts and sacrifices, which could not make him that did the service perfect (*Teleiōsai*), as pertaining to the conscience." The worshippers under the old economy are represented as inwardly burdened,—burdened with a sense of guilt, and thus full of fear. They wished to find relief,—to have the evil—the burden of guilt and fear—removed. They had recourse to gifts and sacrifices—to the "blood of bulls and goats;" and, while these had a certain external efficacy, being sufficient for the removal of ceremonial and civil guilt and condemnation, yet they could not reach the deeper, the moral and spiritual condition and need of the worshippers, and thus

failed to perfect them—that is, to relieve them of their load of guilt and fear. The constant repetition of their gifts and sacrifices showed that they were insufficient—that they did not fully answer the end. Moses Stuart thus paraphrases the clause—“To render the mind of the worshipper secure of pardon for sin, and to produce that quiet which was connected with a well-grounded persuasion of this, and that moral purification which must accompany it.” (*Com. in loc.*) Bishop Bloomfield says—“The full sense is, ‘which cannot perfectly tranquillize the conscience of the worshipper [who offers these expiatory sacrifices];’ or ‘what never could make full expiation for him, so as to satisfy his conscience;’ literally, ‘cannot make the worshipper perfect in respect to his conscience.’” (*Com. in loc.*)

Now, in direct contrast to these inefficacious, ritualistic sacrifices, the author of this epistle presents the one sacrifice of Christ. He says, it “perfects for ever.” This cannot mean “makes *holy* for ever;” for that would not be in contrast with the inefficacy of the Old Testament sacrifices. The moral tendency, result, or efficacy of these sacrifices does not seem contemplated here at all. The one point referred to is the *legal* efficacy and result. The writer strongly argues, and clearly shows that, viewing man as a sinner, these sacrifices were utterly insufficient to meet his case—to bring him relief. And, as the “one sacrifice” of Christ is contrasted with them, the point of contrast being that of *efficacy*, moral result does not at all enter in. Whatever may be true concerning the tendency and efficacy of Christ’s sacrifice in a moral direction, it is not the question which the writer discusses in the passages referred to. Heb. vii, 19; ix, 9; x, 1—4, teach that the *perfectness* which the sacrifices of the law could not effect was to take away the conscious burden of guilt, to bestow peace of conscience, to free the mind of all apprehension regarding the penalty incurred by sin. And, following the train of the argument down to Heb. x, 14, we find the inspired writer distinctly affirming that Christ, being come, carrying out the will of the Father, giving himself as the “one sacrifice,” has accomplished for the conscience what the Old Testament sacrifices could not do—he has completely provided pardon and peace. As old David Dickson says:—

“He sheweth the weakness of the offerings offered in the tabernacle, that they could not make the man that did the service perfect, as concerning the conscience; that is, they could not perfectly satisfy the conscience that sin was forgiven, and life granted for any worthiness of those offerings; they could not furnish the conscience with a good answer towards

God, for saving of them who did that service, (1 Peter, iii, 21,) because the conscience could not have sound ground of satisfaction how God's justice would be made quiet by those offerings. And that which doth not satisfy God's justice cannot satisfy the conscience; because the conscience is God's deputy, and will not be quiet, if it be well informed, till it see God pacified." (*Com. in loc.*)

Again, that *Teleioō* cannot here refer to moral perfection seems evident, from the following considerations:—Moral perfection, that is, holiness, is in Scripture represented as effected by the Holy Spirit, not by Christ; effected *instrumentally* by the truth; and as being *progressive*—"from glory to glory." But the perfection here spoken of is effected by Christ, by his one expiatory sacrifice, in the very act of completing that sacrifice; and, so far from being progressive, is done *at once*, once for all, for ever. The meaning of this clause we take to be, "By one offering (to wit, of himself), Christ has made complete provision for the relief of the consciences of them that are sanctified" (*Tous hagiazomenous*). John Wesley's paraphrase is, "Has done all that was needful in order to their full reconciliation to God."

The contrast thus presented between the many sacrifices of the old economy and the one sacrifice of Christ is very significant; and we think attention to it calculated in no small degree to correct certain more or less current notions regarding the propitiation of Jesus. We may be permitted to quote the following from the *Evangelical Repository* for 1866:

"According to a certain theory of Old Testament sacrifices, they were the symbols of faith in God, and self-surrender to God. We do not need to offer such sacrifices now, since Christ, the living and only perfect example of this faith and self-surrender, has come. But the way of life and peace is the same under both dispensations; the only difference being, that under the old there was an outward symbol of the inward state, in the shape of a bleeding victim presented to God. *

* Such seems to be the view of Old Testament sacrifices held by Frederick D. Maurice; as witness the following brief extracts from his work on *Sacrifice*. Speaking of Abel, he says, "Was not his sacrifice the mute expression of his helplessness, dependence, confidence?" (P. 15.)

"When the sense of dependence is restored to man by the discovery of his own impotence,—when trust is restored by the discovery that the Lord of all seeks his good,—he comes to make surrender, *he brings the sacrifice, which is the expression of his surrender*. If he is maintaining a struggle with his own tendency to self-will and disobedience, if he is striving to submit, then the sacrifice is the regular expression of the purpose of his life." (p. 29.) Speaking of Abraham, he says, "He prepares the altar, and the wood, and the knife; his son is with him; but he has already offered up *himself*. . . . The ram caught in the thicket was all that was needed for the *symbolical* expression of

"Now, in Heb. ix, 9, we read of these Old Testament sacrifices that they 'could not make him that did the service perfect, as pertaining to the conscience.' But if men now are saved and pacified in conscience by the surrender of themselves to God,—if men were of old saved and pacified in the same way,—and if the sacrifices they presented to God were simply the symbols of their entire self-surrender to God, must not these sacrifices have made 'him that did the service perfect, as pertaining to the conscience'? And, on this theory, must not the author of the Epistle to the Hebrews have made a mistake in the above passage?"

"Would it not be vain to urge against this, that unless the offerer of the sacrifice were sincere, his sacrifice would avail him nothing? For the author of the epistle is not contrasting the sincere and insincere offerer. He is speaking of the *intrinsic value of the sacrifices themselves*. The most sincere offerer, as well as the most insincere, found that these sacrifices could not satisfy the conscience. Is not the statement (Heb. ix, 9,) entirely subversive of the theory which makes Old Testament sacrifices simply the symbols of self-surrender, and such self-surrender the way of pardon, peace, and life?" (*Evangelical Repository*, vol. iv, 3rd series.) * And inasmuch as the "one sacrifice" of Christ does *perfectly* what these old sacrifices could not do, does not this contrast clearly prove that the ground of the salvation and pacification of the sinner

that inward oblation." (P. 43.) He speaks of "the calf being presented" by the Israelite, "its blood must be poured out before the altar, in token that he submits." (P. 169.)

So Dr. John Young, in his *Life and Light of Men*—"Every fresh offering was meant to be a new return and *self-surrender* to his God." (P. 230.)

* We beg to submit to the reader the following remarks of Mr. Dale bearing on the position thus advanced:

"If it can be proved that the writer who used this language and these metaphors meant to say that God's approbation of Christ's moral perfection is the ground on which God pardons our sin, I decline to attach to his teaching the authority of inspiration, I decline to acknowledge in him any claim to my intellectual respect; he is utterly destitute of the power to convey his own thoughts, and can have no right to govern mine.

"But perhaps he is humouring the theological error of the Jewish believers, and talks of sacrifice and priesthood, not because there is anything in Christianity really corresponding to what the Jews meant by these words, but because the words themselves, though used by him in a different meaning, would be very pleasant to his readers, especially to those who might not happen to discover that the ideas they had always represented had altogether vanished. If it be so, then I have only to say that a writer who intentionally uses sacred words in a 'non-natural sense' is a cheat and an impostor, whether he belongs to the first century or to the nineteenth. In the world of thought he occupies the same position as the man who passes bad sovereigns or a forged cheque in the world of commerce. He deserves contempt, not confidence. Instead of honouring him as a great teacher, I must despise him as a dishonest man." (*The Jewish Temple and the Christian Church*. P. 229.)

is not a given inward state, but *the external fact and work of the propitiatory sacrifice of Jesus Christ?*

4. Let us now hasten to examine the force and meaning of the word "to sanctify" (*Hagiazō*). This word occurs twenty-eight times in the New Testament. It is used with reference to *things* three times—Matt. xxiii, 17, 19; 1 Tim. iv, 5. It is used of *God* three times—Matt. vi, 9; Luke xi, 2; 1 Peter iii, 15. It is used of *Christ* twice—John x, 36; xvii, 19. In the other twenty instances it is used of human beings. Viewed in the light of its structure, the word means to make *Hagios*, "holy." But etymology is not always a safe guide to the meaning of terms; for the words of a living language sometimes acquire a meaning in which the etymological significance is very subordinate, or has altogether disappeared. For example, our word "conversation" means familiar intercourse, talk; but etymologically it means "a turning round."

Hagios does not always refer to *moral* purity. It sometimes refers to the *separation* of one thing or person from others, sometimes to consecration. *Hagiazēin*—to make *hagios*—cannot refer to moral purity when applied to things, to Jesus, or to God. In these instances the idea must be that of separation, or consecration, or both; or, in reference to God, separation, coupled with veneration.

It is sometimes applied to human persons in such a way as to exclude the idea of moral purity, or even of consecration, leaving simply the idea of separation. For example, the unbelieving husband is sanctified (*hagiazetai*) by the wife," &c. (1 Cor. vii, 14.) It is sometimes applied to human persons in such a way as to combine the ideas of separation and consecration, without necessarily including the idea of moral purification. For example, "Sanctify them through thy truth." That moral purification is not involved in this prayer seems clear from the Saviour's statement in verse 19th—"And for their sakes I sanctify myself," where *hagiazēin* cannot mean "to make himself morally pure, holy." That our readers may examine its usage, we here insert the passages in which it occurs—Matt. vi, 6; xxiii, 17, 19; Luke xi, 2; John x, 36; xvii, 17, 19; Acts xx, 32; xxvi, 18; Rom. xv, 16; 1 Cor. i, 2; vi, 11; vii, 14; Eph. v, 26; 1 Thes. v, 23; 1 Tim. iv, 5; 2 Tim. ii, 21; Heb. ii, 11; ix, 13; x, 10, 14, 29; xiii, 12; 1 Peter iii, 15; Jude 1; Rev. xxii, 11.

As is seen from the above references, the word "to sanctify" (*hagiazēin*) occurs in the Epistle to the Hebrews seven times. We are disposed to assign it in this epistle a peculiar meaning. The peculiar character of the epistle, its *sacrificial* character,

seems to *warrant* this, as the connection of the word in the epistle seems to *demand* it. The question of sanctification does not seem to be a prominent thought in the connection of any of the passages in which the word occurs. The author is not, in any of the passages, or their immediate context, proving that some men are made morally pure, or showing expressly how they can be made so; but he is engaged in showing how, under the Christian dispensation, and through Jesus as the promised Messiah and Mediator, souls are saved, sin pardoned, and consciences pacified. In such connection we understand the reference of *hagiazein* to be not to sanctification, but to *expiation*. The passage at the head of this paper we render, with Moses Stuart, thus—"For by one offering he hath perfected for ever those for whom expiation is made." The force of *hagiazein* is thus to *expiate*, to *atone for*. The reference is not *moral* but *legal*; not to the taking sin away from the heart, but the taking it out of the way as an obstacle to the sinner's salvation and pacification.

If the meaning of *Teleioun* has been correctly indicated—to complete, that is, to make complete provision for the sinner's pardon and peace, then it is here said to be done for "them that are sanctified"—*Tous hagiazonomenous*; and, if these are the morally purified, then the text would seem to be a proof passage for a limited atonement, generally overlooked in the atonement controversy. This, as we understand the scope of Scripture, is not calculated to recommend this meaning of *hagiazein* to our favourable regard. But that is a theological reason, and need not trouble us; for the argument which disposes of "the sheep" and "the church," as strongholds of limitarianism, would equally dispose of this too. Yet it is to be noticed that the inspired author is discussing here not the bearing of the "one offering" on a particular section of the human race, but the general question of the efficacy of the offering for the purposes for which it was presented.

Then it is to be noted that sanctification is, in Scripture, represented to be the work of the Holy Spirit. But here, whatever *hagiazein* may mean, it is accomplished by Jesus Christ. Moreover, the sanctification of men is not only carried on by the Holy Spirit,—it is a *progressive* work; but here, whatever *hagiazein* may mean, it is done *at once* and *for ever*.

Let us take, in connection with this 14th verse (indeed we cannot separate them), verse 10th—"By the which will we are sanctified (*Heegiasmenoi*) through the offering of the body of Jesus Christ once for all." What *will* of God is this? We answer the "will" which Christ came to do, and which was done by the offering of the body of Jesus Christ,—the divine purpose and

plan that an expiation should be made for human transgression, by which transgressors might obtain forgiveness. (Heb. x, 5—22; Rom. iii, 25, 26.) The sanctification, of verse 10th, then, was effected "through the offering of the body of Jesus Christ," and effected at once, and once for all, namely, when the offering was presented. The continued offering of the Old Testament ritual sacrifices could never "sanctify" (*Hagiazein*), the worshipper—that is, they were intrinsically insufficient to *atone* for moral guilt; but the one offering, consisting of "the body of Jesus Christ," at once and for ever *Hagiazeined* all for whom the offering was made. Here is no question at all about moral purity, making men morally holy; but about the sufficiency of the one offering of Christ, as compared with the insufficiency of the many offerings of the old economy, for the one purpose of expiating sin. The whole context, then, is in favour of the meaning we assign to *Hagiazein*.

Attention may also be directed to the similar train of thought at the end of the ninth chapter. There, from verses 23—28, we have this representation, that, in place of earthly expiation through the death of animals oft repeated, the heavenly expiation is now come through the one death, once for all effectual, of the real High Priest.

But perhaps it may be said, if the context *preceding* verse 14th does not refer to moral purity, the *succeeding* context surely does—"Whereof the Holy Ghost also is a witness to us; for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them; and their sins and their iniquities will I remember no more." (Verses 15—17.) How is this to be harmonized with the proposed interpretation of "sanctify" in verse 14th? Our answer is, that, while the "writing God's laws on their hearts" may look to moral purity, the Old Testament promise and prediction is quoted, not for the sake of that part of the statement, but for the sake of the one following—"Their sins and their iniquities will I remember no more;" for it was this that constituted the testimony of the Holy Ghost to the everlasting sufficiency of Christ's expiation, as is manifest from verse 18th—"Now, where remission of these is, there is no more offering for sin." The succeeding, as well as the preceding, context is thus in favour of the interpretation proposed, the leading reference being not to holiness, but, through the remission of sin, to the everlastingly complete and all-sufficient expiation of Christ.

What light do the other instances of the use of *Hagiazein* in this epistle throw on the meaning of the word? For example, take chap. xiii, 12—"Wherefore Jesus, that he might

sanctify (*Hagiasee*) the people with his own blood, suffered without the gate." Here is no reference to moral purification—to holiness. The reference of the old ritual is to ceremonial expiation for sin; and it is but reasonable to suppose that the statement referring to Christ looks to the great antitypal work which he came to accomplish—to make the true expiation. Besides, the connecting with *Hagiazein* the expression, "with his own blood," is significant. As a rule, when the blood of Christ is spoken of in the New Testament, it has reference either directly to expiation, or to pardon, and thus to expiation, the governmental source of pardon. (See Matt. xxvi, 28; Mark xiv, 24; Luke xxii, 20; Acts xx, 28; Rom. iii, 25, 27; 1 Cor. xi, 25; Eph. i, 7; Col. i, 14, 20; 1 Peter i, 2, 19; 1 John i, 7; Rev. i, 5; v, 9; vii, 14.) But, not to refer to passages beyond the Epistle to the Hebrews, see chapters ix, 12, 14; x, 19, 29; xii, 24; xiii, 12, 20. In all these passages, the reference to the effect of Christ's blood is not to moral purification, but, directly or indirectly, to expiation. Jesus "suffered without the gate" (Heb. xiii, 12), not that he might make the people holy (that may be, indeed that is, the ultimate end to be gained, but not the immediate effect), but that he might make expiation for the people with his own blood. Expiation, not sanctification, is the prominent thought of the connection. So, in Heb. x, 29, the "sanctification" is directly ascribed to the blood of the covenant. But holiness is not thus ascribed to the blood. Some propose to read here, "by which he was consecrated." Christ prayed, "Sanctify them through thy truth." There the separating, consecrating instrument is *truth*—God's truth. But here the instrument is *the blood of Christ*; and the reference we take to be, not to consecration, but to expiation—"the blood of the covenant, by which expiation was made for him." So in Heb. ix, 13—"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, *sanctifieth* (*Hagiazei*) to the purifying of the flesh." We understand it here as already explained, and translate paraphrastically—"For if the blood, &c., expiateth for Levitical purification, that is, satisfieth for deliverance from the penalties of ceremonial defilement."

There now remains only one passage, namely, Heb. ii, 11. In it the word we are discussing is used twice. "For both he that sanctifieth (*Hagiazōn*) and they who are sanctified (*Hagiazomenoi*) are all of one; for which cause he is not ashamed to call them brethren." If there is any passage in the epistle in which there is dubiety as to its use in the sense we have assigned to it, it may be supposed to be this one. Yet the reasons which have weighed with us in the other passages

weigh with us here. The subject which the writer is here discussing is not *sanctification*, but *salvation* through *expiation*. True, verse 10th speaks of "sons of God;" but the reference is not so much to any moral character they may have, as simply to their salvation. "Bringing many sons unto glory" seems just equivalent to "saving many of the children of men." And the special point of verse 10th is, that, in saving them, it would not have been becoming in God, doubtless for governmental reasons, to do so without the suffering of the Saviour—that is, without an expiation. According to Olshausen, "That the suffering was necessary is the kernel of the thought; all the rest serves only for preparation."

In verse 11th, the writer, quoting from the Old Testament, speaks of "brethren of the Saviour," and of the Saviour "not being ashamed to call them brethren;" and in verse 13th, still quoting, he represents the Saviour as saying,—“Behold I and the children which God hath given me.” But the aim of the writer does not seem to be to present any *moral* feature as pertaining to the character of a portion of mankind, but to show that the Messiah was a partaker of the same nature as those whom he came to save;—and he required to be a partaker of this nature if he was to be a Saviour for men; for only through expiation could he save them, and such expiation must be made in the same nature that had sinned and was to be saved. Barnes says, "The writer's object is to show that there was such a union between him and those for whom he died as to make it necessary that he should partake of the same nature, or that he should be a suffering man." We translate verse 11th, then, thus—"For both he that expiateth and they for whom expiation is made;" or, as Bloomfield renders it—"For both the expiator and the expiated are all of one."

By "all of one" (*ex henos*) we understand, with Calvin, Owen, Stuart, Clarke, &c., "one nature." "The expiator and the expiated have a common nature; and, on this account, he (though on another side of his nature infinitely above them) is not ashamed to call them brethren."

The meaning we thus assign to *hagiazein* in this epistle, it may be objected, is very uncommon. The uncommonness we admit; but we think that the peculiar and sacrificial character of the epistle, and the connection of the word in the epistle with the sacrificial idea, demand that meaning. Unusual, however, as the signification is, it is not entirely unknown. In two instances the Septuagint employs *hagiazein* to translate the Hebrew word *Kaphár*. Now *Kaphár* does not in any of its conjugations mean "to sanctify," in the sense of to make holy, or to separate, or

to consecrate. In the Piel conjugation, *Kippér*, the meaning is either "to forgive," or "to cause to forgive, to obtain pardon"—that is, to expiate an offence, to atone for it, to make expiation. (Lev. iv, 26; v, 18; xiv, 19; Numbers vi, 11, &c., &c.) In Ex. xxix, 33, we read, "And they shall eat those things wherewith the atonement was made" (*Asher Kuppār bahem*), which the Septuagint translates, *En hois heegiastheasteson*. In Ex. xxix, 36, we read, "And thou shalt cleanse the altar when thou hast made an atonement for it" (*Bekapperka ghalav*); literally, "by thy expiation upon it." The Septuagint renders, *En to hagiazein se ep auto*. This employment of *hagiazein* as a synonym for the Piel and Pual of *Kaphār* seems to intimate pretty clearly that, in dealing with sacrificial matters, the meaning we have assigned to the word in Hebrews is not without sanction.

We close this paper by appending one or two quotations from different authorities in support of the meaning assigned to *Hagiazein* :—

"It seems evident that in this epistle sanctification is used in a different way from what it is in some other places in the New Testament; and that Christ being considered in his death as a sacrifice, this sanctification is to be explained in allusion to the old sacrifices (Heb. ix, 13; x, 10, 14, 29; xiii, 12)." "The sanctification here spoken of (Heb. x, 10) relates to such a cleansing or purifying as is obtained by expiation and atonement. The word is used in this sense perpetually throughout this epistle."—*James Peirce*.

"Christ's sanctifying them with his own blood (Heb. xiii, 12) does not, in this place, mean his making them virtuous and godlike, but his giving his blood to make atonement for them, to redeem them from the punishment that is due to sin, and to purchase for them justification and life."—*Joseph Hallett, Jr.*

"*Hagiazein* signifies to expiate, and cleanse from guilt by virtue of it, in which sense it is used throughout this epistle, and that agreeably to the import of it when it relates to sacrifices in the Old Testament." "It doth not signify to be freed from the dominion and power of sin, but from the guilt of it, as is proved from the means of this sanctification, viz., the oblation of Christ's body (Heb. x, 10), that being offered as a peculiar victim to purge us from the guilt of sin, and from the condemnation due unto us for it."—*Whitby*.

"To sanctify, in this place (Heb. ix, 13), signifies to purify, in the notion that belongs to the Hebrew *Tahār*, which is sometimes rendered *Katharos*, pure; sometimes *hagios*, holy. . . . In this same sense the word is used in Hebrew x, 10, 'through which will we are sanctified,' that is, our sins are expiated, which in verse 26 is expressed by another phrase, that he hath

now once appeared to put away sin by the sacrifice of himself."—*Hammond*.

"*Hagiasmenon* (Heb. x, 10) expresses the same idea as *Kekatharmenous* in verse 2, and *Kathariei* in chapter ix, 14; and being employed to denote what immediately results from the sacrifice of Christ, these words do not refer to the inward change denominated sanctification, but to the removal of guilt from the conscience. They are both employed in the Septuagint as renderings of the Hebrew word *Kippér*, whose appropriate meaning is to expiate, to make atonement for an offence." "Here (Heb. x, 14), as elsewhere generally in this epistle, both *Teleioō* and *Hagiazsō* are used, not in a moral sense, but in the sacrificial sense of purging from guilt."—*Lindsay*.

So Bloomfield, McLean, Stuart, A. Clarke, the Translators of Calvin on Hebrews, &c., &c. A. D.—G.

NOTICES OF BOOKS.

The Life and Times of Rev. Finis Ewing, one of the Fathers and Founders of the Cumberland Presbyterian Church. By REV. F. R. COSSITT, D.D.

Lectures on Important Subjects in Divinity. By REV. FINIS EWING. 1870.

The Doctrines of Grace, as revealed in the Gospel; or Medium Theology in familiar Lectures: being a revised and enlarged edition of "Error Unmasked." By MILTON BIRD. 1856.

Foreknowledge and Decrees. In two Parts. By REV. H. S. PORTER, D.D. 1852.

Astronomical Sermons. In two Parts. By H. S. PORTER, D.D. 1854.

Life of Rev. George Donnell, First Pastor of the Church in Lebanon; with a sketch of the Scotch-Irish Race. By PRESIDENT T. C. ANDERSON. 1858.

Life and Labours of the late Rev. Robert Donnell of Alabama, Minister of the Gospel in the Cumberland Presbyterian Church. By DAVID LOWRY. 1867.

Mahlon's Letters to a Young Pastor, Session, Congregation, and Presbytery. 1869.

Origin and Doctrines of the Cumberland Presbyterian Church. In two Parts. By REV. E. B. CRISMAN. 1870.

Why am I a Cumberland Presbyterian? By RICHARD BEARD, D.D. 1870.

Psalms and Hymns, adapted to Social, Private, and Public Worship, in the Cumberland Presbyterian Church. 1869.

Alice McDonald; or, the Heroine of Principle: being a succinct account of her parentage, family, birth, education, conversion to Christ, union

with the Cumberland Presbyterian Church, and subsequent life to the present day. A Tale of the Nineteenth Century. By JAMES THE LESS. 1871.

The Theological Medium. A Cumberland Presbyterian Quarterly. T. C. BLAKE, D.D., Editor. New Series, Vol. II. 1871.

History of the Christian Church from its Origin to the Present time, compiled from various Authors; including a History of the Cumberland Presbyterian Church, drawn from authentic Documents. By the REV. JAMES SMITH. 1835.

Lectures on Theology. Vols. I, II, III. By RICHARD BEARD, D.D., Professor of Systematic Theology in Cumberland University, Lebanon, Tennessee. 1869—70.

A MUCH prized bundle of Cumberland Presbyterian Books, for which we are indebted to the kindness and courtesy of the Rev. E. B. Crisman, permanent clerk of the General Assembly of the Cumberland Presbyterian Church.

The Cumberland Presbyterian Community has had the high privilege of being born and cradled amid the hallowing influences of religious revival. The Spirit of the Lord, who broodeth everywhere, and "bloweth where he listeth"—though never anywhere capriciously,—was moving o'er the moral chaos. The hearts of the population at large felt the quickening power. There was longing. There was aspiration. There was self-dissatisfaction. There was undefined expectation. At length the right men arose, burdened with a sense of responsibility, tremulous with solemnity, and animated with the self-sacrificing determination of heroes. They were "thrust" into the fields—everywhere "white unto the harvest;" and, under their devoted labours, the evangelical "work of the Lord" advanced apace. Part of that work at length consolidated itself into the Cumberland Presbyterian Community. Other parts, as in all kindred movements, got translated into a higher sphere; while other parts still were derivatively infiltrated into other ecclesiastical communities, and diffused an influence of vitality, which, even when ignored, continued, and still continues, to exert a powerful and beneficial influence.

Amid the urgent practical labours devolving on the pioneers of this great evangelical movement, and on those who immediately succeeded them, it was impossible that much of their time and energy could be devoted to literary pursuits. They had more imperious, and, in the circumstances, more important duties to discharge. To the present hour, moreover, as we understand, a large proportion of their ministers are still immersed as it were, orwhelmed, and almost overwhelmed, in those practical engagements, which justly claim precedence in the times and scenes of revival. They have an immense area of country to cultivate. The "handful of corn in the land" has multiplied amazingly. It is found, not only in the outstretching vallies, but "on the tops of the mountains." "The fruit thereof is shaking like Lebanon; and they of the cities are flourishing like grass of the earth." In the midst of such a vast extent of spiritual agriculture, and of spiritual horticulture too—for many are the

flowers of holiness and fruit-trees of righteousness that require to be tended,—there must be a constant and irrepressible demand for hard and self-denying work in the shape of conducting protracted meetings, and building up stations and new churches.

Still, literature has not been neglected; and already, in the list of books which we have given, there are the first-fruits and the healthy promise of a rich and abundant harvest.

Finis Ewing was one of the honoured founders of the community. A noble soul he was. A noble preacher too. He was the last and twelfth child of pious parents, who seemed to have a presentiment that he would be their last, and hence, as Dr. Cossitt remarks, "they gave him the fanciful name of Finis." But though Last, he was not Least. He became in an important respect First, and was the chief actor in effecting the ecclesiastical organization of the original Cumberland Presbytery. Dr. Cossitt's *Life and Times of Finis Ewing* is characterized by all the good qualities of an able and appreciative biography. He esteems and admires his hero. He loves the cause for which his hero lived, laboured, and suffered, and in which he triumphed and died. Dr. Cossitt wields, moreover, an accomplished pen.

Mr. Ewing's *Lectures on Important Subjects* are eminently practical, and full of grave sound sense. He says, concerning faith:—

"The shortest and clearest definition that I can give, of every kind of faith spoken of in the Scriptures, is an assent and consent of the mind to certain propositions, according to the evidence with which such propositions are presented to the understanding."—p. 100.

"The command to believe clearly implies, or expresses, all necessary aid on the part of the commander. The command itself clearly implies that it is not impossible for the creature to believe. It, moreover, implies that faith is, indeed, the creature's act, though the gift of God as it regards the evidence and power to believe. Hence faith may properly be said to be the gift of God."—p. 108.

We make one other quotation, on *justification by faith*,—

"But how are we to become interested in this righteousness? I answer, by faith. 'Being justified by faith, we have peace with God.' When the soul believes, 'God justifieth.' Hence the wounded, the convicted, the *condemned* are, in Scripture, everywhere exhorted to believe. What for? Is there any *merit* in believing? No, by no means. But it is the medium through which God has determined to acquit a condemned sinner. Then faith is not the righteousness for which a sinner is justified, but the instrument. When Paul says, 'Abraham's faith was imputed to him for righteousness,' his meaning (not to contradict himself) must have been, that it (faith) stood in contradistinction to works—that is, to that legal, imperfect obedience to the law, which can never justify the soul, and to the *object* of faith; for he says, expressly, that 'we are justified by his blood.' It is Christ's merits, then, not the merit of faith, for which we are justified in the sight of the divine law. Faith, though the gift of God, is the creature's *act*. Consequently, it is a *mental work*. If a work of a creature, it is imperfect; and no imperfect work or act can justify in the sight of a perfect law."—p. 114.

Dr. Milton Bird's book on *The Doctrines of Grace* is entirely con-

troversial. It is a reply to a treatise of a Dr. A. G. Fairchild in defence of views that were considerably narrower than the broadest. Dr. Fairchild entitled his work *The Great Supper*. And Dr. Bird, unable to repress his pleasant tendency to pleasantry, gives, as the heading of his Fifth Lecture, the following bill of fare:—"Atonement—Great Supper of the Gospel—Scant Supper of Dr. F.—Its Dry Bones Unveiled." He says, in a noble outburst, at the conclusion of his Third Lecture:—

"Convince us that the atonement is not general! As well undertake to prove that the sun, cloudless in mid-heaven, is not shining for the whole planet on which we dwell. Can he who does not see the doctrine of general atonement in Holy Scripture see anything aright in the sacred volume?"—p. 85.

He remarks again:—

"The doctrine of general atonement forms the great stand-point in the system of theology believed and maintained by Cumberland Presbyterians."—p. 16.

He has occasion, as may well be conceived, to refer to Jonathan Edwards's distinction between *natural* and *moral ability*. It is a distinction, as our readers are aware, on which the great American metaphysician seeks to ground the consistency of the Calvinistic doctrine of man's inability to do his duty with his responsibility for not doing it. Dr. Bird says on the subject:—

"Here allow me to say that the terms *natural ability* and *moral inability* are quite apt to puzzle the most profound sophist and the erudite theologian well versed in the metaphysics and technics of theology.

"Now, I insist that this moral inability is nothing else than natural inability, an absolute inability, inability of the highest and most perfect kind, since it is an inability to will, and, of necessity, an inability to act. By introducing the word *moral*, it cannot be distinguished from natural inability. The attempt is perfectly vain. I therefore insist that the so-called natural ability is no ability at all. How unmeaning to assert that the sinner is naturally able to do what he is naturally unable to will to do! There is not the least shadow of truth in the assertion that natural ability to do a thing consists in the power to do it, if you will; while at the same time the power to will, in any direction, in view of motives, is denied. If the sinner act at all, he can only act as he wills. Action proceeds from will or choice. Where there is no will, there can be no moral action. Consequently an inability to will is a real inability. And there is no magic in the word *MORAL* to make it anything else."—p. 195.

Dr. H. S. Porter's pamphlet on *Foreknowledge and Decrees* indicates that he must have been possessed of a peculiarly inquisitive and penetrative intellect. The true spirit of an investigator was at work within him; and he only wanted leisure and literary appliances to have achieved still more important results than are realized in his published works. His *Astronomical Sermons*, especially in the First Part, are,—like those of his illustrious predecessor, Dr. Chalmers,—ablaze with great conceptions. There is, too, a certain well sustained dignity of diction, which is in harmony with his lofty theme. He has, in the Second Part of his work, two sermons on *the Locality of Heaven* and *the Locality of Hell*, respectively. The latter subject, especially, seems to have interested many of his hearers in America; and it is, too, interesting to ourselves, in consequence of a strange

coincidence. The theory propounded by Dr. Porter is, as will be known to several of our readers, the theory that was propounded in private by the late Rev. Robert Morison of Bathgate. Dr. Porter says :—

“Hell must be located either in the created universe, or else beyond, in those voids of space where silence and darkness reign. If it be located in the created universe, it must be in the earth, or in the voids of space intervening between planets and systems, or else in some orb, such as a comet, a satellite, or a sun. The Scriptures do not warrant the conclusion that it is located in any of the orbs of the universe. The fact that the wicked will be punished in bodies, raised up, precludes the idea of the interplanetary spaces being the locality. Attention has already been called to the theory of its being located in the earth. If it were necessary, this could be shown to be impossible. The earth increases in density from the surface to the centre. There can be no very large cavities, or prison houses, near the centre of the globe on which we live. But it is needless to say more as to such a locality. Who, in this day, believes it? The whole created universe, in all its vastness, embracing innumerable and various worlds, constitutes a great and sublime house—a created, physical mansion, star-built and sun-adorned, the house of God—a magnificent and God-like temple, in which the music of the spheres, and the hallelujahs of glorified ones, in divine harmony, celebrate the praises of its august Creator and Ruler. Within this universe-house the sigh of despair and the groan of the lost surely cannot be heard. Within this august and gorgeously illuminated temple there is no place for eternal misery—there is no place for incurable woe—there is no fitting locality for Hell. We must look elsewhere for the place of darkness, which in the sacred Scriptures is called the ‘blackness of darkness.’

“We must look beyond the created universe, into the infinitudes of space, for the locality of that world where the lawless ones are punished.” “The latitude or longitude of those outer regions I pretend not to determine. Not even so much as any relative position in them, where Hell may be located, do I pretend to point out. The distance from pole or equator is not affirmed. Anything of this nature I repudiate and disclaim. I cannot point to the place or direction of space where it is located. Course and distances must be banished from our minds, in an investigation of this sort. But I affirm, led to the conclusion from the light of the Scriptures, that Hell is located beyond the created universe, somewhere in the voids of space.”

“Says our Saviour, ‘Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness.’—Matt. viii, 12. Again, ‘Bind him hand and foot, and take him away and cast him into outer darkness; there shall be weeping and gnashing of teeth.’—Matt. xxii, 12. Again, ‘And cast ye the unprofitable servant into outer darkness.’—Matt. xxv, 30.

“You will here be so good as not to confound the word *outer* with *utter*, which is often done. The word *outer* is opposed to *inner*, as the outer wall of a town or fortification, an outer gate, or the outer court of a temple. Beyond the limits of the created universe is, in the true sense of the term, and in a sense worthy of being connected with the final punishment of the wicked, outer darkness. Where is the outer darkness of the Scriptures, if this be not it? Where is darkness answerable to the Scripture ‘outer darkness,’ save in those infinite voids of space, beyond the frontiers and boundaries of the created universe, where darkness and night hold an eternal and undisturbed reign?

“Jude affirms that ‘the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgement of the great day.’ One place of punishment serves for both the devils and for lost spirits. Note that fallen angels are in ‘chains under darkness.’ Satan is called the prince of darkness. He is the prince of those fallen ones imprisoned in darkness; and as such delights in dark deeds and dark councils. It is said concerning the rejecters of Gospel, ‘when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the

Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.—1 Thess. i, 7—9. In this passage, in which the apostle is treating of the doom of the finally impenitent, two things are affirmed worthy of our consideration. The first is, that those 'that know not God and that obey not the Gospel of our Lord Jesus Christ, shall be punished with everlasting destruction from the presence of the Lord.' These characters are punished from the presence of the Lord. Is there a place in the created universe in which God's presence is not manifested? Might it not be said that in those outer voids of space God's presence was not manifested, save in the destruction of those lost ones? The second is, that those characters shall be punished 'from the glory of God's power.' Wherever there are objects of creation, there the glory of God's power is manifested. To find a locality where God's glorious power is not manifested, we must go beyond the limits of creation into the untenanted voids of space. In those regions of space, desert and unoccupied, where the glory of God's power is not displayed, is the locality of the punishment of lost spirits, that is, the locality of Hell."—pp. 342—7.

President T. C. Anderson's *Life of Rev. George Donnell* is an able and well-written memoir of one of the prime movers in the Cumberland movement,—a preacher who held at his girdle the key of the heart. Mr. Lowry's *Life and Labours of the late Rev. Robert Donnell* is an appropriate companion-volume, containing many of Mr. Donnell's letters, and extracts from his compositions. Mr. Lowry says:—

"It was impossible that the personal appearance of Mr. Donnell should ever be forgotten, after seeing him in the pulpit. He was a man of large frame, well proportioned, and somewhat inclined to corpulency. His countenance, though expressive of great intelligence, was marked rather with a calm dignity and solidity than vivacity. His eyes, when in repose, presented the appearance of a slumbering intellect; but in the heated action of his mind, under excitement, they exhibited, particularly in the pulpit, a dazzling glare, indicating a heart softened under the influence of truth, and deeply impressed with the importance of the work in which he was engaged.

"His social habits were no less attractive than his personal appearance. In company his manner was easy and pleasant, but always marked with unaffected dignity."—p. 202.

Mr. Lowry introduces a long list of testimonies from various clergymen, in reference to Mr. Donnell's remarkable powers as a preacher. Dr. A. M. Bryan, for instance, says:—

"I first saw and heard Mr. Donnell preach about thirty-nine years ago. I thought him one of the finest looking and most dignified men I had ever seen in the pulpit. It was at a camp-meeting near Russellville, Ky.

"After preaching a most powerful and effective sermon, on the love of God in giving his Son to die for a lost and ruined world, he came out of the pulpit, as was common in that day with the preachers of our church, and passed through the congregation, singing and shaking hands with the people. I stood leaning against the pulpit, much affected with the sermon, as he came out, when he laid his hand gently on my head, saying, 'Oh, my son, you must have religion.' I then and there formed the purpose of becoming a disciple of Jesus Christ. Four years afterwards, I was introduced into the ministry; and I still remember, with much tenderness, the name of Donnell, as the chief instrument, under God, of my conversion. I regarded him as one of the most forcible and powerful preachers I ever heard."—p. 257.

Mahlon's Letters are brimful of direct and outspoken good sense,

often very pungently expressed. They make one smart; but they are we doubt not, wholesomely medicinal. The pills which the author feels it incumbent on him to prescribe to his patients are not sugared. The bracing bitters are not diluted. He says, for example, to a young preacher:—

“You must make a distinction between the message and him who bears it. If you present yourself in such a way that they reject you, and do not want you, and will not have you, you are not to conclude that they are unworthy, and do not appreciate the Gospel. Their objection may be to you, and it may be well founded, or you may not suit that particular people. Then go somewhere else and try it again, and so deport yourself that you may not be in the way of the Gospel. Let me turn your attention to a few things that stand in the way of the usefulness of ministers:—

“1. They sometimes make an over-estimate of themselves, and quarrel with the world because it will not subscribe to it.”

“2. They often overprize their labours in the pulpit.”

“3. Many preachers support an unreasonable amount of pride, which they call modesty.”—pp. 44, 45.

This is hard hitting; and there is hitting far harder still in the rest of the volume. But faithful are the ‘blows’ of a friend.

The two volumes by Mr. Crisman and Dr. Beard, respectively, on the *Origin and Doctrines of the Cumberland Presbyterian Church*, and, *Why am I a Cumberland Presbyterian?* are intended to be *hand- and handy-books*. And they admirably subserve their purpose.

The *Psalms and Hymns* is a beautiful volume,—containing one of the best selections, which we have seen, from the best materials that are available for the service of song.

Alice M'Donald is a tale, founded on facts. The author has the true instinct for seizing the essence of character, and delineating its natural outcome and development. He has both pathos and humour; and knows instinctively how to touch the springs of the heart. Altogether, he fairly carries captive the sympathies of his readers.

In *The Theological Medium*,—a Quarterly Journal, under the able superintendence of Dr. Blake,—there is the augury of abundant wealth of contributions to theological science. It is called *Medium*, because the Cumberland Presbyterians have been led, in consequence of their peculiar ecclesiastical relationships, to look upon themselves as occupying *middle ground* between Calvinists on the one hand, and Arminians on the other. Not that they would draw a precisely medial or meridian line, leaving equal hemispheres on either side. But they do go between the two ‘isms,’ abandoning the *universal foreordination, limited atonement, unconditional predestination, and necessitating grace* of the Calvinists, but yet not accepting, on the side of Arminians, the tenet of the *defectibility of believers of the Gospel*. Arminius himself would not have condemned them for this exception. But both the supralapsarians and the sublapsarians of

the Synod of Dort would have laid their ban upon them; for the very first "error," in the article of perseverance, which they "reject," is the opinion of those "who teach that perseverance is *not* the effect of (unconditional) election," but a condition of the "New Covenant to be performed by man of free will." Be this as it may, the *Theological Medium* is an eminently spirited periodical. The wide range of topics, which are discussed in its pages, gives evidence of an expansiveness of research, which must be, we should imagine, of the utmost moment for the future vitality of the Cumberland Presbyterian movement. Among the articles in the volume before us, there are essays on the following subjects,—*The Incarnation—its object;—Language;—State of the dead;—The Calls of God;—The Spiritual Faculty;—History of Infant Baptism;—Two kinds of Decrees;—The Day of the Six Creative Days;—Ministerial Education;—Justification;—Sources of Errors in Theology;—Ministerial Character of Christ;—The best Key of Interpretation;—The Scriptures;—Ministerial Support;—Divinity of Christ;—Christian Ministry of the Future;—"I am that I am;—Foreknowledge and Decrees;—Language and its uses;—The Sojourn in Egypt;—The Eternal Now;—Practical Theology;—The Abrahamic Covenant;—The Power of the Cross;—Faith;—"The Plymouth Pulpit;—Mutability of Moral Distinctions;—The Church, its Strength, &c., &c.* There is a healthy vigour and manly independence running through the great bulk of these articles.

The *History of the Christian Church* in general, and of the *Cumberland Presbyterian Church* in particular, by the Rev. James Smith, was published so long ago as 1835. Mr. Smith seems to have occupied, for a considerable period, a somewhat prominent position among the Cumberland Presbyterians. He was, if we mistake not, the original editor of the *Cumberland Presbyterian* newspaper. But by and by his relations with his brethren got complicated. He withdrew from their communion, and became United States consul in Dundee, where he died not long ago. His *History* is quite a creditable work, as an epitome, though it is somewhat deficient in literary accuracy and grace.

We have reserved for our last notice the great work of Dr. Beard,—his *Lectures on Theology*. It is an important contribution to theological science, being admirable alike in the matter of conception and in the manner of execution. Traces and sunbeams of superior intellectual culture are apparent on every page. And, coupled with this culture, there is a peculiar and beautiful candour, which eminently fits Dr. Beard for looking first on this side of a great and difficult subject, and then on that, and deliberating calmly ere he come to a conclusion. Even when his conclusion is arrived at, he seems still to leave an opening somewhere for farther light,—having confidence that, as there has been, so there will still continue to be, a progressive development of theological science. He says in the last Lecture of his third volume,—

"What are we to expect in the future? We have seen that nature is progressive in its developments; that the revelation which God made to man was made progressively; that there has been a progressive development in the science of interpretation, and, as a consequence, in the science of theology, from the days of the immediate successors of the apostles up to our own time; and that other practical and useful sciences have been greatly advanced, and some of them may be said to have been almost created within a few years. My conclusion is, that theology will not be stationary at the point which it has now reached. Will other sciences become stationary? It is hardly to be supposed? Has the geologist turned every stone, and examined every crevice? Not so. Has the chemist penetrated into all the arcana of nature? As he advances, does he not see the field widening before him? How was it with England's astronomer? When he was dazzling Christendom with the brilliancy of his discoveries, he said, 'I seem to myself like a child, picking up a shell here and there on the shore of the great ocean of truth.' Have the theologians of the past done all that can be done in their department of inquiry? Have they sounded every depth, or removed every obscurity? It is plain that they have not." "To believe that *wisdom will die with us* would be a dark prospect?"—pp. 369, 370.

These are noble sentiments—the utterances surely of a great and noble nature. In the *Introductory Address*, which constitutes the first Lecture of the first Volume, Dr. Beard refers to what he conceives to be the essence of the *Cumberland Presbyterian Theology*. He says:—

"If it is not scripturally and experimentally true that salvation is of grace; and if it is not in like manner scripturally, experimentally, and metaphysically true, that this salvation has an essential connection with personal volition and personal action, I do not know what is true. I understand this to be the essence of Cumberland Presbyterianism. It is practical theology; it is the theology of the Bible. Let me be indulged in the statement, that my abiding impression is, that the whole system of religion is more practical than it has been mostly considered. The Bible is pre-eminently a practical book. It can never be explained without the application of practical criteria. Every system of theology, therefore, which is derived from the Bible should prominently exhibit the practical feature. It should appeal to the consciousness of men in its requisitions. The intermediate theology certainly fulfils this law. Every Christian feels that, if saved, he must be saved by grace, and he as sensibly feels that salvation is not to be expected in the neglect of duty."—pp. 25, 26.

By "*intermediate* theology," Dr. Beard understands the theology of the Cumberland Presbyterian Church, as occupying that intermediate position between Calvinism and Arminianism, that has already been referred to. His duties as Professor of "*Systematic Theology*" have naturally led him to give much of his attention to *systems*, and their mutual relations. He refers to his own systematic standpoint in the following terms:—

"The distinguishing feature of Cumberland Presbyterianism is, that while it rejects the doctrine of predestination, it receives the doctrine of perseverance. Both the Predestinarian and Arminian connect these doctrines. The Predestinarian bases the doctrine of perseverance upon that of predestination; the Arminian, for the reason that he rejects the latter, rejects the former."

"In the Cumberland Presbyterian Church there are two doctrinal tendencies—the Calvinistic and the Arminian. We find the same tendencies, however, in other communions. The first ministers of this Church, whilst they rejected and denounced the Calvinistic dogma of predestination, so interpreted as to exclude the idea of free agency, certainly had very few Arminian sympathies. They considered their theology a modified Presbyterian or Calvinistic theology. They defined their theological ground very distinctly. It is not to be questioned that there is now a prevailing tendency to Arminianism. To what extent that

tendency will lead, time will determine. It will carry everything before it, or stimulate the contrary tendency, and opposing parties will be organized. It is to be hoped however, that there is conservatism enough in the Church to keep it in its primitive doctrinal status, combining, as it does, the great practical features of the evangelical theology—salvation by grace, by grace connected with duty.”—vol. i, pp. 55, 56.

Dr. Beard is thus looking ahead,—thoughtfully, soberly, calmly;—but with a little element of anxiety. And yet, perhaps, some other result may be realized than what can be accurately mapped out by the help of the boundary-lines of competing or conterminous Systems of theology. As one may hold by “the perseverance of the saints,” and yet be no Calvinist; so one may hold by “the defectibility of believers,” and yet be no Arminian. We may hold simply by *the Gospel*, which is neither Calvinism on the one hand, nor Arminianism on the other. It is, as we in Scotland have been led to hope and believe, something very like *Evangelical Unionism*. We of the Evangelical Union believe that we may be permitted to drop out of view, in our basis of co-operation, and even in our platform of incorporative ecclesiastical unity, many of the distinctions of human systems, which have hitherto kept good men and true, thoroughly evangelical men, too far apart. Hence our name, “*Evangelical Union*.” Hence too the provisional character of our *Doctrinal Declaration*, as containing indeed an honest manifesto of our actual belief, but by no means the rigid Final Form in which our theological thoughts must, for all time to come, be moulded and stereotyped. We hope that, in this matter, we have taken a step in the right direction. We have not been able to do all that we wished to do. We were compelled to defend ourselves, and thus to make polemical references which it would have been a pleasure to have withheld. But it has been our aim—however inadequately and imperfectly carried out—to elevate to a pedestal of proud pre-eminence and prominence those grand essentials of Christianity, which are indispensable for spiritual peace, and joy, and lively hope, and holiness, and everlasting life, and glory.

In his first volume, Dr. Beard discusses with marked ability *the Existence and Attributes of God, the Trinity, the Divinity of Christ and of the Holy Spirit*.

In his second volume he treats, with the same manifest ability, of *the Law; Sin; Atonement—its Necessity, Nature, and Extent; Divine Influence; Faith; Regeneration; Perseverance*. He argues for the universality of the atonement,—(1.) from the nature of the atonement itself; (2.) from the two objects contemplated in its provision—the glory of God, and the happiness of man; (3.) from the character of Christ, the Mediator; (4.) from the character of God, as developed in it; (5.) from the relationship which men sustain to God; (6.) from analogy; (7.) from Christian experience; (8.) from explicit testimonies of Scripture. This last branch of the subject he treats at great length, and with a cumulative force of argument that is eminently convincing. In disposing of the objections to his great conclusion, he has the following remarks:—

“But another difficult inquiry comes up: If we admit that the atonement

was really made for all, and intended for all, must we not admit that the intention of God is frustrated, since all are not saved?

"1. This difficulty arises from an impression that if we admit that the intention of God is frustrated in any case, it is an implied acknowledgement of an imbecility on his part, inconsistent with his character. Whatever may result from such an admission, we are compelled to make it. It is a plain case that the intention of God is frustrated in thousands of instances. Did God intend that man should fall? I cannot—I dare not—say that he did. He foreknew that man would fall, and made provision for the event. But, if I go beyond this point in my admissions, I transcend the limits of the record. Man, however, did fall. Still, every circumstance connected with his previous history indicates that God intended his continuance in obedience and holiness. Did God intend that Judas should betray his Master, that Peter should deny him, that the Jews should falsely accuse him, that he should be delivered up through the weakness of Pilate to be crucified and slain? God foreknew all these things, and revealed them to us; but I dare not myself say that he intended them.

"2. The foregoing are but specimens of thousands of instances in which, if we have any confidence in the sincerity of God, we must admit that his intentions have been frustrated. Every sin is a contravention, and thus a frustration, of the will of God. He says, 'My counsel shall stand, and I will do all my pleasure.' When he says this, he speaks truly. No serious man doubts it. But, still, God is not the only agent in the universe. He is a sovereign; but he exercises his sovereignty over moral agents. He governs them upon moral principles. In a moral government it must always be possible for the will of the governor to be frustrated. I illustrate: A wise and good man establishes a government over a portion of his fellow-men. He sincerely intends the promotion of their happiness. Still, their happiness is inseparable from their obedience. Some of them, or all of them, disobey. His benevolent intentions are thwarted. It must be so from the very nature of moral agency. I mean, such a liability must exist."—vol. ii, pp. 241, 242.

We in Scotland would use the word *desire* instead of *intention*. But how important Dr. Beard's reasoning! and how exceedingly well put!

As regards *faith*, Dr. Beard takes it to be "*confidence or trust in God, or in Christ—the Mediator between God and men.*" We agree. It is *confidence*. It is *trust*. And yet the adherents of the Evangelical Union in Scotland generally suppose that, as there is but one verb *believe* relative to the two nouns *faith* and *belief*, so *believing* is the primary form of *faith*. In other words, we suppose that *faith* is, in its last analysis, *believing*, and that hence, in virtue of its psychological peculiarity as *believing*, it leads us, in the matter of salvation, to keep the eye of the mind fixed on the *objective ground of confidence or trust*. A certain divine testimony has been given. A certain divine message is to be credited. There is needed the "knowledge of the truth" concerning a certain divine reality, which "to know" is "life eternal," and which, when known, is found to be, in its own essential nature, divinely fitted to elicit *confidence* and *trust*. This regress in thought, from *trust* and *confidence* to *believing*, though general, if not universal, among Evangelical Unionists, is not peculiar to them. Many of the most illustrious theologians of all the evangelical denominations in Scotland have contended for the same view. Dr. Erskine of the Established Church, the distinguished friend and correspondent of Jonathan Edwards of America, contended for it.

Dr. Chalmers of the Free Church admitted it. Dr. John Brown of the United Presbyterian Church contended for it. So did Dr. Wardlaw of the Congregationalists. Dr. Beard, though not taking quite the same view, brings out, in the following extract, most important aspects of the subject :—

“It is sometimes said that there are different kinds of faith—as a faith of miracles, a historical faith, a common faith. I mention these as specimens. Such a division, however, is unnecessary. It is not only unnecessary, but it misleads. Faith is a simple exercise, directed, it is true, towards different objects ; and the results, of course, are as different as the objects towards which it is directed. Still, the exercise is in all cases the same—it is confidence. A historical faith has for its objects the facts of history. Faith in the existence of God has for its object the facts, whether found in nature or in revelation, which illustrates this great truth. A faith of miracles has for its object the omnipotence of God. Faith in God, properly so called—such a faith as Abraham exercised when it is said, ‘he believed in the Lord, and he counted it to him for righteousness,’—has God himself for its object—God in his moral character. He believed that the integrity of God was such that he might rely upon the fulfilment of his word. His confidence was in God himself for the fulfilment of that word. Faith in the Messiahship of Christ has the facts which illustrate the truth of his Messiahship for its object. Faith in Christ, properly so called, has Christ himself for its object. Faith in Christ as its chief object is what we call evangelical faith. It is such a faith as the Gospel authorizes.

“It is thus seen that, whilst faith may be directed to a great variety of objects, and, of course, may be exercised in a great variety of ways, and a great variety of results may follow, still the exercise itself is in all cases the same : it is confidence.”—vol. ii, 331, 332.

At the conclusion of the volume, Dr. Beard has seven lectures on *the Perseverance of the Saints*,—a subject on which the Evangelical Union gives forth, as a union, no deliverance whatsoever. Its ministers, we presume, hold in general, along with the fathers of the three first centuries, that there are degrees in true faith, and that it is in the highest degrees only that absolute confirmation and immovability are realized. They believe, however, that such absolute confirmation and immovability are realizable and realized. They believe, further, that absolute confirmation and immovability are the true, proper, and normal development of all true faith. All goodness, as they conceive, tends towards its own conservation. All increasable goodness tends towards its own consummation. All saintship tends to perseverance. The peace of the people of God should naturally, and does naturally, flow, “like a river,”—on, and on, and still on. So does their purity. So does all that is right in their experience. Hence it is of the nature of true faith *to grow*, as well as *to live*. If it do not grow on the one hand, or if it grow backward on the other, and decay and wither and die, an abnormal arrestment has taken place. God has to say, “I would ; but ye would not.” If it be admitted, in the interest of the freedom of the will,—and Dr. Beard expressly admits it,—that “it must always be possible, in a moral government, for the will of the governor to be frustrated” (vol. ii, p. 242), then we should certainly, for our part, be prepared to admit that there is a principle of natural growth in all true faith, and that, as the growth proceeds, there is more and more reason to cherish the hope, and

ultimately the assurance, that it will increase to perfect maturity. If the acorn planted by the Spirit of God escape the Apollyons that burrow in the mire, and if the sapling escape the other wanton Apollyons that prowl about in the dark and take pleasure in desolating the fair terrestrial paradise of God, there is not much to fear in reference to the majestic tree, when once its roots have struck deep, and its arms are lifted far aloft toward the skies.

The last volume of Dr. Beard's *Lectures on Theology* is, in some respects, the best of the three. The maturity is, if possible, maturer still. And the soul of the author goes out, with increasing longings, to all his brethren of every name and denomination. He says :—

"I know and feel,—and the conviction, deeply wrought, gives me increasing pleasure as years multiply,—that though we seem to be *many*, we are, nevertheless, *one*—'all one in Christ Jesus.' I hope, therefore, I may be allowed to dedicate this, the conclusion of my work, also not only to my Christian brethren of my own Communion, but to Christian brethren of all Communions who honour and love the name of the Lord Jesus Christ, our common God and Saviour."—vol. iii, pp. 7. 8.

He treats in this volume, among other topics, of *Sanctification*; of *Death, Heaven, and Hell*; of *Baptism and the Lord's Supper*; and of *Predestination*. He has, in particular, some exceedingly able discussions on *Predestination*. In considering, for example, Acts ii, 23, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain," he, says :—

"Two questions, however, will come up, and they might as well be considered here.

"1. 'If Christ was delivered up for suffering and death, how could his mission have been fulfilled without the wicked agency of the Jews in putting him to death?'

"2. 'Did not his appointment to death on the part of God of necessity imply the appointment of the Jews to their part in the terrible tragedy?'

"These questions are sincerely asked, and should be seriously and kindly answered.

"1. In answer, then, to the first, I should certainly express myself with great circumspection and moderation. But I myself inquire, Can we limit infinite wisdom and infinite power to one particular means of effecting a great end? and especially can we limit them to a means unrighteous, oppressive, and cruel? Could not our Saviour have suffered and died in some other manner? I do not pretend to speculate upon the possible manner; but still I press the question, whether the end could not have been gained by other means. This question is not idly or evasively presented. Under the old dispensation it was necessary that the victim should be sacrificed, but it was not necessary that there should be cruel and outrageous treatment, or wrong-doing of any kind. God appointed no such thing, and would, unquestionably, have prohibited everything of the kind. There was a constituted agency, and no irregular or unnecessary violence was inflicted. It was necessary that Jacob's family should be preserved; it was probably necessary that they should go down to Egypt for that purpose, and it was perhaps necessary that Joseph should go before them to prepare their way. But were the wickedness and cruelty of Joseph's brethren necessary as means of sending him thither? If we insist that these were necessary links in this chain of providences, do we not acknowledge the necessity of evil-doing that good may come? But the apostle condemns this mode of reasoning. He considers it a slander to be charged with such reasoning. Our own generous

instincts condemn it. Am I not correct in this statement? No serious man will insist that it is necessary to 'do evil that good may come.' But if the murderous conduct of the Jews was necessary, evil-doing was necessary that good might come.

"To the second question I answer, No. God appointed his Son to suffering and death, but Judas acknowledged the truth when he said, with terrible compunction, 'I have sinned, in that I have betrayed the innocent blood.' Whatever God may have appointed, Judas committed a great crime. And the Jews were murderers in the most unmitigated sense of the term. I present an illustration: A man is condemned to death; a regular infliction of the punishment would not be murder; but when the day of execution arrives, an impatient and vindictive mob turns aside the course of law and takes the work into its own hands. Death is the result; but was the agency of the mob necessary to the end? Did it make any part of the original appointment? I do not present this as a parallel case. There can be no parallel found in human transactions. The mission of the Son of God was unique; it was like itself. Still, we may find illustrations which faintly shadow forth its parts. I cannot make the admission that sin is necessary to any good, great or small. 'God did, by the most wise and holy counsel of his own will, determine to bring to pass what should be for his own glory.' Again, 'The decrees of God are his purpose, whereby, according to the counsel of his own will, he hath foreordained to bring to pass what shall be for his own glory;' but 'sin not being for his own glory, therefore he hath not decreed it.' God foresees sin; may provide against it; may bring glory out of it; has done so in the great transgression which involved our race; but all great and good ends in the universe could be accomplished without it. The cross of Christ is the symbol of our salvation; it has furnished a watchword for the Church during two thousand years. The cross is that in which every Christian minister glories; it is the hope of every anxious and trembling penitent; yet the very descendants of the foolish and frivolous Jews, who clamoured for the crucifixion of the Son of God, have become a doomed race. In all these statements I am certainly sustained by the Scriptures and by facts. My philosophy may falter here; but in these guides upon which I thus rely there is no faltering. I conclude, therefore, that Christ's appointment to death on the part of God did not of necessity imply the appointment of the Jews to the part which they acted in the terrible tragedy."—vol. iii, pp. 381—3.

This is admirable, and admirably able. Dr. Beard makes the true state of the case shine in its own light. On the kindred passage in Acts iv, 27, 28—"For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together for to do whatsoever thy hand and thy counsel determined before to be done"—Dr. Beard says:—

"I have already taken the position that sin is not necessary. I cannot be removed from this position. The doctrine of the Confession of Faith is, that 'sin not being for God's glory, therefore he hath not decreed it.' Can we assume any other ground? Can we say that God has decreed sin? But the doctrine of the passage is, that these wicked agencies 'were gathered together for to do whatsoever the hand and counsel of God determined before to be done.' Does the passage teach that the great wickedness of these men, in the maltreatment and crucifixion of the Saviour, was determined beforehand, or that the sufferings and death of the Saviour, as a sacrifice for sin, were determined, and that these agencies interposed as a mob, and did murderously what might have been done otherwise? Did God appoint that Christ should be a sufferer, and that he should die for sin? or did he appoint that Herod, and Pilate, and the Gentiles, and the people of the Jews should, in a cruel and fiendish manner, inflict those sufferings and that death? Of the two latter questions, I answer the first in the affirmative. God did appoint the Saviour to sufferings and death for sin.

In answer to the second question, I insist that he did not appoint the particular agencies which employed themselves in the transaction, nor the manner in which those agencies acted, for the reason that such an appointment would have involved a great deal of criminality; at least, such is a first impression upon the mind of a reasoner. I do not wish to seem to be hypercritical, and especially I would not evade the truth revealed; still, I offer the foregoing as an explanation of the passage. I think it the true explanation for two reasons:

"First, It is clearly in conformity with the doctrine of the former passage considered. 'The determinate counsel and foreknowledge of God' related to the delivering of the Saviour, and not to the cruel and wicked manner in which he was crucified and slain. The expressions of the present passage are very similar, and my inference is, that the same doctrine is, although not literally, yet *substantially* set forth.

"Secondly, It relieves the determination of God from any odium which might be attached to it from its embodying, apparently, at least, the cruelty and wickedness of the most cruel and wicked of all acts. If we say that the determination of God relates to, and includes, all that was done by Herod, and Pilate, and the Gentiles, and the people of Israel on this occasion, it seems to me that we say hard things. For myself, I shrink from any exposition which would place the divine administration in so unfavourable a light. Still, I should feel bound to receive and acknowledge all this, and to close my lips in silent submission, if I found it clearly developed in the text. I do not so find it there, and, of course, feel myself under no necessity of receiving it."—vol. iii, 383—4.

It is not necessary to give more extracts, or to go further into details. The whole work is a noble contribution to Theological Science.
J. M.—G.

The following works have been received for review. The more important of them will be noticed in next issue:—*Seventh British Edition of Words of Comfort*. By William Logan. 18th Thousand. London: 1872.—*The Song of the Cross*. By James Frame. London: 1872.—*Good Templarism*, its History and Principles, with Replies to Objections. By Rev. George Gladstone. Glasgow: 1872.—*The Evangelical Union Annual for 1872*. Issued by the E. U. Commission, Glasgow.—*Letter on the Union Question and its Chief Difficulty*.—*Infidelity versus Christianity*. By John Robertson, St. Ninians. Glasgow: 1872.—*Christian Manliness*, a Sermon preached before the University of Glasgow. By the Rev. John Caird, D.D., 1871.—*Anatomy of Sermon* preached by Dr. Caird. By James Service, Writer, Glasgow. Bryce & Son: 1872.—*The Cumberland Presbyterian Messenger* for January, 1872. Memphis, Tennessee.—*Wee Mattie*; or Found in the City, a Tale for Templars. By James Galbraith. Glasgow: 1871.—*The Death of the Righteous*, a Funeral Sermon. By Rev. R. Goodwillie. Stonehouse: 1871.—*The Scottish Poor Law*. By A. Wallace, St. Ninians. Stirling: 1871.—*A History of the Corruptions of Christianity*. By Joseph Priestley, LL.D., Reprinted. London: 1871.

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HEATHEN DESTINY:—WHAT SAITH WESTMINSTER? AND WHAT SAITH THE WORD?

WHAT about the destiny of the heathen, who have never seen the Bible? This is no light question. Such heathen now, as all along, constitute the teeming majorities of our race, over the breadth of the earth, along the line of the ages. Are these brothers and sisters of the common blood as insalvable as devils? Then, God help them! And yet we must recall this prayer, as irreverent; for, by supposition, God has predestined them to doom. If to be without the Bible is, for that reason, to be hopelessly doomed, then, whatever doubt we may have as to other reprobates, we can at least have none about them, and can safely affix to them their sentence before the time. This will be no violation of Christian charity: it will be the simple expression of Christian orthodoxy; and, to hesitate about it, would be to betray a timid or doubtful faith. But a dogma, relentlessly damning the overwhelming majorities of the human family for want of a Book which they had no access to, had surely need to be well established. If true, it is not only the tragedy of tragedies—it is the mystery of mysteries. If not true—if even but fairly open to doubt—then the assertion of it is nothing short of stark and intolerable savagery.

Such assertion of it, however, we do find in the *Confession of Faith* issued by the divines who assembled in the Jerusalem Chamber, at Westminster, more than two centuries ago. The daughters of that Jerusalem are so far in bondage with their children that they continue to subscribe standards whose teachings on this and some other points are too hard to be often confronted, or openly avowed. From the Jerusalem of West-

minster we appeal to the Jerusalem of old ; from the assembly of divines to the college of apostles ; from the *Confession of Faith* to the only standard of faith—the Word of God—which liveth and abideth for ever.

This terrible dogma, that puts all Bible-less heathen into the same boat of insalvability as devils, is contained in the first chapter, in the first section, yea, in the first sentence of the *Confession*. It is as follows :—

“ Although the light of nature, and the works of creation and Providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable ; yet they are not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation.”

It is needless to quote more. The same teachings pervade the other portions of the Westminster Standards. They are all of a piece ; but the foregoing words of the *Confession* are those most commonly cited by its adherents ; and in some of their doctrinal Catechisms we have found the question about heathen destiny simply answered by citing the foregoing expressions of the *Confession*, and putting them in inverted commas, as if they had been so many expressions of inspiration.

Of the doctrine here laid down, in regard to the destiny of the heathen, there can be no mistake. It effectually shuts every door in their face. It writes over them all, “ No hope ! ” Not content with declaring that they *do* perish, it declares that they *must*. There is “ a knowledge necessary to salvation ; ” and the entire light given to the heathen is, says the *Confession*, “ not sufficient to give that knowledge.” The *Shorter Catechism*, in like manner, cuts off all who have not the Scriptures from the possibility of “ glorifying God and enjoying him for ever,” by exclusively pronouncing the Scriptures to be “ the *only* rule to direct us ” how to attain these ends of our being. This girds all the heathen, as such, in a ninefold ring of fate ; just as much as if they had been so many devils of the pit.

Nor is this the whole, or even the worst. Their revelation, though not sufficient to light them to heaven, is well fitted to light them to hell. It suffices to “ leave men inexcusable.” Pray, inexcusable for what ? Surely not for failing to reach heaven ; for this they can no more do than they can mount bodily, under present conditions, to the Georgium Sidus. It must simply be for sinning on in their despair, like the denizens of woe. If the *Confession* here means more than this, it must mean that God gives the heathen such stray beams and dim suffusions of his possible propitiousness—such a slight and far off smell of Mercy’s feast—as may suffice just to put the idea into their head, and prompt acts and aspirations thitherward which can never reach their mark ; and whose only possible

and, for that matter, *predetermined* result, of the positive kind, is, that they will be thereby rendered "inexcusable," and fitted for deeper doom. If this be the meaning of "the light shining" so far as "to leave men inexcusable," then, subscribe and laud it who may, it is a creed for Moloch.

Some lurid light is cast on this subject by a passage farther on in the Standards, to be quoted directly. Meanwhile, humane reader, with bowels of mercy yearning within you, note well the case. Here is an army of rebels. They are surrounded. One man in every ten is picked out and spared. The rest are put apart for doom. They are attended to; they are housed; they are fed; but it is only to be shot down at last to a man; and if, meanwhile, they do not feel and act in their despair as others do in their peace and hope, they have made themselves inexcusable, and deepened their doom! Bad as the case of the heathen is, the case of the non-elect, mixed up with the favoured ones in promiscuous Christendom, is a shade more pitiable; for, though salvation for them there is none, atonement for them none, Spirit's influence for them none, and power of believing, therefore, none, they are, nevertheless, treated to the empty formality of a general call. Mark these words of the "Sum of Saving Knowledge," appended to the Westminster Standards:—"The outward means and ordinances, for making men partakers of the covenant of grace, are so wisely dispensed as that the elect shall be infallibly converted and saved by them; and the reprobate, among whom they are, not to be unjustly stumbled. By these outward ordinances, as our Lord makes the reprobate inexcusable, so, by the power of his Spirit, he applies unto the elect, effectually, all saving graces purchased to them in the covenant of redemption." Which saving graces are then specified—the irresistible faith-compelling touch being first and very strongly affirmed.

Mark here the well-weighed and exquisite language—that the reprobate may not be "*unjustly* stumbled." That they may be *saved*, is not for a moment to be thought of. They are not even to be let alone. They are to be furnished with the means of making themselves "inexcusable." They are in this process to be "stumbled;" only the means for effecting this fatal tripping are to be so "wisely dispensed," that they may be stumbled with such dexterity as not to be "*unjustly* stumbled." Again, we ask, is not this a creed for Moloch? To make the case still more plain, and show that, unlike many who subscribe these standards now, the older subscribers had no difficulty on the subject, I will quote some of their sentiments on this head. One or two will suffice; and they shall be so selected as to represent the state of sentiment at different

times. Boston, in his *Body of Divinity*, founded on the Westminster Standards, thus links and rivets his chain of reasoning that bars out the heathen. Having quoted the above expressions of the *Confession*, he says:—

“For (1.) There is no salvation out of Christ, Acts iv, 12; 1 Cor iii, 11. There is no salvation through him but by faith, Mark xvi, 16; John iii, 16; and xvii, 3; and there can be no faith nor knowledge of Christ but by revelation, Rom. x, 14—17. (2.) Those who have only nature’s light, and so do not enjoy divine revelation, are without God, and have no hope, Eph. ii, 12.” (Vol i, p. 21.) It will be observed that Boston, and all these writers, mean by revelation the Bible, assuming and expressly asserting that other forms of revelation of a soul-saving purport there is none. In harmony with this they deny that there can be any faith in Jesus, or salvation through Jesus, except in the light of the written Word—a monstrous falsity, as we shall see, and one that would heathenize the father of the faithful himself. But we have yet a quotation or two to make:

The Assembly’s Shorter Catechism Explained, by James Fisher and the two Erskines—commonly known as *Fisher’s Catechism*—will best represent the opinions of the Original Seceders, its compilers being three of the four founders of the Secession, including Ebenezer Erskine, the father of the movement. On the doctrine of heathen destiny, its teachings are positive and express:

Question. “Although the light of nature or natural reason, should not be the only rule; yet may it not be admitted as a sufficient rule, to direct us how to glorify and enjoy God?”

Answer. “By no means; because of its utter incapacity to give the smallest discovery of Christ, the Mediator of the new covenant, 1 Cor. ii, 14, who is the only way of salvation for lost sinners of Adam’s family, John xiv, 6.

Q. “Is it enough to assert that the Word of God is the principal rule to direct us?”

A. “No; because this would leave room for us to conceive of another rule beside the Scriptures, which, though it might not be called the principal one, yet might be in itself abundantly good and sufficient for directing sinners to their chief end, which is false, and contrary to Scripture, Luke xvi, 29, 31; Isa. viii, 20; Acts iv, 12.

Q. “Can the heathens, by all the helps they have, without the revelation, attain to such a knowledge of God and his will, as is necessary to salvation?”

A. “By no means; for they are declared to be without God, and without hope in the world, Eph. ii, 12. And ‘where there

is no vision, the people perish,' Prov. xxix, 18, there being 'no other name under heaven, given among men, whereby we must be saved,' but that of Jesus, Acts iv, 12." (Ques. 39, 40, 45, under Question 2.) Here the same arbitrary narrowing of the word "revelation," and the same monstrous fallacies as in the previous extract, will be clearly apparent.

Without stopping to quote *Acts*, *Testimonies*, and other Presbyterian *Declarations* of the last century, which are all to the same effect, we may just look, in passing, into Dr. Dick's *Lectures on Theology*. In various parts of his four volumes he refers to the heathen in the tone and tenor of the foregoing teachings; and, merely to show to what extent this able divine, whom some are old enough still to remember, had drunk into the spirit of the *Confession* dogma, witness the following outrageous allusion to the most venerated name in Grecian antiquity. After referring to a frivolous insinuation in connection with Aspasia, which it was contemptible even to notice, the doctor ventures to say of the incomparable Socrates, "Were this wisest of men, according to the oracle,—this pattern of every excellence, according to the nonsensical panegyrics of pedants and fools,—now to appear among us, no man with correct ideas of piety and morality would choose to be seen in his company." (Vol. i, 23.)

Only one testimony more will bring that type of teaching down to our own day. In the *Commentary on the Confession of Faith*, by Dr. Hodge of America, very lately republished in this country, he sums up the *Confession* doctrine on the heathen in several propositions, which he afterwards vindicates. In the first of these he echoes the sentiment that the light of nature unfolds so much "as to leave the disobedience of man without excuse," and then adds, "nevertheless, the amount and kind of knowledge thus attainable is not sufficient to enable any to secure salvation." (p. 25.) Where there is no Bible, then, there is no saving knowledge. Not only is it not attained, it is not "attainable," not possible to be attained. It is not attainable, for the best of reasons—it is not there to attain in any form "sufficient to enable any to secure salvation;" and this sufficiency is wanting not only in "amount," but even in "kind." Such is the honest account given of the *Confession* doctrine on the heathen, and not only given but vindicated in this work, which Scottish Presbyterianism has just reprinted as a model of modern orthodoxy.

But perhaps these expounders of the *Confession* leave room for the salvation of some of the heathen by unrecorded and peculiar means. If so, it is a pity they do not hint as much. We search among them in vain for any such relieving ad-

mission. If they had any relenting consideration to submit, this surely was the time and place and connection in which it was superlatively due. Instead of this, or a qualm of sympathy, we too often find traces of truculent temper and pious horror at the thought of the heathen reaching heaven. And yet these writers were as good and humane men as their neighbours. Such is the envenoming effect of vicious dogmas tyrannically enacted and mulishly retained.

The view of the Westminster compilers being thus put beyond a doubt, let us now interrogate a higher and benigner authority than theirs. As we thus turn from the *Confession* to the Bible, from man to God, we cannot help exclaiming with David, "Let us fall now into the hands of the Lord, for very great are his mercies; but let us not fall into the hand of man."

As there are but the two poles of destiny, it must either be that God has given the heathen light fitted to guide them to heaven, however they may use or abuse it; or that he has not, in which case they are unconditionally reprobated and doomed. Westminster has declared for the latter. Of nothing are we more sure than that the Bible, in name of all divinity and of all humanity, most articulately pronounces in favour of the former.

Considering the hard things that have been said on the one side, and the loose things that have been said on the other, we must here lay down some positions to guard ourselves against misconstruction.

First, We have here no concern or sympathy with the meddling question, "Are there few that be saved" of the heathen, or are there many? It might be that all of them perish (though we do not believe it); and not the less will our position remain consistent and sound. Our one question is, Does the revelation God has given them include the evangelic element in measure sufficient, albeit inferior to ours, to guide them to heaven?

Secondly, We protest against the injurious assumptions involved in the textual proofs with which we are commonly plied, such as:—"By the deeds of the law shall no flesh be justified;" as if we held that any heathen were thus justified. "Neither is there salvation in any other;" as if we held that any heathen could be saved except through Jesus. "Darkness covers the earth, and gross darkness the people;" as if this could not be true unless it were true absolutely, yea, to the utter extinction of all light in the sphere of reason and conscience; or as if, some light being granted, it were not the very question now in debate whether this involved the evangelic

element sufficient to guide them to happiness. "Where no vision is, the people perish;" as if even that could not be said unless they perished of *necessity*, and perished *without exception*—even assuming the word "perish" to be the correct translation. But it is not. The wise man's statement is, "Where there is no vision," or divine instruction, "the people become *lawless*"*—a truth which shines by its own light, and squares fitly with the words that follow, "but he that *keepeth the law*, happy is he." (Prov. xxix, 18.) When this, the strongest of all the anti-heathen texts, thus melts away, it is needless to name more. It is by violent hand that any one of them whatsoever is pressed into this question. There is not a text in Scripture that brands the heathen as heathen with the mark of reprobacy; and there are many, as we shall see, of a wholly opposite purport.

Thirdly, We disown all sympathy with the easy and lazy twaddle often vented on the simple virtues and guileless bliss of the heathen. We believe in the worst that travellers and missionaries have to tell us of their unnatural crimes, vices, diseases, and manifold miseries; of their prevailing unfitness, as the Gospel finds them, for a holy heaven; and of their gravitation, socially and spiritually, downward and downward evermore. We believe in the *fact*, but not in the *necessity* for the fact; and even in the fact we believe only as a *prevailing* fact, and not as one that excludes all exceptions. Hence—

Fourthly, We hold no doctrine on the heathen that would tend to slacken, but everything, on the contrary, that tends to strengthen and stimulate zeal in the cause of foreign missions. We wholly reprobate the ground once taken by the easy-going Moderates of the Church of Scotland when, at the General Assembly of 1784, they resisted the proposal to embark in foreign missions, on the ground that this was beginning at the wrong end; that we must first civilize the heathen before we can hope to Christianize them; that the direct missionary method, as one said, was as irrational as to teach a child the *Principia* of Newton before teaching him the alphabet; that even civilization to the heathen was a questionable boon, seeing it brought them so many refined Christian vices, and that they were already so happy in their simple and unsophisticated ignorance, that it was true kindness, not to say politeness, to leave them to their own religious arrangements. The flat contrary of this is precisely what we believe; and heart and soul do we go with the venerable and evangelical Dr. Erskine, of that same Assembly, who, burning with jealousy for the honour of the Gospel and the Gospel's God, rose to reply, and, stretch-

* See Gesenius' *Hebrew Lexicon*, sub voce.

ing out his hands to the moderator's table, exclaimed, "Rax me that Bible!" and then quoted, with telling effect, the commission to "Go into all the world and preach the Gospel to every creature;" and Paul's avowal, "I am a debtor both to the Greeks and the barbarians, both to the wise and the unwise: so, as much as in me is, I am ready to preach the Gospel to you that are at Rome also. For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation unto every one that believeth: to the Jew first, and also to the Greek." All experience proves that the heathen understand religious teaching when they will understand or attend to nothing else; that, of all religious teaching, God's love to them in Jesus is what they understand easiest and like best; and that the mission church and school is the surest, and often the only, nucleus to the heathen of the civilized village and town, and of all culture and elevation both for time and eternity.

Fifthly, If any of the heathen be saved, as we verily believe many will be—"coming from the north and the south, and from the east and the west, and sitting down with Abraham, Isaac, and Jacob in the kingdom of God"—it will not be for their own merits, for merits they have none; still less for their own innocence, could it have availed, for even innocence they have none; but solely for the merits of Jesus, on the Gospel principle of free and sovereign grace. But what knew they of the Gospel facts? We ask, in reply, What knew Adam, Noah, Melchizedec, nay, even Abraham himself, of the Gospel facts? But they knew of the principle, that God was propitious? Exactly. And just so might the heathen, and be saved through Christ in the same way; though, in point of degree, their evangelic advantages, and consequent attainments, might be less. And not such men only as Socrates, Plato, and other giants in intellect, but in far greater numbers, we believe, the simple-minded and the obscure.

II. The ground thus cleared, let us now face the main question. And here we ask no more than the *Confession* concedes to us in its very first line, in the expressions, "the light of nature, and the works of creation and Providence," to serve us as a lever with which to upset the entire heathen-damning theory; for this theory rests on an assumption which these concessions contradict, namely, that till the Bible reaches them, the heathen are not blessed with a solitary ray of Gospel light.

First, "The works of creation" contradict it, without looking further than the creation of the heathen themselves. For, in what circumstances have their successive generations come into

the world? The one answer is, under the canopy of a remedial scheme. On this subject, as we conceive, there are two extremes to be avoided. First, that of assuming, and positively asserting, that had there been no Saviour provided, there would and could have been no continuance of the race—an assumption wholly gratuitous, and tending to becloud the glories of sovereign grace, by seeking to condition the continuance of the human family after the fall on the provision of a Saviour, as a supplementary act of justice; and, secondly, the extreme of contemplating the heathen as in no available sense under the canopy of the remedial scheme at all. In contrast to both these extremes, we content ourselves with believing that whether, had no Saviour been announced, the sentence would, or would not, have so taken effect as abruptly to cut off Adam, and with him the race, it is enough for us to know that the Saviour *was* announced before any of his posterity were born; and, consequently, that every one of them comes into the world under a scheme of mercy, and with adaptations in their very being, as well as in their surroundings, for their appropriate measure of creaturely happiness. Thus the entire world revolves in a sphere of mercy; as the very heathen may see, and, we believe, often do.

Secondly, "The works of Providence" mentioned by the *Confession* contradict its own doctrine; for these comprise all God's dealings with humankind, and these dealings were at first, and have all along been, on a scale of universal and impartial benignity.

And here we remember an odd argument, that even doctors of divinity did not disdain to use in proof of a limited atonement. One of them asks, and answers, "Has salvation *ever* been, or is it at this hour, offered to all men? No." Another refers to "an earth covered with darkness," and the favoured "few" of Israel; and then triumphantly asks, "Let the advocates of universal atonement reconcile their doctrine with this fact. Either the doctrine must destroy the fact, or the fact must destroy the doctrine."* We accept the former alternative: our doctrine destroys the alleged fact, by proving that fact it is none.

Had a long series of generations passed before the first Gospel promise had been uttered, and the first Gospel ordinances instituted, the case would have been more perplexed. But it was not so. The Gospel trod directly on the heels of the primeval curse. All admit the universality of the curse. Then, how dare any deny the universality of the Gospel? There is not an

* Drs. Meikle and Marshall, in Report of Cases of Messrs. Morison and Walker, 1841. Pp. 36, 39.

accent of limitation in it. On the contrary, all is universality. It is "the woman's seed" that is held up as kinsman-Redeemer to the entire race. The blessing is co-extensive with the curse; the plaster is as wide as the sore.

"No more let sins and sorrows grow,
Or thorns infest the ground;
He comes to make his blessings flow
Far as the curse is found."

This meets the question point blank, Has the Gospel ever been universal in the world? It has never been anything else. Twice, in express terms, it rung in the ear of the entire race: first in Eden, and again after the flood. But these were single families, say you? True, but they were fontal families. No time was lost after the fall to sweeten with the Gospel, and with Gospel institutions, the poisoned spring of human existence, that it might descend as a sanative to all generations. Thenceforward, as at the beginning, all was universality; and it prolonged itself down the ages, unabridged, unrepealed. Sacrifice was instituted, and that for the Cains in Adam's family as well as for the Abels—a fact eloquent of God's gracious and undistinguishing universalities, however abused or refused, and thereby limited by man.

Thus there have been evangelic word and symbol, prophet and priest, interposition and vision, "ever since the world began." The glory symbols at Eden's gate (the rudiments of those of the temple); Enoch's ministry, and Noah's; special providences, such as Enoch's translation; the Spirit striving through these and other preachers "with MAN"—that is, with the entire race; the one hundred and twenty years' season for repentance, after their cup was full; the deluge itself, as a baptismal judgement to "remove the stumbling blocks with the wicked," and give young earth another chance by making the Gospel once more articulate to the entire race;—all this may suffice to illustrate the evangelic principle of God's dealings with the whole world, without the shadow of distinction, for the first two thousand years.* The universality of sacrifice and other Gospel elements, which missionaries find so helpful, and which the deepest corruption of heathenism has not availed to extinguish, show how vain it is to attempt to eliminate all evangelism out of heathenism, and how clearly primeval Gospel traditions blend with other and continuous revealing influences to woo every living man back to his God.

The call of Abraham and Israel has been described by a

* See Gen. iii, 15, 19, 24; iv, 7; v, 24; vi, 3, 9; Heb. xi, 5, 7; 1 Pet. iii, 20; 2 Pet. ii, 5.

doctor of divinity as "a prohibition" to the heathen—"an institution of the most exclusive character." There could be no greater, and hardly a grosser, mistake. That arrangement was *conservative*, but not *exclusive*. The "middle wall of partition" repelled Gentile corruption, but not Gentiles themselves. The most benign laws awaited and welcomed the sons of the stranger. We will here quote a few at random, by way of illustration:—"Thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt." (Exod. xxiii, 9.) "Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake; (for they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house; hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name." (1 Kings viii, 41—43.) "Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him." (Isai. lvi, 3, 6—8.) The selection of Israel to conserve the truth, and give lineage to the Messiah, took away no primeval privilege from the surrounding nations, but rather helped and confirmed them. Special messages and missions were sent to them, as in the case of Jonah to Nineveh, which was doubtless but a sample of many more. The great ancient empires were expanded around Israel; and "Jerusalem sat in the midst of the nations," that they might "seek the Lord," and that "God might be magnified from the borders of Israel."*

But why did not God do more? We cannot pretend to meet every *why* that might here be thrown in our way. We own the difficulties of the case, and could be as profuse of *whys* as any. Were we Calvinists, Limitarians, Necessarians; did we

* Acts xvii, 26, 27; Jonah; Mal. i, 5.

hold unconditional predestination, limited atonement, and irresistible grace, we could only, with the Confessionists, doom all the heathen to hell, or be for ever silent. But, holding as we do God's universal grace, and man's free will, we see glorious avenues of light everywhere piercing this question. We see God doing his righteous best to get man to know and keep the truth, and man almost everywhere thwarting him in this end. We see God clearing the world anew with the besom of the deluge, and man thwarting him again, till a time came when Gospel light glimmered in its socket. We see God determining, in his wisdom, to "suffer all nations to walk in their own ways," rather than sweep them off by another flood; leaving them all the Gospel influences they ever had, and flooding them with these, through his nature-preachers, every day. We see him wall one nation round for Messianic ends, with no further respect of nation than what regarded these ends, and with no respect whatever of persons in that or in any other nation; and we see that wall giving way, after Christ came and suffered, that the completed fulness of the Gospel might voluminously flow in renewed embassies of grace to the ends of the earth. We see that the times, and that the nations, were not ripe for Christ's coming and work, and for that world-wide mission, till a particular central date, pre-arranged in God's wisdom; but that this was mere matter of adjustment, which in no way affected the salvability of either Jew or heathen; and that those, therefore, who talked, as doctors of divinity did in the atonement controversy in Scotland, of "millions who had perished already" before Christ came, betrayed gross ignorance of the distinctive principle of God's moral administration of our world, as based from the beginning on Christ's mediation and atonement, to the actual accomplishment of which it was no more matter whether man looked forward or looked back, than it matters on what part of the earth's surface they stand relatively to the one gravitating centre that gives stability to them all alike.

All this we find—and think the Confessionists ought to have found—in "the works of Providence," which surely include all divine missions, messages, institutions, judgements, and other morally gracious dealings with our race, as well as the material blessings of sunshine, and shower, and revolving seasons. But even these last are as evangelic as all the rest. They are not only analogies of the Gospel—they are themselves Gospel. But, to see this more fully, let us first take in the remaining expression of the Confessionists, viz. :—

Thirdly, "The light of nature." By this, in addition to what we have seen in the expressions, "works of creation,"

and "works of providence," which the Confessionists have left us as empty bags to fill up with elements of Gospel, we may more especially understand conscience, or the revelation which God has given, and continuously gives to us, in our own moral constitution. This is by far the most important light of all. Of nothing are we more convinced than that this continuous, universal, pure flood of divine revelation in conscience is pre-vaillingly under-estimated. We make too much of the outer elements, and unaccountably too little of this inner light. Were more adequate account made of this inner light, there would be a corresponding abatement of the difficulty felt in the case of the heathen—whether home heathen or foreign—as compared with others, between whom and them the inequality is felt to be stumbling in the extreme. The inequality is truly great, and inexpressibly painful to contemplate. But, so far as concerns the essential elements of law, Gospel, and responsibility involved in our present question, it is, we verily believe, by no means so great as is commonly supposed. "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." And there is infinite equity, and no less infinite fatherly compassion, in God, to take all circumstances into account, and pronounce a "judgement according to truth." "Shall not the Judge of all the earth do right?" Shall not the universal Father let kindness go as far as kindness can? "The Lord is good to all; and his tender mercies are over all his works."

The better to see this, let us here quote a few statements of Scripture on the subject. It would have been interesting, had space permitted, to have commented on them in detail, and brought out in distinct relief the sublime and far-reaching principles they declare of administrative impartiality and evangelic universality, as applying, under all specific diversities, to Jew and Gentile alike. This we leave to the reader, with perfect confidence, meanwhile, that these Scriptures will, in their general effect, speak decisively for themselves:—"I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Matt. v, 44, 45.) "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts x, 34, 35.) "Who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in

that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." (Acts xiv, 16, 17.) "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring." (Acts xvii, 26—28.) "Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient. Who, knowing the judgement of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." (Rom. i, 19, 20, 25, 28, 32.) "But we are sure that the judgement of God is according to truth against them which commit such things. Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: for there is no respect of persons with God. For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; (for not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another;) in the day when God shall judge the secrets of men by Jesus Christ according to my Gospel. Therefore if the circumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfil the

law, judge thee, who by the letter and circumcision dost transgress the law?" (Rom. ii, 2, 6—16, 26, 27.) "What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus." (Rom. iii, 9, 19—24.) "But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world." (Rom. x, 18.) In the last of these passages, the quotation it contains from the 19th Psalm is strikingly significant; for the nature-preachers there described are referred to by Paul as proclaiming the Gospel as well as the law, and on a principle of the most unquestionable universality and impartiality.

In this revelation, through nature and Providence, there is, of course, judgement as well as mercy. Had there not been this, a Gospel element would have been wanting; for "God is *just*, while justifying the ungodly"—loving the sinner, yet condemning his sin. This mixed tenor of Providence would teach the heathen that "the way of transgressors is hard," and that "in the keeping of God's commandments there is great reward."

But mercy predominated, and rejoiced over judgement. Mercy sat like a seraph queen on the circle of this sin-stricken globe, and bathed it all in her smile. "There was nothing hid from the heat thereof." Mercy rayed forth in every sunbeam, and shed relenting tears in every shower. Conscience knew well that it might have been otherwise. Our food might have been less luxurious to the palate. The loves and friendships that relieve so much of earth's weariness and dreariness might have been less exquisite. Childhood, that "turns to mirth all things of earth," might have been as saddening as it is gladdening. Earthquake, tornado, and other terrible agencies, might have been less rare. Crimes, that darkened the heavens, did not draw down the avenging bolt; but the sun shone, the harvests grew. "God was good unto all, and his tender mercies were over all his works."

Such is he, reader, this very hour to you. Oh believe him, confide in him, love, reverence, and obey him! Trust in Christ's deservings, trust not in your own; and let faith work by love, and purify heart and life. In all God's volumes—Nature, Providence, and Grace—we read the one blessed story of grace and mercy for all. The shower descends to speak of him whose heart yearns over man in ruin, and who, in the incarnate Emmanuel, wept over human guilt and woe. The dew falls to remind us of him who comes down "like the dew on the tender herb;" whose breath is strong to utter the thunder, and yet too tender to quench the smoking flax; whose hand is so strong as to propel wheeling worlds through the wilds of space, and yet so kindly as to handle and tend, without crushing, the bruised reed, and to wipe all tears from our eyes. The glorious sun daily issues, giant-like and joyous, in his evangelic mission from his eastern tent, unwearied, ungrudging, from nature's dawn till now, exulting as a strong man to run his daily race, with his one story of redeeming love. Oh believe it, my friend; believe and live! "The Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." (Ps. lxxxiv, 11.) "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isai. lv, 7.) J. G.—G.

LINES OF HOPE.

(SUGGESTED BY THE FOREGOING.)

SOUL-cheering doctrine! bathed in Heaven's own light!
 For shall not God the Righteous do the right?
 From him with little, less shall He expect—
 From him with more, the faith of His elect.
 Yon ancient Brahmin, by the Indian tide,
 Who lived a life of prayer, and, praying, died;
 Yon turbaned worshipper in Cairo's mart
 Of blameless character and tender heart—
 Shall we not meet their spirits after death,
 At length instructed in a purer faith?
 The Athenian sage, who quaffed the poisoned bowl
 'Mid hopeful yearnings for the human soul,
 Shall he not praise the Lamb, on heavenly height,
 Who Immortality brought forth to light?
 Shall not Confucius to Christ bow down?
 And Zeno make His gentleness his own?
 I hope so,—as I hope that Calvin shall
 In heaven believe that Jesus died for all;
 And little children, on the shining shore,
 Acknowledge Him they never knew before.

BIOGRAPHY OF AN ELDER.

BY HIS SON.

REV. ii, 10. "Be thou faithful unto death, and I will give thee a crown of life."

THESE words both warn and encourage every Christian worker. Trials of many kinds may be expected to test our faith. We cannot foresee the dangers that are in the way we travel; and the pilgrim meets with many temptations after he has left the City of Destruction—even after he has been on the Delectable Mountains. The command of the Captain of our Salvation is, "Be thou faithful unto death." To start well is of great moment; but year after year to continue in the upward path, with the face heavenward, requires spiritual courage. The reward of the Christian is the crown of life. It may excite some longings for the prize of the high calling of God in Christ Jesus to follow the footsteps of one dear to me, who was faithful unto death.

The village of Dreghorn, at the beginning of this century, had little to distinguish it from other Ayrshire hamlets. Its parish church was seen from a great distance, the shadow of whose steeple darkened, morning or evening, the thatch-roofs of almost every cottage in the village. The houses were chiefly on the side of the highway between Kilmarnock and Irvine, which was seldom free from traffic from the harbour of Saltcoats, and contributed, by its carts and mail coaches, to the bustle and prosperity of Dreghorn. But the bustle was never great, even when the farmers of the parish came with their families and servants to the church. The congregation, dispersing, would take the roads that led to the river Irvine and the Shewalton woods, or to the Annock water and the Eglinton policies—some going away by Stewarton, and others walking up the wooded hillsides to the farms from which the Firth of Clyde, the sea, and the Arran hills were visible.

Amongst the earliest divisions of labour, we find in all countries workers in iron and wood. Every district must have its smith, and its carpenter or wright. These two words—the first from a Latin root, *carpentum*, a waggon, and the last from the Saxon verb, to work—formerly meant the same thing. The carpenter of Nazareth was a man who wrought with the axe, the chisel, the hammer, and the saw, much in the same way as the wright wrought in Dreghorn, forming and mending all kinds of articles in wood. For generations the Dreghorn wright was a Craig, either David or Robert. My grandfather died when my father, the youngest son of the family, was about

twelve years old. Calamities came, and the widow had to part with the fields and the house. She was a brave little woman, and followed her sons to Kilmarnock. Robert was glad to earn a penny by running a message to Irvine; and he was often about the manse. My grandmother was a Scott of Peebles, and had come with the minister, as his housekeeper, reading for him, and leading him, as he was blind. Naturally intelligent, this reading for the minister—an old servant of God, fervent and evangelical—improved her mind, and enabled her to direct and instruct her sons—the youngest in particular, who was at home after the death of his father. Robert honoured his mother, and returned her warm affection by filial devotion. For her sake, anybody that came from the Tweed side, with the east country tone, was welcome to the best in his house. Reading to us, the Saturday night before his death, some of the anecdotes of the Peebles' worthies, given in the biography of the Chambers of Peebles, recently published, his eyes were lit up with the old love, while his face shone with the enjoyment of the quaint Scotch humour. Little did I think then that those who watched the play of expression on his features that night would look on them, next Saturday night, rigid in death, but calm and patient, as if still watching for the coming of the Lord. The brow was lofty and thoughtful; the eyes deep set, tender when calm, but burning and flashing when the spirit was roused in indignation; the nose was well formed, the mouth large, and the chin prominent. His face was of the Ayrshire type—the same in contour as many of the portraits of the old Covenanters.

Before becoming apprentice to the cabinetmaking, he had done country work—following the plough, and putting his hand to anything. His love for the green fields and fresh breezes, for the birds and the flowers of the spring, gave him much enjoyment. On the Monday morning before he paid his last visit to the city (Glasgow), we had a walk in the park. The sky was clear, and the south-east wind was bracing. He said to me, "This is the wind I like. It makes me feel vigorous." Passing the crocus-circle, then in full bloom, he paused to admire them, saying, "It must take a deal of work to keep this plot in such good order." Probably he was thinking of his own little garden that he liked to keep, often labouring in it for hours after he left his workshop. He had hoped to see the fruit of it this coming summer. But when, on my return, I passed by the crocus-plot, with its bright yellow and purple and white flowers, they were all withered, bitten black by the frost; and he was away to the sweet fields where the flowers fade not. "Like as a father pitieth his children, so the Lord

pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass; as a flower of the field so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children."

Let me say here, that Robert Craig was not an extraordinary man. His virtues were those of the race which has made Scotland respected, and her sons honoured, for perseverance, integrity, and independence, all over the world. Some say that this type of manhood is fast dying out—that life is becoming so artificial, so feverish, and false, that a true man, who is more than he appears to be in goodness and power, no hypocrite in any part of his nature, feeling himself every inch a man in his shirt-sleeves, with his apron on, and the tools of his trade in his hand, considering this full-dress for six days of the week, and able to appear the equal of the best of the land on the first day, in the Lord's house—fearing God, and with deepest reverence worshipping the Eternal, but not fearing the face of man—the type of Scotchmen to which Burns's father, Carlyle's father, and Hugh Miller's uncles belonged, and the fathers and uncles of many who will read this: alas for the country, if it be dying out! I do not believe that it is; but it does not flourish well in large cities, amid tinsel and shoddy, and the make-believes of sham jewellery; where multitudes try to live above their income, wear clothes they never pay for, are constantly in debt, and are most ashamed of appearing to be what they really are.

It may be profitable to refer to some points in which my father was a good example for working-men and Christian office-bearers, striving to be faithful unto death, that he might win the crown of life. While pointing out some admirable habits, I shall try to indicate both the influences that helped to form his character, and the influence which he exerted by his character. His native village, and the associations of his boyhood, have been sketched already. Let us dwell for a little on his apprenticeship. He served his full time in a shop where first-class work was done; and he gained the esteem of his fellow-workmen and his master. He reckoned it an honour to be asked to do anything extra, for he was a willing lad, anxious to get on, and keen to try his skill on difficult tasks, that so he might, by effort, acquire more skill. He never thought of grumbling at overtime, and he used to say he never was paid, and seldom thanked, for it, being just an obliging apprentice. But in all labour there is profit, and he gradually became a good work-

man. How he managed to pay for lodgings and food off his small wage, and get a fair share of amusement, is more than I can tell. His oldest sister used to assist him in a kindly way, remembering that growing lads can always eat; and he never forgot her kindness. But he had to pinch himself in necessaries to secure a few luxuries. He was always punctual. Once he thought it was past six o'clock, and rushed down to the workshop, to find all silent, and discover that four o'clock had not yet arrived. But he stood at the door, rather than go back to his bed and sleep in. When we were late of rising, we were often told of that morning. For some years he spent his Sabbaths with his mother, in Dreghorn, accompanying her to the parish church. Kilmarnock was, from 1830 to 1848, in a ferment of political and ecclesiastical agitation. Every question was discussed in its workshops, and argued at the Cross. The young apprentice learned many things besides his trade. He was ready to listen to every orator; and some of the best speakers—Henry Vincent, Dan O'Connell, George Thomson, and James Morison—instructed the Kilmarnock apprentices on the Reform Bill and the People's Charter, the Corn Laws and Free Trade, the Emancipation of the Negroes and the Catholics, the evils of State Churches, and the principles of the Voluntaries, the errors of Calvinism, and the glorious Gospel of the grace of God. He knew all these subjects. His mother had taught him to be a good reader; and he was entrusted with the dear newspapers of these days to read out to the workmen at the meal hours. In this way he acquired much information, and became an educated man. After I had been to college, he took a pride in proving his superiority in argument, and convincing me of my profound ignorance of many things. I never came up to the speakers of his youth. He had seen the veins swelling in their foreheads, for he took good care to be near them,—and there were giants in those days, according to all accounts. Of course he knew the poems of Burns, with a full appreciation of their humour and sarcasm, of their tenderness and beauty, admiring most "The Cottar's Saturday Night," and "Mary in Heaven." But latterly he seldom referred to them, fearing that I might receive harm from the evil in the book; although, in my youth, he often told me, as a spur to intellectual activity and an antidote to childish pride, that Burns could do more with his mind while supping his porridge than I could accomplish in a year's time. You can thus form an idea of the intellectual atmosphere in which he served his apprenticeship. Let us now look to his married life.

Ask any wise man or woman with much experience concerning the important events of life, and they will be sure to refer

to marriage. The whole future weal or woe of the life on earth depends upon the choice made of a wife or a husband. To a working-man it is most important that he find a true help-mate; for unless his wife be that, the battle will be too hot and protracted for human strength. And to a working-man the time of marriage is of the greatest consequence. By an imprudent, early marriage, poverty has stood for many years by the door-step of many a hard-working man, defying his best efforts to drive it away. The apprentice fell in love with one his equal in ability and industry. But they had a long courtship, because they could not afford to marry; and as they determined to start wedded life without debt, they had to save for years to furnish the house, and provide against contingent expenses. They never regretted waiting; and one of their first principles of expenditure was, to owe no man anything. If you do not act likewise, you can never be honestly independent. A good workman, at that time, considered sixteen shillings a week a fair wage. On that sum the young couple could afford to be charitable and hospitable, and pay their way. A friend had given the bride John Angell James's little book, *The Anxious Inquirer*; and the truths in it became very precious to the cabinetmaker. He was a Sabbath school teacher and a member of the Relief Church. But new views of the love of God began to stir the town. The Sabbath School Association became the first battle ground, and the teachers, ranged themselves on two sides. Sixteen stood out for the Bible as the text-book, my father among them; the others preferred the *Shorter Catechism*. His master at that time, Mr. David Dickie, a good man, but a strong Calvinist, put the point of the controversy thus: "Did Christ die for the elect only? Yes. It is a terrible doctrine, but it is true." My father, with the sixteen, maintained that what Christ did by his death for one man he had done for every man. The teacher of the senior class at that time, Miss Mary Wilson, who for many years lived on the same stair-head with us, is yet alive, and has a distinct remembrance of the controversy. A probationer of the church said to her, "The *Shorter Catechism* is an excellent production." "True," she said; "but it is man's book, and we prefer God's." An elder met her on the street, expressed his alarm at the dangerous doctrines taught in the schools, and said, "the Association would need to put those who maintained that Christ died for every man out of the schools." "Well," she said, "you may shut them out, but they will not be shut out of heaven. I have been sixteen years a teacher already, and I know there are not better teachers in the schools than those you think of cutting off." The ministers took up the matter. My father was asked to appear before the

Rev. Mr. Macindoe to explain his views. The young cabinet-maker had hardly confidence enough to ask grace aloud before his meals; so it was a trial to appear before a minister, to give reasons for the doctrines he believed. But he prepared himself by marking out passages in James's *Anxious Inquirer*, explaining the simplicity of faith, and implying the universality of the Atonement. Whenever he was at a loss for words, he read a suitable passage, and said, "I believe that." Now, James's *Anxious Inquirer* was regarded as an orthodox book, and the cabinetmaker, fighting behind it, was more than a match for the minister. However, a general meeting of the Sabbath School Association was held in the Town Hall, and the sixteen teachers, my father among them, were excommunicated for holding the love of God for all men, without exception. In talking at the corner of the street, after that meeting, he caught a chill, which brought on a serious illness—first small-pox, and then rheumatic fever. I got him to consult Professor Gardiner, about three years ago, for certain distressing symptoms of disease, and Dr. Gardiner discovered irregularity of the heart's action then, and asked me if ever he had had rheumatic fever. I said "I believed when I was an infant, thirty years ago, he had passed through such a fever." Then the Professor expressed the opinion that the dregs of that disease were beginning to develop as age impaired the vital force, and told me to be prepared for my father's sudden death, although it might be many years before it took place.

During that illness he was visited by few; for people were afraid. His brother John came regularly to assist. The Rev. James Morison, the young minister of Clerk's Lane, visited him; and that was the beginning of a friendship which lasted till death—Dr. Morison assisting to lower the coffin into the tomb.

His master, Mr. D. Dickie, paid his wages all the weeks he was ill, and took no interest when the money was refunded. Acts of kindness like this, between employers and employed, cost little; but they save strikes, and oil the wheels of trade. The young couple had a hard fight in these years; for one of the lodgers they kept took fever, and my mother nursed him through it also, and attended to her child, and a little niece of my father's, whom he took home when his sister died. But he used to say he never had an idle day in his life. Work was waiting for him as soon as he was able to do it. After Mr. Dickie's death, another workman and he started business, in the firm of Alexander & Craig. They were both known to be first-rate tradesmen, and that secured them orders. They were in partnership for more than twenty years, and they both wrought hard. As a master, he was respected by the appren-

tices trained under him; and his workers always could get on with him, and liked him. He believed in being paid for his work, and he was willing to pay for work well done. Cheap articles of all kinds he detested. But it was a real pleasure to him to see a fine piece of wood, or a well-finished article of furniture. His trained eye could detect flaws at a glance; but a thorough good job, finished by himself or others, he admired, and was glad to hear it praised. When he visited Glasgow, the merchants would often show him their best articles, because they knew he admired superior cabinet work, and could appreciate it. His grief was that there was so much trash sold, which was profitable to nobody—neither a pleasure to the workmen who made it, nor to the people who bought it. Latterly he used to say that first-class tradesmen were fast dying out, being unable to compete with the rapid production of cheap articles.

His religion included his work; and he thought it a poor Christianity that was put off with the Sunday clothes. To do work well was almost a passion with him; and he tried to train me with something of his spirit, telling me it was as much my duty to make a good sermon as it was his to make a good chair; and he did not believe that either production could be creditably finished and polished in a hurry. I knew him to be so keen a critic, that I could have spoken before the City Hall audience with less nervousness than I often experienced when he was one of my hearers. It was very seldom I pleased him, and he always qualified his praise to point out how I might improve. But his remark on the last sermon he heard was, "He thought it would do good; and if Matthew Craig had been spared, he would have liked to have heard it."

Looking back on the way he trained his children, I consider he was a wise father. He never allowed his authority to be questioned; but he ruled in love. We never doubted his affection; and we knew that he would have risked his life for any he loved, if he could help them in their time of need, although he did not give us our own way, and never allowed my sisters or me to forget that he held the reins. He had great natural sagacity and insight—could see through an excuse in a moment, and laughingly put his finger on the sore place we wished to hide. We were more afraid of his humorous wit, when feathered, as it often was, with true sarcasm, than of any school punishment. He made us ashamed of ourselves; and, if we grumbled because we got no pocket money like our companions, we were often sent away with the remark that many a good sack was tied before it was full. But he spared no expense in our education, giving us

the best teachers in the town, and the opportunity of pursuing any branch of knowledge, yet never forcing us to learn. He trained us to feel our own responsibility—would never decide for us when we grew up; but gave us wise advice—presented the difficulties he saw, and commended us to God. In this too, I think, he has left a good example, which we will do well to follow.

After the serious illness referred to, he became a member in Clerk's Lane church. The growth of his spiritual life was gradual. He had not a sudden conversion; but he got great light from reading John Wesley's sermons, and he soon followed with the deepest interest the famous-expository lectures of James Morison. As soon as I could write, he wished me to jot down the texts and as much as I could of the sermons on Romans ix. On Sabbath afternoons and evenings, for years, our neighbour Miss Wilson came into our house with her Bible, my father and mother took theirs, and, like the noble Bereans, they searched the Scriptures to see if these things were so. My duty was to give the texts and read what I had written; but I was expected to listen, and not offer an opinion. When I interrupted them, my father would look up and say, "Now, learn to hold your tongue; you'll have time enough to speak yet."

In thus following his minister's discourses—testing them by the law and the testimony, seeking to "prove all things and hold fast that which is good"—he has left a good example for church members. Spiritual culture of this kind soon develops character. "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall bring forth fruit in old age; they shall be fat and flourishing."

He had a large class in Clerk's Lane; but he felt his need of instruction, and attended regularly the minister's Bible class, along with several who are now ministers of the Gospel—the Rev. A. M. Wilson of Carlisle and Professor Taylor of Kendal being among them.

He was elected an elder when he was about thirty-three years of age, and, after much hesitation, conscious of many imperfections—as he was to the day of his departure—he consented to act, determining to do his best—striving to be faithful unto death, that he might win the crown of life. He conducted a prayer meeting for many years, and was a faithful under-shepherd over the flock. He inspired confidence by his own frankness; old and young trusted him, and consulted with him in cases of perplexity. He was often sent for to the bedside of the dying, and, whether it was cholera or fever, he would go. For a quarter of a century he tried to do his duty

as an elder; and the session, remembering the words of the apostle, "Let the elders that rule well be counted worthy of double honour," requested to attend his funeral, to show their respect for his memory.

While working from six A.M. to six P.M., and often later, for forty years, he never shirked public work, feeling that some one must do it. He was the treasurer of two friendly societies for many years, and an influential member of the lodge of Odd-fellows. During the trying time when Clerk's Lane was without a pastor, he was a manager; and, as president of the church, had to be chairman at many stormy meetings. It was a difficult post to fill; but his firmness and fairness gained for him general esteem. But, in enumerating the influences that helped to form his character, I must not forget public lectures and general reading. He was a member of the Philosophical Society, and made it a pleasure to attend their courses of lectures, taking me with him in my boyhood, and giving me the privilege of the library. His text-books on theology were Luther on the Galatians, and Morison on Romans ix. He was fond of exposition; and had gone through the Galatians again and again with his Sabbath school class. The old men in Winton Place consider it to be their duty to be teachers as long as they can; and many Sabbath schools would be improved if the office-bearers of the church had classes in the schools of the church. In this my father set a good example to office-bearers. He was an accurate thinker; but the tenderness of his nature and broad sympathies were manifest in his fondness for Hervey's *Meditations*, Lamartine's *Travels*, and Macdonald's *Alec Forbes*. He liked Scott, and Longfellow, and Wordsworth's poems; but he considered "The Redeemer's Tears," by the Rev. John Guthrie, one of the best poems of the language. In visiting the sick, he often took *The Story of Bertie*, or *The Memoir of Mary Simpson*, to read it, or to leave it to be read. The literature of the Evangelical Union was always prized by him; and *The Repository* for the month of March I found, a few hours after his sudden death, lying cut on the table where he had been reading; and *The Principles of the Cumberland Presbyterian Church*, by the Rev. Mr. Crisman, was lying beside it. He seemed to have been studying the latter volume, and comparing it with Dr. Morison's notes on the literature of the American Church.

In conclusion, let us notice the influence he exerted by his character. It never concerned him much what people thought about him; but he remembered that God saw him, and he sought to walk with God and commend his Saviour by his Christian conduct. He had too much fun in his nature to be

morose. Even when disease prevented him from enjoying any amusement, he liked to see young people merry. They knew that, and his company was considered an acquisition in their excursions. He liked a *rag* with an equal: that is an Ayrshire term descriptive of the caustic humour of the district, and it has no synonym. No English word means exactly the same thing. The humorous side of his nature was always allied to strong, good sense. He took delight in encouraging young Christians; and, when there was need for it, he kindly warned them or rebuked them, but with so much sympathy at the same time, that they did not feel offended. They felt that he took a fatherly interest in them, and often consulted him. He kept his eye upon those likely to make good office-bearers in the church, and rejoiced in the usefulness to which he had helped to call them. On principle he always tried to encourage his minister, and often parried by prudence blows that might have wounded him. He sought to develop the strength and liberality of the church. He was anxious that Winton Place should secure a Bible woman, and when the expense was mentioned, he said, "The church never knows what it can do till it lays itself out to do it." But his unconscious influence was more potent than his direct influence. I would not have been a minister of the Gospel to-day, if I had discovered my father to be, in any sense, a hypocrite. When most beset by sceptical difficulties, and groping in the midst of doubt, I thought I would test the matter by experiment. So, without telling him then or since, I watched him with the critical eye of doubting youth, and I was convinced that, let Christianity be true or false, my father felt the power of it, and was trying to be faithful unto death, that he might win a crown of life. It was a joy to him to help in any way to win souls. He was a man of prayer. If there were only two at the morning prayer meeting, he was one of them. In private devotion, his soul seemed to take wing, for his nature was most developed on the religious side. I often marvelled at the eloquence of his prayers at family worship; and yet he did not conduct it at first in his home, and pleaded inability to express himself. My mother induced him to purchase Fletcher's *Family Devotions*, and read the prayers morning and evening. But after his conversion he did not require this help. It was his custom, before I left for college, on all my visits home, to read and pray, and he invariably selected the same chapter (2 Timothy ii), "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier

of Jesus Christ." Before he went out to his work, an hour previous to his death, he was on his knees praying for us all. As his fathers had done, he worked with the familiar plane and saw for nearly an hour, went to the door of his workshop for a breath of air, returned and looked at the men working, and as he stood at the head of his bench, without a struggle, he expired. "He was not, for God took him." His partner, Mr. Auld, caught him in his arms, and gently laid him down. He felt for his pulse; but it beat not. The doctor came but to say, "It is all over."

"This languishing head is at rest,
Its thinking and aching are o'er;
This quiet, immovable breast
Is heaved by affliction no more.
This heart is no longer the seat
Of trouble and torturing pain;
It ceases to flutter and beat,
It never shall flutter again."

But the spirit had returned unto God who gave it. He had a painless death; to him "to live was Christ, and to die was gain." He was seldom off his work, but he suffered a great deal of acute pain. He was spared what many suffer on their death-bed; but his death-struggle was at the sorest about three years ago. He experienced that "we wrestle not against flesh and blood, but against principalities, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore, take unto you the whole armour of God, that ye may be able to withstand in the evil day." The irregular action of the heart caused him great agony of mind and body. He could enter into the experience in the book of Job. He prayed long and often; and found his chief comfort in looking unto Jesus, reading often Hebrews xii, "Let us run with patience the race that is set before us, looking unto Jesus. . . . My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." He had the discipline of severe suffering, although he never knew the bitterness of sorrow.

Working-men, you may imitate my father's industry, integrity, and moral courage, and ennoble a life of toil by Christian principle; and leave, as an inheritance, a good name. Office-bearers of a Christian church, we may be stimulated by his example to diligence in our duties; assured that we shall reap, if we faint not,—*reap* honour and love from our friends and acquaintances, with the esteem of good men, and the blessing of God.

Permit me to quote two letters, one to him in 1851, and one

from him this year; the first from the Rev. James Morison; the last to the Rev. John Guthrie:—

“KILMARNOCK, 16th July, 1851.

“MY DEAR SIR—I cannot retire to rest this night until I express on paper my deep thankfulness to you for all the kindness and countenance which I have received from you ever since we were connected together in Christian fellowship. Your spotless character, your upright, manly, and honourable demeanour on all occasions, your wisdom in counsel, and your devotedness to the cause of our Saviour, have done much to cheer and animate me in all my toils and anxieties. That our common Lord and Father may still bless you exceedingly, and make you a blessing to your beloved wife and family, to the church, and to the world, is the earnest prayer of one who cannot but love and respect you much, and who is your obliged servant in Christ,

“JAMES MORISON.”

“99 KING STREET, KILMARNOCK, Jan. 26, 1872.

“DEAR MR. GUTHRIE—I have been so much taken up with your *Root Principles of Atonement* that you will excuse me when I, in my simple way, say to you, to me they are *grand*. Would to God that ministers and people but saw their beauty and reasonableness.—Yours in Jesus,

“ROBERT CRAIG.”

Many have seen the kindly notices in the *Kilmarnock Standard*, the *Ardrossan and Saltcoats Herald*, and the *Christian News*; but a few lines may be quoted *in memoriam*.

The writer in the *Ardrossan and Saltcoats Herald*, an acquaintance for more than twenty years, said—

“Mr. Craig had a kind, genial temperament, and was fond of a pleasant joke and a little good-humoured banter. He was an excellent tradesman, and had succeeded in establishing a name for stair-railing and furniture generally. His chief virtues were those of his Christian deportment. Without a particle of parade or bombast in his nature, he maintained an honoured and unblemished reputation in the church of which he was a member, and was not merely esteemed but beloved by a wide circle of friends in the church and the world. He also took a great interest in the leading public movements of the day, and lent his aid, in so far as time and opportunity were afforded him, to the furtherance of all measures that could promote the civil, social, and religious progress of his fellows. One of the latest matters in which he was engaged—and whatever he did he did it with all his heart—was the promotion of a petition to Parliament on the Education Bill. That approved generally of the Bill, but prayed for the withdrawal and abolition of all denominational grants from the public money.”

The *Christian News* gives the remarks of his esteemed pastor, the Rev. W. Bathgate:

“Mr. Robert Craig filled the office of the eldership in connection with this church for about a quarter of a century. And he won for himself ‘a good report’ as an under-shepherd of the flock of Jesus Christ. His manner of life as an elder was very exemplary—in my judgement, singularly so. His understanding was far-reaching, his conscience was full of rectitude, his heart was full of generosity, his whole soul had something regal in its mien, and he feared with a deep reverence only the Chief Shepherd, while he was studiously courteous to his fellow office-bearers and fellow-men. His brethren in the Session alone knew the full value of his deliberative opinion, and nobody will miss it more than I myself. It was always given with an imperial independence, yet never pushed beyond the legitimate line. Very many of you know how faithful, and kind, and cheery, and wise he was in visiting the members of his district,

especially in the day of trial, and in his general intercourse with the members of the church. It is no small service for any man to be and do unto you for twenty-five years what our departed brother has been and done unto you as a spiritual office-bearer all that time. I am well aware that it was chiefly his virtues as a man and a Christian which qualified him to be so useful as an elder."

I have reason to thank God for the memory of my father; and pray that, by the Holy Spirit, we may all be guided and guarded, living day by day in the fear of God; and may every reader hear the Master say, "Be thou faithful unto death, and I will give thee a crown of life."

"They have placed the cold earth on his ashes,
They have given him up to the tomb;
But the light of his virtue still flashes,
The pathway of truth to illumine.

"He is dead, but his memory still liveth;
He is gone,—his example is here;
And the lustre and fragrance it giveth,
Shall linger for many a year.

"The path of the faithful he noted;
In the way of the humble he trod;
And his life was with ardour devoted
To the cause of Religion and God."

R. C.—G.

CHRIST IN THE ASPECT OF A TEACHER.

If I am asked what Christ was professionally, I answer, He was a teacher. He was a religious as distinguished from a secular teacher. He was thus a teacher of the highest kind; for religion is deepest, loveliest, and best of all things. Religion implies liberty, morality, temporal prosperity, and happiness here and hereafter. That I do not exaggerate the worth of this blessing in so expressing myself is plain from these words of the Saviour, "Seek ye first the kingdom of God and his righteousness, and all these things (food and raiment) shall be added unto you." It is far more important that we should act rightly toward God, than that we should possess health or genius, that we should receive a liberal education, or be left a fortune; and, if so, there is no class of teachers which should be more coveted or prized by a nation than religious teachers.

It is a remarkable and suggestive circumstance that Jesus was so long in entering upon his work as a teacher. It shows what control he had over himself. It shows that he could wait as well as work; and waiting is frequently more difficult than working. In the case of a sinking ship or a burning house it is possible to put too one's hand so as to do harm instead of good.

All through, Christ was apparently guided in his movements and exertions by the clock. He realized that there was a proper time for him to do and say all that he said and did; and, consequently, he neither delayed on the one hand, nor anticipated on the other.

When, however, he did come before the public in the capacity of a religious teacher, he worked with all his might. He allowed himself no more rest than was necessary. He did not as a teacher confine himself to one place or district of Judea, or to stated occasions. All who have studied his life must admit that he was the very incarnation of the spirit of diligence. He had, of course, to take into account what his hearers could bear. He had to take care not to weary them with preaching to them and teaching; but he took advantage of all openings which occurred. He would have grudged to lose a single opportunity. One of the charges brought against him by his enemies was this: "He stirreth up the people, *teaching throughout all Jewry*"; and it was no doubt supported by facts. He did not stir up the people in a political sense, or in any bad sense; but he was a wonderfully active and earnest teacher. He was specially busy on Sabbath days; but teaching was with him a daily occupation. When not engaged addressing the people, he was occupied instructing the disciples, and preparing them for their mission as his witnesses. He was not a teacher in name merely, he was a teacher in reality. If those who waited on his ministry did not become religiously wise and good, it was their own fault. Words in his case were the symbols of ideas; and the ideas to which he gave expression were just those which he saw the "lost sheep of the house of Israel" required, and which had the most direct bearing on their moral character, their well-being, and the glory of his Father. Teaching was his chosen method of doing his countrymen good. He did not desire and court retirement that he might have the more leisure for writing. He brought himself into contact with the Jews, and taught them orally, and with a perseverance which it is impossible too highly to admire. He met as a teacher with much that was calculated to try him. Discouragements alternated with encouragements. Here he found the people slow to hear him; there he found them slow to hear and believe. Still, he did not give up the work of teaching in disgust or despair. It was clear to him that the Jews were spiritually ignorant, and that their minds were full of prejudice and error. He saw that instruction was their most immediate and urgent want, and he set himself to supply it. The purpose to teach them was not hastily formed, and he never abandoned it. If he taught more at one time than at another, the explanation

must be sought for in the circumstances. His views of the necessity and importance of religious teaching never underwent any change; and it would seem that the nearer death came he taught the more. It is worth noting and pondering that the prospect of crucifixion did not lead Christ to do something else than teach. Teaching did not exhaust his duty. Far from it. He was in the world to make atonement for sin, and translate the moral law into action. He varied teaching by every now and then working miracles; but his time was chiefly spent in the former great work. Involve what it may, this is a simple fact. He began public life as a teacher, and he stuck to that profession to the last. Even on the cross he was still a teacher. If I may say so, teaching was his "ruling passion," and it was strong in death. St. Luke bears the following testimony concerning him:—"And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the Mount of Olives. And all the people came early in the morning to him in the temple, for to hear him." This happened a few days before he was betrayed; so that it may be affirmed of him that he died teaching.

It was only occasionally that Christ visited Jerusalem, and of the wisdom of this decision there cannot be a question; but when he did visit the capital, it was not to pursue his own pleasure. In one sense, indeed, it was to pursue his own pleasure; but then his pleasure was to teach its inhabitants, and such as chose to attend on his instructions. There was no spot in all Jerusalem that had the same attraction for him as the temple. He looked on it as his Father's house. It was associated in his mind with the worship of God; and, therefore, it was dear to him. It really attracted him, and it never lost its fascination. The first time that his parents permitted him to accompany them to Jerusalem they missed him on the return-journey; and where did they find him? According to Luke, "They found him in *the temple*, sitting in the midst of the doctors, both hearing them, and asking them questions." Every time subsequently that he went up to Jerusalem it was to the temple that he repaired day after day, and in the temple that he lingered, for holiest ends.

Jesus revered Judaism as a divinely revealed form of religion. He never uttered a word against it, or attempted to lower it in the estimation of his compatriots. He was accused of speaking against the temple; but it was a mistake or a falsehood. When in the country, he loved to frequent the synagogue; and when in Jerusalem, he was almost certain to be found in the temple. On going forth in the morning, he naturally turned his steps in the direction of that sacred build-

ing; and he haunted it for a variety of purposes. When there his heart would ascend to his Father on the wings of praise and prayer, and he would derive pleasure and profit from the rites that were performed, and the sacrifices that were offered, in it; but, when there, he did not forget his work as a teacher. He delighted to bring himself into contact with those who, like himself, frequented it, and put them in possession of the truth, particularly about himself as the Messiah; and he would do this the more readily and persistently that there was a greater probability of enlightening and saving them than any other section of the community. Their presence in the temple indicated that they were believers in Judaism, and that they had some interest in religion and religious exercises. It is distinctly stated by Luke, that "In the day time he was *teaching* in the temple." He was not there as a mere onlooker. He used it as a sacred school.

Well, but when night came, what did he do with himself, for night and day followed each other then with as much regularity as now? Stay in Jerusalem? No. "*And at night he went out and abode in the mount that is called the Mount of Olives.*"

Are we to understand from this that Jesus at this period spent his nights under the starry canopy of heaven? We may, if we choose. The Greek verb, translated "abode," lends countenance to the idea. It signifies to *bivouac*, or encamp out; and we know that it was no unusual thing for Jesus to withdraw at the close of day to some convenient mountain solitude, and pass the whole night in communion with Nature and God; but we are not obliged to conclude that at this time, for some nights in succession, he remained under the open sky. This course would have had a tendency to exhaust his body too much.

The Mount of Olives got its name from the olive trees that grew on its slopes. It lay a short distance to the east of Jerusalem. Indeed, it was separated from it only by the valley of Jehoshaphat; and there is hardly a mountain around which there gathers a greater degree of sacred and moral interest than itself. A little beyond the Mount of Olives was situated the village of Bethany. Here Jesus had several attached friends and followers,—none more so than the two sisters, Martha and Mary, and their brother Lazarus; and we deem it probable that, when at night Jesus went out towards the Mount of Olives, it was with the intention of lodging in their house. We are the more partial to this view that Matthew, the evangelist, speaks of Jesus leaving Jerusalem, going out to Bethany, and lodging there. Come to the house of Lazarus when he might, he would always be welcome; and, doubtless, the hospitality and inter-

course of its inmates had a refreshing and cheering effect upon him after the day's toil.

The nightly withdrawal of Jesus to the Mount of Olives, that is, to Bethany, brings before us his *humanity*; and, while we glory in his Deity, we should guard against letting it come between us and his true manhood. He had experience, like ourselves, of the sensations of hunger, thirst, and fatigue. He could not go on preaching day and night. He needed constantly recurring seasons of rest; and he did not hesitate, when there was occasion, to sink into the arms of sleep. He was not afraid to fall asleep. He knew that the angels kept watch and ward over his slumbers, and that his Father's eye was upon him, and his Father's hand above him. He knew, moreover, that a few hours' repose would fit him for the labours of the coming day. Hence he would the more willingly yield himself to sleep; but if Christ slept, he was an *early riser*. We can plead his example both on behalf of early rising and the early holding of religious services. He was known to be astir at dawn of day. How otherwise are we to account for the people coming early in the morning to the temple to hear him? (See John viii, 2.)

It is indisputable that, as a preacher and teacher, Jesus had no rival. He was the most popular preacher of his day. We read that the "common people heard him gladly." As a rule, he attracted crowds. This is in part accounted for by the miracles which he wrought, but not wholly. His style of preaching had to do with the concourse of the multitudes that generally flocked around him wherever he appeared; and we need not say that his was a deserved popularity. It was the duty of the people to hear him, and it was for their interest to hear him. He was the "great teacher." Whether we take into consideration his matter or his manner as a preacher and teacher, we must concede that he was entitled to large audiences. The wonder would have been if he had not drawn the people, and if they had not been eager to listen. That they were anxious to be with him and to hear him is abundantly evident. They were ready to follow him into the desert, and were so wrapped up in him as a teacher, that they gave themselves no concern about provisions. To prevent them, therefore, from fainting by the way as they returned to their distant homes, and ward off bodily injury, he had sometimes to exert his omnipotence, and spread a table for them in the wilderness. Their eagerness to hear him, led them to deny themselves. The self-denial, according to the narrative, was quite general. It was to Jesus that they gathered, and the object of their matutinal visits was to hear him. So interested were they in him and his preaching, that they could not bear that he should be at work in the

temple, and they absent. If this does not justify us in associating popularity with Jesus as a religious teacher, what would? In this respect he was a contrast to the Jewish Rabbis; and it is to be hoped that many of those who, as soon as the gates of the temple were thrown open, entered to hear Jesus, were rewarded, spiritually as well as physically, for their early rising.

Nothing can be further from the truth than to allege that Christ discouraged *prayer*. He enjoined prayer as a duty. He furnished the disciples with the model prayer, and gave them light on the subject of prayer. The parable of the woman and the unjust judge was designed to teach the lesson "that men ought always to pray, and not to faint"; and in Luke xxi, 36, we have an exhortation to vigilance and an unbroken habit of supplication, "Watch ye therefore, and *pray always*," &c. Christ's spirit was intensely devotional. As a man, he felt the need of prayer, and delighted in it. Time passed so swiftly with him, when in correspondence with heaven, that he took, as it were, no note of it. The silvery beams of morning were shining around him ere he was aware:

"Cold mountains, and the midnight air,
Witnessed the fervour of his prayer."

And they are mistaken who think that he never prayed *in public*. He prayed for the disciples, and in their hearing. The prayer has been preserved. It is found in the seventeenth chapter of John's gospel. The raising of Lazarus was preceded by an act of prayer, at least by an expression of thanks. He prayed on other occasions, as for example, when he broke forth, "Now is my soul troubled; and what shall I say? Father, save me from this hour." (John xii, 27.) But if the question, Whether should the element of prayer, or the element of preaching, predominate in the service of the sanctuary?—is to be determined by the example of Christ, we have no choice but to settle it in favour of the latter element. The more prayer the better. The spirit of prayer cannot be too strong in any of us; and if preaching be of the right sort, it will act favourably on a spirit of prayer. But Jesus did not assemble the Jews together to read prayers, or offer free prayer with them. He lived to preach, as a host of passages, which it is unnecessary to quote, convincingly demonstrate.

Now, if the Lord Jesus attached an immensity of importance—as he manifestly did—to teaching of a religious nature, I submit that we should do the same. The need for it is as great as ever it was; and the world will never outgrow it. Thousands, and tens of thousands, are coming into the world every day who require to be instructed in things secular, and, I may add, things sacred or religious. Light from God and about God—

Gospel light—the light that dwells in Scripture, as in a fountain—is what is pressingly wanted everywhere, and always; and every agency and institution ought to be hailed that is adapted to meet the grand necessity. It is useless to expect that men will live morally and religiously until they are taught, and taught of God, the truth as it is in the Bible, and in the Word who was made flesh, and dwelt among us. Hence the value of churches, the Sabbath-day, public worship, and especially the stated preaching of the Word. Hence the value of prayer meetings. He who holds a prayer meeting, and tries to implant in the minds of others Bible thoughts, does a direct something for the world's conversion. Hence the value of religious periodicals and books, Bible societies, and tract societies. Not one tract in ten may be read or, if read, may hit the mark; but if any of them are read (and that too doubtless is the case) with interest and advantage to the reader's soul, we should rejoice. A good tract is a silent instructor. Hence also the value of Sunday school instruction. If the young are not taught out of the Bible their duty to themselves, their neighbours, and God, and made familiar with the reasons why they should do it; if the young are not taught the way of salvation during the fleeting period of youth, the chances are that they will live to a great extent ignorant of the Scriptures, and be terrible losers in consequence. And all God's people who, more publicly or more privately, by means of the million-leaved productions of the press, or direct oral instruction, bear their share in the religious instruction of their neighbours and contemporaries, should be encouraged by the reflection, that in so doing they are following the example, and may expect the blessing, of Christ, THE GREAT TEACHER. G. C.—B.

THE ORIGIN AND FORMATION OF THE EVANGELICAL UNION.

No. 13.

WHETHER we compare the merits of political, scientific, military, or theological heroes, we are constantly reminded of the familiar words of sacred writ, "One star differeth from another star in glory." As we read the records that are extant concerning Elijah and Elisha, Isaiah and Daniel, Peter and John, Chrysostom and Augustine, Luther and Melancthon, Wesley and Whitefield, we cannot but compare the men with one another, reckon up their peculiar characteristics, and conclude as to which is the greater of the twain.

Nor can such comparisons be avoided on the less elevated platform of our Scottish denominations. The Rev. George Gilfillan, of Dundee, remarked in a literary *critique* that, "if James Morison was the Luther, John Guthrie was the Melancthon of the Evangelical Union." Now, with all deference to that eminent estimator of his fellow-men, we would submit that the parallel, while legitimate within certain limits, is not complete. Melancthon was confessedly more learned than Luther, although lacking in that energy and decision which made the miner's son the leader of the Reformers; but Mr. Guthrie will not lay claim to erudition superior, or even equal, to that of the friend of his youth, although it is generally admitted that his style of composition is more tasteful, and more classically complete. Yet, in so far as great amiability and great learning and mental power are concerned, he is well worthy of being styled a Scottish Melancthon.

We do not care about being flattered ourselves, and we shrink from flattering others unduly; yet, for the sake of those of our readers who live far away from our sphere of action, and that they may have additional interest in the immediately succeeding chapters, we wish here to put it on record, that the Evangelical Union is indebted to Mr. Guthrie's personal character, and acknowledged abilities, as much as to any other single individual's, for that increasing measure of respect and good-will which is beginning to be extended towards us throughout the land. Others of our leaders may awe by their earnestness, and force a place for themselves, among eminent contemporaries, by their perseverance and their power; but the honoured brother, of whom we now write, woos and wins by his love and his catholicity of spirit. Too large-hearted for any sect, he has a greater number of clerical friends out of our communion than in it; while his fame, as a writer on church government and Nonconformity, and also as a Christian poet, has been widely spread abroad.

John Guthrie was born in the village of Milnathort, in Kinross-shire. Like so many other Scottish villages, Milnathort consists mainly, but by no means exclusively, of a single street, and stands on the highway between Kinross and Perth. Indeed it is only about two miles from the former ancient town, and, as its name imports, was situated *athort*, that is, beyond, the *mill*. Small though it be, it has produced celebrated and useful ministers of the gospel, among whom may be mentioned, besides the subject of this sketch, his brother-in-law, the Rev. Mr. Gardiner, of Stockbridge U. P. Church, Edinburgh. The waters of Loch Leven, and the island on which Queen Mary was imprisoned, can be seen from the village; and it was a great

pleasure to young John Guthrie, when he began as a student to be busy with his books, to look out from his window upon the classic and storied scene. Much annoyed he was when a new house, on the opposite side of the street, enviously blotted out the soul-enlivening view.

Mr. Guthrie's father was a highly respected mercantile agent in Milnathort, and was one of those men of sterling piety of whom, according to our national bard, Caledonia has reason to be proud. The family sat in the Anti-burgher church, of which the Rev. Mr. Leslie was minister; and although the old building has been converted into a public hall, the people of the place still point with pleasure to the angle at which the pew was situated, in the front of the gallery, where the future author of *The Redeemer's Tears* used to sit when a boy.

It would appear that Mr. Guthrie's first religious impressions were due, under God, to the illness and death of a much-loved elder brother. This young man was at the head of all his companions for literary power and promise; but, alas! as not seldom happens, the tender sapling was transplanted, to be matured in paradise. How frequently is this concatenation of events noticeable in the spiritual world—namely, that the temporal death of one leads to the eternal life of another. Only yesternight, when conversing with an applicant for fellowship with our church, we asked him how he had been brought to the Lord. His eyes filled with tears, and rising from his seat, he took from a drawer an eight page-tract, and placed it in our hands. "That was the production," he remarked, "of a beloved brother, who aspired to the work of the Christian ministry, and died at the early age of twenty-two. His blameless life, ardent piety, and patient resignation to the will of God, made an impression on my mind which could never be effaced." John Guthrie could say the same concerning his brother James. He still treasures his literary productions and earliest exercises in connection with the Sabbath school. Thus, the lamp, which was long ago extinguished, lives to-day in the torch which it unconsciously kindled; for we might never have heard of John, that lives and labours so well, had it not been for the influence of James, who was early called away.

Being ourselves, to a great extent, ignorant concerning the particulars of Mr. Guthrie's career as a student and minister, and especially concerning his ecclesiastical case, of which the accounts that have been preserved are comparatively meagre, we applied to him for such notes of information as his recollections and records might supply. In kindly complying with our request, he has given us liberty to make any use of the first contribution which we please. But the paragraphs are so

well worded that we propose to give them, in the first person singular, exactly as they flowed from the writer's fertile pen.

As Mr. Guthrie, in these autobiographical notes, begins with his curriculum at the Divinity Hall, we may premise further, that his career at Edinburgh University was a distinguished one. He must have been well grounded at the village school of Milnathort; for he gained several honours, chiefly in Professor Dunbar's Greek class, and Professor Wilson's of Moral Philosophy. Indeed, this is one secret of the high reputation which our honoured brother has all along enjoyed throughout the country—namely, his distinction as a student at the University of Edinburgh. We will now let Mr. Guthrie speak for himself:—

“In a few hours I shall be off to Ireland, whence it will be impossible for me to write you, and to wait till I return would be too late for your purpose. Already weary with writing up what claims despatch before I depart, I cannot now even approach my case, or indeed do anything but dash off some random jottings of a miscellaneous and prelusive purport, which you may select from, or introduce bodily—provided they, or parts of them, should turn out to be sufficiently relevant or coherent to be so used. I hope during the next three months to furnish you—albeit in rough primordial form—memorabilia bearing more directly on the object of your admirably conducted Sketches, and therefore better worthy the attention of you and your readers.

“The doctrinal points, now so prominent in our E. U. Testimony, did not much come up in the course of my theological studies, beyond stray glimpses in the liberal direction from Professor Balmer, and some very definite and most welcome doctrinal teachings involved in the valuable exegetical prelections of Professor John Brown. Above all, Dr. Brown's teachings on faith left impressions of the most definite and tangible character. On the extent of the atonement many were the discussions we students had in private, especially on that most uncrackable of all nuts to the Calvinist, How to reconcile Limited Atonement and Universal Call. Dr. Balmer's recollections of Robert Hall (see Hall's *Memoirs*) darted into my mind about that time some most precious rays of light on the extent of the atonement; which were greatly enlarged and confirmed by the perusal, towards the close of my studentship, of the *Theological Lectures*, then published, of Dr. Payne, of Exeter. I had by that time read, mostly after midnight, the whole of Turretine's *Theology*, whose scholastic Latin became, in consequence, very familiar to me; also large portions of

Calvin's *Institutes*, and other systems of the same type; but all that Genevan buttressing and plastering could not prevent ominous cracks from appearing in the theological edifice which I had so laboriously reared, as I came in contact with such modern works as I have named above. The process continued during the first year of my ministry. Dr. Jenkin's work *On the Atonement*, which I repeatedly read, and of which I wrote an abstract, and still more, Gilbert's masterly and philosophical work on *The Christian Atonement*, completely confirmed me in the more enlarged views I had already come to attain.

"Thus stood it with me when Mr. Morison's case came on. The perusal of Dr. Bonar's tract, *Believe and Live*, did me great good about that time; but very much more did Dr. Morison's first tract on *What must I do to be Saved?* and most of all, his masterly treatise on the *Nature of the Atonement*, and the no less admirable treatise on the *Extent of the Atonement*, which followed. To anticipate a little, I may add that, a few months after Dr. M.'s trial, partly through correspondence with him, but mainly through study of the life and writings of Luther, I got my mind fairly settled on the meaning of the expression, 'the righteousness of God,' which cleared away the last vestige of doubt or difficulty from my mind in regard to the atonement and justification, and which have ever since been precious in my experience, and prominent in my preaching. I may add that—to look still further forward—about three months after the settlement of my own case, in 1843, a, to me, totally new doctrine of Election, essentially that which I hold now, flashed spontaneously into my mind from the text, 1 Pet. ii, 9; not to mention some minor experiences of the same kind from other texts and contexts, of which I may name as an example, Hos. iv, 17.

"To return, and bring myself up with a few dates, I first saw Dr. Morison in my native village, in 1830, I think on the eve of his going to the University of Edinburgh. He was a swanking youth, in cap and jacket. Little thought I then, on first shaking hands with him, of the life-long friendship and consociation of destiny that should date from that meeting. I next saw him in Edinburgh, towards the close of that session, in April 1831. We next met when I too entered the Edinburgh University in the following session, November 1831. From that time we were together every day; and among the happiest retrospects of my life are the annual visits to Bathgate, after the close of each session. I took out my degree of Master of Arts at the close of my fourth session, in the spring of 1835.

"By this time I had joined the Theological Hall. It was open to students to do so after their third year at the University. Dr. Morison waited till he had taken his fourth session. We accordingly entered on our theological course together, in August 1834—an eventful year in the United Secession Hall, it being the first under the new system with four professors. Dr. Dick had died shortly before. There only remained Dr. Mitchell. To him were added Dr. John Brown of Edinburgh, Mr. Balmer of Berwick, and Mr. Duncan of Mid-Calder. The curriculum of five years was divided into two departments—the juniors of the first and second year under Drs. Mitchell and Brown; and the seniors of the last three years under Messrs. Balmer and Duncan. There might be fifty in the former division, and eighty in the latter—one hundred and twenty or one hundred and thirty in all. Well do I remember the opening of that session. Unusual interest was felt in it; and the spacious church was crowded. It fell to Dr. Brown to deliver the inaugural lecture. It was admirable throughout, and admirably delivered. It was, in great part, a plea for free Biblical inquiry, unfettered by system. In one passage his characteristic energy rose to the maximum, and his fine eye flashed forth its highest meanings, as he denounced the practice of artificially working up theological systems professedly in defence of Bible truth, and then, to the neglect of the Sacred Book, 'falling down in shameless idolatry' (I think these were the words) before systems of divinity which were the mere work of men's hands. That sentiment profoundly impressed me at the time; and often have I thought of it since.

"About six or eight months before the end of my course, an opportunity was given to me and a few others to preach at a little station. Thinking too much could hardly be written to make up the usual quantum of a sermon, I wrote on and on, and committed my composition with incredible toil; then fired it off with the utmost rapidity, and found when I had done, that this, my first sermon, was in length just—one hour and twenty minutes! 'Too much of the law may not break it;' but too much of the Gospel at one time certainly does not commend it.

"I was licensed, in the spring of 1838, by the Dunfermline Presbytery, to which I belonged. As the time approached, an essay was prescribed to me on the 'Sonship of Christ.' In this essay I opposed point-blank the doctrine of the Eternal Generation. A storm instantly gathered around me. Many a discussion followed. A D.D. in my immediate neighbourhood, and another minister, arranged a meeting with me. We were at it all the evening. I was solemnly warned of the consequences,—

warned that, if need were, my case would be carried to the Synod, and that no license would be granted me. I replied that, while open to light, my views remained unchanged; that, come what might, I held to my views. The thing took air. It was said, in my native neighbourhood, that license was to be refused me for bad doctrine. One grave and reverend elder shook his head, and expressed the fear that 'Guthrie was a wee thing *atheistical*.' The Presbytery met, and the crisis came. After some smart encounters, during which the threat was held out by that D.D. that he might appeal to the Synod, liberal counsels prevailed, and without being asked to withdraw anything, I received my license. I preached my first regular sermon in my own native village, and afterwards preached for ministerial friends till the next issue of probationers' appointments in autumn.

"Vacancies that year were unusually few and important. As illustrative of the precarious threads on which our destiny often hangs, and how a breath may change the whole tenor of a life-history, I was told by a minister who was present when the appointments were made out, that my name was down for the Orkneys. One who was there (I never learned who), glancing the list, said, 'Oh don't send Guthrie to the far north.' The interposition was accepted. I was appointed to the Lancashire presbytery for August and September, the former month being assigned to Kendal. A unanimous invitation followed, and I was ordained at Kendal on the 25th February, 1839.

"This was the first of several ties that have interlinked my personal history so closely and interestingly with England. Besides being the first, it was the longest and the strongest. Ecclesiastically speaking, Kendal was my first love. As such, its memories and friendships, not to mention the varied beauties of its fine undulating vale—the vestibule to the exquisite scenery of the lakes, where twice over I had the good fortune to look into the face of Wordsworth; above all, the solemn crisis through which I then passed, and the noble and self-sacrificing fidelity of the Kendal church, which, under the wise and prosperous guidance of my successor, Professor Taylor, was never stronger than at this hour,—have left impressions so deep, and tender, and sacred, that a face, a letter, or even a passing association relating to Kendal, makes my heart warm towards them with all the fervour and freshness of 'thirty years ago.' I continued in Kendal nine years, having left it on 26th November 1848, to undertake the pastorate of the infant, or rather embryo, church (for it was yet to form), that now exists in full maturity in North Dundas Street, Glasgow; from which point I recall myself, partly because I am going too fast for your

narrative, and partly because, since renewing my relations at that time with Scotland, I have become sufficiently 'kenspeckle' to most of your readers, to make further autobiographical gossip of that kind unnecessary.

"During that first year of mine in Kendal, Dr. Morison must have been ranging the north. Ere long his ordination followed, and soon thereafter his case—his very first Synod, as he feelingly remarked in opening his defence, being one at whose bar he had to appear as an appellant. I was present throughout the whole case. His defence was able, manly, and spiritually earnest, and produced a profound impression. Able as much of the speaking was on the other side, I distinctly remember the almost incredible amount of theological crudities that found vent in the discussion, practically demonstrating the need there was for a thorough ventilation of the vital and central doctrine of the Atonement. It was refreshing to note the calm, but resistless mastery with which, in his final rejoinder, the young theologian at the bar swept these sophistries before him.

"I was also doomed to notice the helpless timidity with which the friends who had gathered around him shrunk into the shade as the crisis of the case came lowering on. As a young minister, I felt greatly stumbled by this spectacle. Once and again I framed motions—into some of which, as I find from my jottings of them, I introduced even expressions of blame for some parts of Dr. Morison's procedure, the better to get them proposed—and I went from one of his best friends to another with these drafts; but not one of them would consent either to move or to second them. When the decision came, and Dr. Heugh's motion passed without a vote, 'the Rev. Mr. Morison, of Bathgate,' says the printed *Report* of the case, 'and another minister, entered their dissent.' I was that other minister. It was among the short hours of the morning. By next sederunt I had my reasons of dissent ready to read; but not being aware that the time for so doing was just after the minutes were read, I had the mortification to be told that the opportunity had for ever passed. As I find, to my surprise, in rummaging among my old papers, that these ill-fated Reasons of Dissent are still 'to the fore,' and as they have slumbered in dust and rubbish for two-and-thirty years, perhaps, in reward of their honest intention and long-suffering patience, you will allow them here to come to the light, and enjoy such immortality as you may have it in your power to bestow:—

"REASON I. Because, in reference to the first head of charges, the subscriber, without pledging himself to Mr. Morison's modes of expression, is convinced that the opinions charged against him as erroneous and inconsistent, are agreeable to the Word of God, and not inconsistent with the main scope of

the Standards of the Secession Church ; that his explanations of Faith, Repentance, and Prayer, instead of tending, as has been alleged, 'to unsettle and distract the minds of Gospel hearers,' are Scriptural distinctions most important to be known, and have a direct and most forcible bearing on the conversion of unbelievers ; that how unimportant soever such distinctions might be in the adjustment of a theological system, they are of the utmost consequence in the work of converting sinners, and of 'rightly dividing the word of truth ;' and that, moreover, the stamp of the divine approbation has been clearly affixed to the very views referred to, in the many cheering and signal and unquestioned instances of conversion of which Mr. Morison, in his recent labours, has been the honoured instrument.

"REASON II. Because, in reference to the second head of charges, the subscriber, without questioning the blameworthiness of some of Mr. Morison's procedure in the suppression, and subsequent circulation, of the tract, is convinced that this element in the charge has been greatly exaggerated ; that the circumstances adduced in corroboration by members of the Kilmarnock Presbytery have, in several instances at least, been confuted by Mr. Morison, or satisfactorily explained ; that, as this circumstance indicates, the hue of the case must have been greatly darkened by mutual misapprehension ; and, finally, that, as Mr. Morison expressed his regret before the Presbytery (for which expression, apparently, little allowance was made), and has repeated the acknowledgement before the Supreme Court, the subscriber is of opinion that the sentence of suspension, sanctioned, as it was, and confirmed by the Synod, was a penalty too severe to be warranted by all that was substantiated against the appellant.

"JOHN GUTHRIE.

"GLASGOW, 12th June, 1841."

"These were the first and faint beginnings of my contendings in the United Secession Church for the distinctive doctrines of our E. U. faith, and which ripened into my own separation in 1843. Mr. Morison returned to Kilmarnock an excommunicated man ; and, in spite of abilities, character, and attainments, that would make a dozen noble reputations, and in spite of the now confessed fact, that he stands second to none of the only three or four really biblical scholars of whom Scotland can boast, an excommunicated man he continues to this day ! *O tempora, O mores !* After seeing out Mr. Walker's case in the following week, I took Kilmarnock on my way, and had some precious intercourse with Mr. Morison, before returning south. His great and decisive battle had been fought. My smaller, and, for that reason, more teasing and harassing battle awaited me, and dragged its weary length into the following years.

"Further into these matters, however, I cannot at present go. Perhaps the foregoing jottings may help you to a beginning of my case ; and if further materials be required, I have no lack of them, I find, and could furnish you with them, or part of them, at a more convenient season."

As the important and interesting communication which Mr. Guthrie has found time to write does not completely fill up, in point of length, the space which we usually allot to these historical papers, we will take the liberty of "making a few

remarks" on it, by way of supplement. This procedure will appear to be all the more reasonable, when it is remembered, that a man cannot always say about himself what another man can say.

The meeting between the two boys, on the street of the village in 1830, is striking and suggestive. Young James Morison had gone to pay a visit to his cousin James Ireland, now the much respected U. P. minister of Ellon, Aberdeenshire, another of the clerical worthies whom Milnathort has produced.

The two youths seem to have taken to one another "at first sight," as is sometimes remarked concerning the more tender passion. Although, in neither case, was independence of thought sacrificed, yet so similar were their studies, as well as their respective types of mind, that they appear to have come to the same conclusion on almost every subject of importance. We have already seen that Mr. Morison's first passage of arms was with his professor, in the Divinity Hall, on the Eternal Sonship of Christ; here we learn that Mr. Guthrie broke his first lance, on the same topic, with his Presbytery. We have also seen that Mr. Morison's first discourses were very ambitious in their style; and here we find Mr. Guthrie, when preparing his first discourse, agonizing over a literary effort, which it took him more than an hour and a quarter's rapid elocution to deliver. How surprised must have been the uninitiated natives of Stockbridge or the Grassmarket! A similar impression seems to have been produced upon a worthy member of a provincial church, of whom, we are informed, that when Mr. Guthrie had finished the delivery of one of these early discourses, the admiring auditor exclaimed, "The poo'r's o' man are wunnerfu'!" In a year or two, however, Mr. Guthrie came to understand that the best compliment that could be paid him by a Scottish hearer was not "The poo'r o' man," but "God's savin' poo'r is wunnerfu'!"

A settlement at the Orkneys would, indeed, have been comparative banishment to Mr. Guthrie; but Kendal, also, was exile in one sense, though not in another. There, without doubt, he was largely cut off from the society of his Scottish brethren; while, on the other hand, ample compensation was to be found in the sympathies of warm English hearts. No denomination flourishes, as a general rule, on foreign soil; and the Presbyterian church, which the young minister was henceforth to represent, was a tree of Scottish growth. But when we remember what was to be the character of his future career, we shall find that his surroundings in Kendal were largely in his favour. He was to break away from his mother church, and help to found one of a larger and more liberal creed. In

Scotland, the whole population would have frowned upon the procedure, save those whom he might have succeeded in influencing by his own ministry, or by personal intercourse. But across the border one breathes a freer atmosphere. The *Augsburgh Confession*, after which the thirty-nine articles of the Church of England were modelled, was far more liberal in its theology than the Genevan creed, that gave shape to the dogmas of the Scottish Kirk. Wesleyanism looks out lovingly on the entire human race; and Wesleyanism had flourishing chapels in Kendal. Quakerism declared in favour of "a light that lighteth every man;" and one of the largest edifices devoted to public worship in Kendal was the meeting-house of the Society of Friends. Nor need we wonder at this circumstance; for did not the Spirit of the Lord first move George Fox to preach and protest against the evils of his time, at Ulverstone, in Morecambe Bay? Do they not show there the window out of which he addressed his neighbours, and the first meeting-house of the Society that was reared, standing two miles out of the town in its sequestered solitude, as if it were waiting itself, in prayerful silence, for the rushing mighty wind? Well, Ulverstone is not so very far across the hills from Windermere, and the valley of the Kent. Kendal, we repeat, was a favourable sphere for the young evangelical iconoclast that was to be. "We like a generous theology here," a Kendal man remarked to us once; and we believe that this witness was true.

Besides, the associations of the town itself must have harmonized finely with Mr. Guthrie's poetical temperament. Yon venerable ruin on the height is all that is left of the castle in which Katherine Parr, the Queen of Henry the Eighth, was born. The great cathedral-like church that stands close upon the river was built in the thirteenth century, and consequently carried the mind back to Roman Catholic times. It was no less ancient and august a man than the Roman general Agricola who gave the place its name; and learned antiquarians were constantly finding precious treasures and memorials of the Roman era in the neighbourhood of the town.

The Philosophical Society of Kendal, indeed, found that the Scottish preacher, who had just been settled among them, was a valuable auxiliary. He could read as elegant and erudite a paper as any of their number; and when they paid a visit to his lodgings (for he was as yet a bachelor), they observed that, young though he was, his library was select, as well as large and imposing. The study of astronomy was much in favour among the coterie at the time; and the youthful Presbyterian minister was ready to watch with any of them, as often he did,

far into the night, surveying, with the telescope, the glorious galaxy of the heavenly bodies. But as the Atonement controversy advanced, a single star began to monopolize his attention and fascinate his eye. Need we add, "it was the star of Bethlehem!"

The Presbyterian church in Kendal, to which Mr. Guthrie was called, was known as that which worshipped in the "Wool-pack Yard." His predecessor had been the Rev. Mr. Wilson, afterwards translated to Greenock—a man of noble nature and enthusiastic temperament, who enjoyed some reputation as a theologian among his brethren, although decidedly, as things turned out, of the limitarian school. The name, "Wool-pack Yard," is characteristic of the place; for Kendal, for centuries, was the chief seat of the wool trade, and still provides the principal fair and market for sheep-rearing in Westmoreland. The motto on the town arms is *Pannus mihi panis*, "Wool is my bread." We went to see the Wool-pack Yard when we were last in Kendal, and found the building in which Mr. Guthrie had preached to be old and decayed, and the lane to be narrow and dingy. We did not wonder that the young evangelist wished ampler scope and a better atmosphere in which to unpack and display the robes of righteousness which he had the best warrant to declare to be in store for every man.

Very touching is the reference which Mr. Guthrie makes to the trying circumstances in which he found himself placed at the time of Mr. Morison's trial, in 1841. All the other friends of the appellant "forsook him and fled," save his father and John Guthrie. So true was our Melanchthon. He was of nobler soul than many of those others; yet it was not without a struggle that he could take and keep his stand beside the friend of his youth. Not only would clerical friends and flattering divinity professors have been happy to see him remaining aloof; but he knew that it would have given natural satisfaction, at that time, in the sacred home-circle, had he declined to ally himself so prominently as he did; although, afterwards, those who were nearest and dearest to him there, cordially sympathized with him, and bade him God-speed. But One had said, he that loveth earthly relative more than me "is not worthy of me." It was for the love of Christ that he clung to the outcast of the church. The Scottish Jonathan remained leal to the Scottish David, when the Synod, like a gloomy Saul, had flung the javelin of ejection at him, not only for that David's own sake, but for the sake of his Lord and Master.

See them in loving counsel at Kilmarnock, after the excite-

ment of the Synod is over. Worldly-wise friends would have advised the Kendal presbyter not to go home to England by Ayrshire. The route by Hamilton and Moffat was shorter; and, besides, by tarrying at Kilmarnock, he was running, with his eyes open, into the lion's den! To him, however, it was no lion's den, but a lover's delight. Many precious conversations have they, either on the "righteousness of God," or other aspects of the Gospel plan. Their hearts are comforted by the thought that God is for them, although man is against them. Mr. Guthrie sees farther into the evangelic scheme than ever he had seen before. It is as yet the time of the stage-coaches; and Luther is up early in the morning to see Melancthon away! All day the latter travels, through Dumfriesshire, beside the waters of the growing Nith, ruminating much on the river of life, committing his future into the hands of the Lord, and determining not to "confer with flesh and blood." Perhaps he rests all night at Carlisle; and next day he pursues his journey, refreshed both with sleep and prayer, and still surveying his past, and resolving for his future. And now the steepest part of the lofty mountain highway of Westmoreland has been surmounted, and he catches his first glimpse again of the houses of Kendal far below him in the valley. In consideration of all that had been passing in his mind, might he not have exclaimed, "Thy motto may be *Pannus mihi panis*, 'Wool is my bread;' but I shall see to it, with God's blessing, that this also may be an appropriate inscription for thy crest, in so far as my ministry is concerned, *Panis vitæ tibi panis*, 'The bread of life is thy bread!'"

The worthy burghers of Kendal did not know, that afternoon, that one had set foot again in their streets, for whom the Wool-pack Yard would be too strait and close; and whose valorous contendings for the truth of God, would give their town a permanent place in the records of ecclesiastical history.

In next number we shall permit Mr. Guthrie to continue, as minutely as he pleases, his interesting and valuable polemico-autobiographical narrative.

ONE WHO COULD NOT BE HID.

IN the Gospel written by Mark we have a memorable expression used in reference to the most wonderful person that ever lived. The historian says that "he could not be hid." Ordinary mortals can easily be concealed; and the less that is

known about some people the better. It was not so with the Saviour, however, for in him there was the combination of every moral excellence, along with the possession of the power of attraction to an uncommon extent. He was a man, a real man, but he was something more. It is as a man, however, that we now speak of him, and as such, "he could not be hid." Real excellence is difficult to conceal, and true benevolence can scarcely be ignored. Some of the most wonderful miracles which Jesus ever performed he wished to be kept secret; but so much the more was the fame of his mighty deeds noised abroad. When cripples were seen without their crutches, and the blind without their guides,—when the dumb were heard addressing their friends on the street, the things witnessed were so startling, that the power which produced such results could not but be inquired into; and when all this, and much more, was traced upward to one person, we need not wonder although "he could not be hid."

The Saviour cannot be hid even now. True, the days of miracles have ceased; but moral changes, as striking sometimes as the physical ones which took place in the time of the Messiah, have been, in all ages, traced up to the power of his Spirit operating through the truth. When the man, rendered by vice as furious as a beast of prey, is seen changed by the Gospel into the meekness and mildness of the lamb; when the half savage becomes a devoted saint; when the polluted are made pure and the intemperate sober, the irritable patient, and the irreligious devout, people begin to inquire into the cause; and when that can be traced upward to the Gospel, it is not to be wondered at that the subject of the "glad tidings" should be thought of. And as a tree is known by that which it produces, all goodness in the creature is at once traced backward to that Holy One who, when he was in our world, carried about with him, in his own person, an embodiment of all virtue; so that, even in our own day, it may be said of Jesus, on account of the moral triumphs which he effects, that "he cannot be hid."

But there are things among ourselves—both good things and bad things—which it is difficult to conceal: yes, and persons as well. The judge who presided at a trial, a few years ago, in which the charge was one of murder, and the proof entirely circumstantial, but the chain of circumstances so direct as to leave no doubt on any mind that the prisoner at the bar committed the foul deed, in passing sentence of death, remarked that, in his opinion, it was but seldom that a murderer escaped the gallows. Direct proof, in such cases, he said, the law did not require; and God, in his providence, appeared to him to have arranged that the indirect proof should become so clear

and convincing, as almost in every case to lead to the real perpetrator of the crime. In fact, it did seem, he said, as if this crime "could not be hid," and that this very difficulty of concealment was one of the greatest protections which society possessed.

The Saviour's divine nature "could not be hid"—the internal majesty continually appearing through the external covering. The sparkle of the gem could not be hid by the case which contained it. The voice was human; but the utterances were heavenly. Jesus walked, spoke, and acted as a man. When wearied with his journey, he rested at Jacob's well. He required bread, water, and sleep, like other men, and these things indicated the reality of his humanity; but the developments of his divinity were equally real. The language, even of the worldling, was, "Never man spake like this man;" and the true reason appears to have been, that never before had the wisdom of heaven and the infirmities of earth been seen in combination. Ancient prophets had spoken as the Holy Spirit moved them, and sometimes, perhaps, they did not comprehend the full import of their own utterances; whereas, the wisdom of Jesus was intuitive, and he invariably spoke as one having authority, and his teaching was wide as the poles apart from the teaching of the scribes. His most wonderful works he was often at pains to conceal; but these were so notable that they "could not be hid." In his own name, and in the most authoritative manner, he could rebuke the tempest into silence, and say to the waves which had been lashed into a fury, "Peace, be still; and there was a great calm." By a word, he could control the fiercest of demons; and, in the same way, he removed the most inveterate diseases. Men's thoughts were as words to him; for he could read and expose them. Peoples' wishes he could anticipate; and all that was in men's hearts he knew, as clearly as a person knows his natural face who looks into a mirror. The dead heard the utterances of his voice, and started to life at his bidding. These wonderful developments not only proclaimed that the Lord had visited his people, but that the Deity appeared in humanity, and sojourned among men; and this great Gospel verity "could not be hid."

The Saviour's personal goodness as a man was always making itself apparent. So kind-hearted was the Redeemer, that he never saw distress without feeling for the distressed; and these feelings invariably led to action. His mission was one of pure mercy. The fallen he came to recover, the ruined he sought to rescue, and the downcast he delighted to cheer. This personal goodness was continually making itself manifest; and it often

led the Saviour out of his way, that he might dry the widow's tears and relieve hearts which were bowed down with sorrow. The distressed never appealed to him in vain. Knowing what was in man, he could detect and expose imposture; but the same power enabled him to know genuine sorrow, and his native goodness of heart led him to extend a helping hand to those who were crushed with care or otherwise dejected. Never before had a countenance appeared so expressively benevolent; nor had goodness been seen so perfect or so careworn. "His visage was marred more than that of any other man;" and yet one so good had never trod earth's footstool. The true cause of this seems to be found in the fact that he not only wore our nature, but actually carried our sorrows. He felt our griefs as if they had been his own. The sight of the sorrowful made him sad, and his sympathy with human distress brought the tear to his eye. This Jesus still feels what every Christian bears; for his goodness as well as his greatness he has carried up with him to glory. That goodness could not be hid upon earth, nor could the feeling, even were such a thing desirable, be suppressed even now; but up in the centre of angelic hosts, and the redeemed from among men, he still feels what every genuine disciple has to bear in following where he seems to lead.

The Saviour's zeal for God would not conceal. He was actually consumed by it. His life was used up in our service, and he sunk under a load of care at last. During the entire currency of his public ministry he was never idle. The answer which he gave to his sorrowing parents, when he was a mere boy, was applicable to his entire life. He said, "Wist ye not that I must be about my Father's business?" No other business occupied his mind, nor could any occurrence turn him aside from its prosecution. By day and by night he plied this one calling. He came to develop, in living action, that love which eternally possessed the divine mind. Christ's feelings to lost sinners were not new, although the manifestation of them in living action was. The degree of zeal and compassion which he evinced had never before been manifested on the platform of our world. His feelings, equally with his words and actions, were perfectly pure. A selfish emotion never occupied his mind; nor did an action with that element in it ever disfigure his spotless life. Thoughts about God's honour and man's good consumed him; and actions regulated thereby crowded one upon another during the entire progress of his public life. He was restlessly active, and his acts had all a bearing on that which he lived and died to promote. One thing the Saviour did, and that he never lost

sight of. He came into our world to fulfil all righteousness, and he fulfilled it. He came to magnify the law, and he did so—proving, by his perfect obedience as man, the reasonableness of all its requirements; and having reached the closing scene and the termination of his active career, the holy zeal for God, which sustained him betwixt Bethlehem and Calvary, did not forsake him even there. With dauntless courage he faced the last conflict, and there the manifestation of human obstinacy and vicious wickedness completely overcame him, and he died, in all probability, of a broken heart,—the ruling passion, strong in death, causing him to utter, just before he breathed his last, words indicating quenchless zeal for God, and consuming compassion for men—expressive of emotions of mind which “could not be hid” even during the “hour and power of darkness.”

The presence of Jesus in any given locality would not conceal. Even devils acknowledged and were afraid to encounter it, and they appear to have dreaded the very tones of his voice. They acknowledged, because they felt, his power; and they fled before his purity which condemned their own pollution. His success was their ruin. In every free country public opinion is felt to be a power before which tyrants quail; and wherever Jesus went, his presence was accepted as the harbinger of liberty, the promoter of peace and good-will; and the experience is the same where his presence is realized even now. Religious ordinances become, in every such experience, a blessing to his people, and the preaching of the Gospel a success among his foes. Just as, in the days of his flesh, demoniac possessions were rebuked by his presence, moral distempers give way before it even now. When he is spiritually present, healing is the invariable result; but when his Spirit is grieved away from any people, deadness prevails, and the want of success follows as a natural result. Spiritual life in any people will not conceal. Evil deeds develop themselves, and so do good works; and the Saviour's mission was designed to root out the one and to establish the other. A church without Christ, therefore, is a church without life or influence for good. By how much he is in and among any people, to that extent, and no more, do they become a power in outlying districts. During the Saviour's absence betwixt the day of his ascension and the outpouring of his Spirit on the day of Pentecost, the disciples appear as if they had been completely stripped of all power; but no sooner did Jesus by his Spirit repossess them, than cowardice gave place to boldness, and then the Word had free course and became mighty to the pulling down of strongholds.

The Saviour's concern about those who were unconcerned about themselves would not conceal. The sight of ignorant infatuation deeply moved him. He perceived the imminency of the people's danger, and he felt the dreadful nature of the loss which the impenitent sustained. The death of the body is one thing, that of the soul another and a greater calamity. In the one case, sorrow of a certain kind terminates; whereas in the other, a different and greatly intensified anguish begins. However carelessly people may live here, thought will be forced upon them in the spirit world. There may be indifference in this world, but there will be none in the blackness of darkness. The loving Saviour knew this, and hence his deep concern could not be hid. It could be seen in his countenance; his voice proclaimed it; and his death stamped it with a divine seal. Should any careless one chance to peruse this paper, we would say to him, "Had you but a tithe of the concern for yourself which the Saviour evinced on your account when he was on earth, you would no longer consent to wear chains." We were accustomed to pity the poor negroes when they had iron chains forced upon them; but we seldom realize a sense of his condition who is led captive by Satan. "What will the end be of those who obey not the Gospel?" Will it not be an end without hope—a midnight without a morning?

We now notice the fact that the Saviour's intimate connection with, and ripeness for, another world, "could not be hid." He was as clearly from above as the unsaved were from beneath; and his life as manifestly led upward as theirs led downward; and, in his ascent, it was his object to take as many with him as could be got to follow where he led. The heaviest train will go steadily up the steepest incline, provided the waggons retain their connection with the engine; but that once broken, back they hurl with alarming rapidity. It is by getting and retaining the hand of Jesus that believers ascend. Let faith once give way, and the ground gained will be speedily lost; for the backward movement is much easier than the onward journey. The enemy of all righteousness has no objections to our going back; but our advance he is ready to dispute. He did his best to stop Jesus, but being unsuccessful there, he tries us; but he never can succeed, unless he can persuade us to quit our position behind the cross. The spirit of the Saviour was always mellow, and he indicated, at every stage, wonderful ripeness for glory. All attempts to arrest his progress failed; whereas not a few persons were turned by him to righteousness. He aims at this still. The Gospel which we preach is his; and the Spirit which is borne in upon the minds of those who believe it, is his Spirit, which always restores its possessors

to greater measures of likeness to him whose Spirit it is. In proportion as his law gets written upon believers' hearts, to that extent do they partake of his nature; and this is the thing which constitutes "pure and undefiled religion before God and the Father." It is by believing on and imitating Jesus, that any one can get preparation for glory. The straight and narrow way requires caution, whereas a person may go along the broad road blindfolded; and this is one of the reasons wherefore so many halt by the way. They started with false notions in reference to the journey, expecting it to be smooth and pleasant; but they find it in reality to be somewhat rough and difficult. Having to face trials which they did not anticipate, and to encounter trouble of which they had no previous conception, they get discouraged and downcast, slacken in their pace, and ultimately, in many cases, go back altogether. This action is not only foolish, but criminal, and that in a high degree. Jesus has not promised his people rest by the way, but at the termination. In this world we are to expect tribulation, but our connection with time will terminate the trouble. There is toil by the way, but there will be rest at the end. Sowing in tears, we will reap in joy. Fighting the good fight of faith while we live, we will lay hold on eternal life when we come to die.

A very tall person cannot be hid in a crowd—the height of his stature renders concealment difficult; whereas, a person of smaller size is not nearly so prominent, and, therefore, less noticeable. The moral action of some people allies itself very closely with the grand, as well as with that which is lovely. The internal principle which moved to action such a man as John Howard, was so clearly brought out in benevolent and self-denying work, that his piety "could not be hid." It was void of ritualistic ostentation. There was no proclamation of it as if from the house-top; but the thing itself would not hide. It was too precious to conceal; for the fruit of it reminded those who looked on, of large fields of ripe grain bending before the gentle breeze of an autumn morning. The one sight pleased the eye, the other delighted and stimulated benevolent hearts. Rare sights in nature cannot be hid from those whose tastes lie in that direction; and piety, when it is truly developed, is so beautiful and attractive, that it may be predicated of it that it cannot be hid. But the most remarkable, as well as the more ordinary, manifestations of human devotion to God may all be traced to the example and grace of him whom we may legitimately style the Unconcealable Redeemer.

F. F.—A.

PRAYER IN RELATION TO SPIRITUAL WORK.

By spiritual work we mean work that touches directly the spirits of men with a view to their present and eternal weal. Work, even in the lower secular sphere of things, becomes to the advanced Christian, in a true sense, spiritual. The pure and lofty motives by which he is actuated—the spiritual-mindedness which he brings with him to his daily tasks, transform his so-called secular toils into God-glorifying spiritual work. But just as—though every day is passed holily—there is one day in seven which we regard as peculiarly holy; though “every spot is hallowed ground,” there are some places invested with a peculiar sacredness; in like manner, though secular work, even the humblest, provided it is needful and beneficial, may become spiritualized; that work which touches directly the souls of men, with a view to their conversion and complete salvation, is spiritual work *par excellence*. The work of the missionary, in fighting against long established heathenish vices and superstitions, and seeking to bring the degraded outcasts to the feet of the Crucified, that they may be found clothed and in their right mind; the work of the evangelist, in going forth with the sweet evangel in his hand and the words of peace on his lips, and calling upon all to believe and be saved; the work of the pastor, visiting from house to house among his flock, instructing the ignorant, warning the careless, reclaiming the fallen, cheering the downcast, praying with and for the sick and dying, and ministering the cup of consolation to the bereaved; the work of the Sunday school teacher, in endeavouring to plant the seed of divine truth in the young and tender heart, in feeding the lambs in Christ’s fold, fortifying them against the wiles of the devil, the allurements of the world, and the debasing tendencies of the flesh;—such work is not only truly spiritual work, it is divine work, it is God’s own work. As Christian workers, we may indeed speak of it as *our* work, and pray God to “establish the work of our hands;” but it is not ours in the sense that we have originated it, or that we have entered upon it simply to please or benefit ourselves. It is ours because it is God’s, and because he has called us to it. We have heard our Father’s voice saying, “Go, work to-day in my vineyard.”

But God himself is a worker, and the chief worker in his own vineyard—in his own cause. He does more than call upon his regenerated sons to go and work; he does more than exercise a general supervision over them while working, or reward them individually, each according to his own labour when the work is done. He himself works with them, or

rather he calls them to work with him—to come to his help against the mighty. In proportion as we are animated by the spirit which characterized the noble Paul and his devoted coadjutors, are we “labourers together with God”—“workers together with him.” The great God, in infinite wisdom and condescension, has taken us into partnership, so to speak, with himself—given us a share in the sublime spiritual business which he has established, in the grand spiritual enterprise which he has inaugurated, and in which he is himself the chief worker. We work not only by his command and under his direction—not only *for* God, but *with* God. God is indeed working whether we work or not. “My Father worketh hitherto, and I work,” said Christ. Our unbelief or faithlessness does not make God lose his interest, or cease to work in his own cause. “He abideth faithful; he cannot deny himself.” It is one of our cherished beliefs that he is good to all, that he never leaves himself without witness, that his Omnipresent Spirit broods lovingly over the hearts of all mankind, seeking to woo them from sin, and the death which is its wages, to holiness and the life which never ends in heaven. But it is in accordance with God’s plan to work, in this matter of human salvation, only up to a certain point, apart from Christian agencies and instrumentalities. Up to the point of bringing all into a condition of inexcusableness for their non-salvation, he does work; “And none can stay his hand, or say unto him, What doest thou?” But, that point being reached, he, as it were, makes a pause, takes saved and sanctified men into partnership with himself; and these go forth, some planting, some watering. Then he who had preceded them preparing, by the gracious influences of his Holy Spirit, the soil, comes after them, seconding, blessing their efforts, giving the increase. “I have planted, Apollos watered; but God gave the increase.”

The bearing of these observations on the subject which stands at the head of this paper will, we trust, be apparent to every reader. In the light of them who can fail to see not only the reasonableness of, but the absolute necessity for, prayer in relation to spiritual work? If such be the intimate relationship subsisting betwixt God and those who are engaged in such work, what more natural and reasonable than that they should commune with him in prayer! Since God has taken us Christian workers into partnership with himself, so that we are honoured in being “labourers together with him,” would it not be strange indeed if we were never to speak to our heavenly Father about our joint-work? Think of partners in a firm never speaking to each other on those very business matters in which they are involved, and on the success of which their reputation and

prosperity, as business men, depend! Were each taking his own course, and doing that which was right in his own eyes, without mutual consultation, their unconnected labours might so come into collision as to bring the business to bankruptcy and ruin. And of this we may rest assured, that the sublime spiritual business in which we are engaged, the grand holy enterprise on which we have embarked, will not, cannot, make rapid progress if we restrain prayer before God. If it is essential to the success of any secular scheme that those involved in it have an understanding with each other, can it be any the less essential to the success of our spiritual work that we know something of the mind of God respecting it, and that we, in prayer, ask his wisdom and guidance to help us in the performance of it? We need to know his mind, to be in sympathy with him, to have our desires and aims so much in harmony with his that there shall be no danger of a collision betwixt his working and ours. Such a collision is possible. Without a considerable amount of "the wisdom that cometh from above," and which "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy," such a collision will be inevitable. A Christian mother, *e. g.*, is extremely concerned about the conversion of her daughter. The Spirit of God is striving with her child, who is, unknown to the mother, in an anxious, inquiring condition of soul. The mother imprudently, or, in her excessive zeal, says something or does something the tendency of which is to drive from the truth the very person she is so desirous to see sitting, Mary-like, at the feet of Jesus. The Spirit's working and hers have not blended, have not run along parallel lines; there has been a collision, and the desired result has been delayed, if not entirely frustrated. It is ineffably sad to see, as we sometimes do, Christian parents unwittingly working at cross purposes with God in relation to the salvation of their beloved children. Sunday school teachers, evangelists, missionaries, preachers, and pastors—Christian workers, whatever be their designation and sphere of labour, may very easily fall into this grievous error. In more ways than one, alas! we may be found hindering instead of helping God in his work; working not *with* him but *against* him. We may reprove, when it is not reproof but sympathy that is needed. We may probe the wound, when we ought rather to be pouring in the balm of consolation. Or we may be too soft and lenient, when we ought to speak in thunder tones of warning, it may be even of holy indignation. To say, Peace, peace, when God does not say it; to heal the hurt slightly when he would send the iron still deeper into the soul, is as

great an error, to say the least, as to be harsh and severe when we ought to be mild and sympathetic. Oh what wisdom is required to know when to speak, and when to keep silence; to know what to say, and how to say it, so as to produce the best possible effect! Through a lack of heavenly wisdom and Christian prudence on the part of those who are engaged in spiritual work, professedly working with God, it were hard to say to what extent they have, all unconsciously it may be, thwarted God's desires, crossed his purposes, and frustrated his aims. Souls that were on the right track towards the haven of eternal rest have been turned again, and sent adrift on the troubled sea of anxiety and doubt by those who ought to have piloted them in safety; and the sad result in some cases, we fear, has been that they have been wrecked on the fierce breakers of infidelity, or have sunk into the black, yawning gulf of despair. The very possibility of such a lamentable catastrophe occurring, is sufficient of itself to convince us of the need for constant, earnest, believing prayer. In view of the difficulties connected with such work, the momentous issues at stake, the sad consequences that might ensue if a wrong course were adopted or a false word uttered, what spiritual worker does not feel his need of wisdom, of the teaching and guidance of the Holy Spirit? And this is a want which constant, earnest, believing prayer will not fail to supply. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering." "If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" What precious texts ought these to be to every worker engaged in spiritual work! What encouragement to pray, and how strong the assurance that prayer shall not be offered in vain! Prayer prompted by, and presented in accordance with, such Scriptures as these, cannot fail to bring us into unison with God, and to render it impossible that our labours can be in vain in the Lord. By this means the agency of human workers comes up to, and blends with, the agency of the Divine Worker, —God and man, as co-partners, labour together in the great work of the world's regeneration and salvation.

One good result, then, of prayer in relation to spiritual work is, that it fits the worker for the work. The copious effusion of the Spirit at Pentecost, while in one view it was the fulfilment of a gracious promise, in another, was the answer to united, earnest, believing prayer. Nine or ten days of such prayer wrought a remarkable change on Peter and the rest of the apostles, in the way of qualifying them for the sublime

spiritual work to which they were called. Such prayer transformed cowards into heroes, enabled "unlearned and ignorant men" to speak with such spiritual power that thousands were brought to acknowledge the Crucified One as their Lord and Saviour. Without some measure, more or less, of the spirit of prayer, no one, however great his talents, however vast his attainments, can be properly qualified to engage in the spiritual work of converting sinners and perfecting saints. The prayerless worker is not, and cannot be, in sympathy with the aims and desires of the Divine Worker. Oh for the "spirit of grace and of supplication" to be poured upon all Christian workers everywhere, that their hearts might beat in unison with God's heart, that their plans might be in harmony with his plans; that their efforts, weak and imperfect though they may sometimes be, might meet and blend with his perfect operations, as two streams, and flow on together towards the attainment of the desired end!

We have said that God, as the chief worker in his own cause, both precedes and succeeds the labours of those who are co-workers with him. Now it seems to us that our prayers should occupy a similar relation to our spiritual work. That is to say, prayer should both be the prelude to, and the conclusion of, an active endeavour to promote human weal and advance the cause of Christ. Prayer offered on our own behalf will fit us for speaking; and prayer offered on behalf of those to whom we are about to speak may also have the effect of preparing them for hearing. One earnest Christian worker, a lady, tells us that she found by experience that the nearest way to the hearts of the people whom she visited was by the throne of grace. Nehemiah, ere laying the journey and the work he contemplated before the king, prayed to the Lord God of heaven, saying, "O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants who desire to fear thy name; and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man." The sequel seems clearly to indicate that, in answer to Nehemiah's prayer, God put it in the heart of the king to give a favourable response to the petition of his pious cup-bearer.

Prayer going before and following after spiritual work not only fits the worker for the work, but secures for those for whose benefit he labours a larger measure of the Holy Spirit's saving or sanctifying influences. Such prayer qualifies the sower for sowing, prepares the soil for the seed, and secures the increase which God alone can give. Does any one doubt this, under the influence of the idea that God is already doing all he can for the salvation of souls? That God is, independent

of human agency, doing sufficient to render every unsaved person, "without excuse," the teachings of the Apostle Paul do not permit us to doubt; that he is doing all he *wisely* can *in the circumstances*, we rejoice to believe. Be it observed, however, that earnest prayer offered on behalf of others so alters or modifies the circumstances of the case that God can now, in wisdom, do more than otherwise he could have done. God loves to hear the prayers of his saints; he respects and graciously responds to their wishes when these arise on behalf of things agreeable to his will; and it is a principle, in his dealings with mankind, that he does for some what he would not have done but for the prayers or piety of others. He blessed the house of Potiphar for Joseph's sake; he averted merited judgement from the rebellious Israelites in consideration of the earnest pleadings of his servant Moses; he accepted Job, and dealt not with the patriarch's friends, against whom his wrath was kindled after their folly.* The thought that God is already doing all he can for the salvation of men, and that therefore prayer for them must be fruitless, is one that, we fear, has wrought serious damage among Christian workers, chilling their hearts at the mercy seat, and rendering them comparatively powerless in prayer. But the same objection would tell equally against spiritual work. "The doctrine," says Ernest Naville, "which denies the efficacy of prayer, denies in like manner the efficacy of man's efforts in toil." "Prayer and labour are open to the same objections; but these objections arise out of the notion that there is no liberty either in man or God—that the world is a fatal and fixed mechanism. From this point of view, which is that of open or disguised atheism, there is, doubtless, nothing to ask; but neither is there anything to do." Souls are perishing for the lack of knowledge which active Christian workers could impart. God has been doing all he wisely can for their salvation. Let, however, such workers go and speak to these perishing souls the words of eternal life, and God will now do what formerly could not have been done.

Prayer and labour must of necessity go hand in hand. To have called saved and sanctified men into partnership with himself, in order that they might be co-workers with him in seeking the salvation of their fellow-men, and to have denied them the liberty of praying on their behalf, or to have refused to answer such prayers, would have been for the all-wise God to act contrary to the instincts he himself has implanted in the human heart, and to have hopelessly confused and confounded his own plans for the carrying on of the great work

* Gen. xxxix, 5; Exod. xxxii, 10—14; Job. xlii, 8.

of the world's regeneration. We shall not labour very earnestly or very long for the salvation of those for whom we may not offer our supplications in the assurance that the hearer of prayer will respond to the desires of our hearts. Through prayer God brings us into close communion and hearty sympathy with himself, awakens within us a deeper interest in, and a stronger desire for, the salvation of our fellow-men, graciously respects and responds to the desires he himself has enkindled in our breasts; and when we leave the throne of grace for the performance of the spiritual work to which we believe we have been called, having had power with God and prevailed, we shall also have power with man,—“The word of the Lord shall have free course, and be glorified.”

“Oh! live the life of prayer,
The life of tireless labour for his sake;
So may the angel of the covenant bring
Thee to thy home in bliss, with many a gem
To glow for ever in thy Master's crown.”

J. F.—D.

THE FATHERHOOD OF GOD.

THERE are great and important principles which lie at the foundation of all saving and sanctifying religion. These principles may be acknowledged by saved men, or they may not; but they are there, and must remain immoveably there for ever, bearing up the spiritual structure of God. Those who see clearest and know most still know but little; and there may be many who fail to recognize some of the principles of God's foundation, who, nevertheless, may be resting safely upon it. The foundation of our house may be perfectly safe, though we never have examined it. We may be in no danger of being crushed to death by its falling over our heads, though we even may have doubts regarding the soundness of some of the stones upon which it rests. So some may be resting in perfect safety upon God's foundation, though they have not examined it minutely, or may not believe in some of those principles involved in it. Still, as we cannot fail to feel much more comfortable, to rest far more securely, and to go about our duties much more easily, when we have examined the foundation of our house, and found it secure; so it must impart more peace as to our welfare, and more energy as to our service, when we know the safety of the ground upon which we stand in relation to God, and upon which he claims our obedience.

The Fatherhood of God is, I apprehend, one of these principles which lie at the foundation. It is important that we understand it rightly. No one who places credit in the truth of the Bible, will, I fancy, deny that God is there revealed, with sufficient clearness, as a Father. There can be no dispute regarding the reality of the Fatherhood of God. All must admit this. Still, there is considerable diversity of opinion regarding the extent of this Fatherhood.

God is represented as the Father of our Lord Jesus Christ. In the scheme of mercy, God is revealed to us as Father, Son, and Holy Spirit. Jesus ever looked up to God as his Father, and ever acknowledged him as such; while the Father again and again proclaimed Jesus to be his well-beloved Son. This relationship runs through the whole revelation of mercy's scheme. God is also distinctly and clearly set forth as the Father of men. He is our Father, from whom we have our existence; our Father, from whom all our blessings come; our Father, into whose family we are adopted when we believe in Jesus; our Father in heaven to whom we daily pray. Seeing that God is thus represented as the Father of Jesus, and as the Father of men, a question occurs, Which is the foundation-truth? Is God the Father of men because he is the Father of Jesus? or, Is God the Father of Jesus because he is the Father of men? The answer to this, I apprehend, turns upon the extent of God's Fatherhood. If God be the Father of believers *only*, then they become the children of God in virtue of their union with Jesus, and because Jesus is the Son of God; but if all men be the children of God, then Jesus, taking upon himself our nature, became the Son of God, in a special sense, in virtue of the relationship existing between God and men, that he might redeem the sons of men from their condemned and ruined condition. I apprehend that the latter is the true state of the case. "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who, through fear of death, were all their lifetime subject unto bondage." It seems plain that we must come to the conclusion that God is the great universal Father—the *Father of all men*; and we cannot help thinking that this lies at the very root of the Gospel scheme of mercy. Let this fact be admitted, and it throws a light over the whole scheme, which forthwith shines with more heavenly splendour; but let this be denied, and clouds arise to dim the gracious plan not a little.

That God is the Father of all men seems plain from the circumstances of the case. All men have their existence from

God. He has given them one common nature, having "made of one blood all nations of men to dwell upon the face of the earth." That one common nature is a likeness to his own. There is no likeness between God and the other parts of this lower creation; but there is a likeness between God and the souls of men. We are told that he fashioneth the hearts of the inhabitants of the earth alike. He also claims all souls as his own, they having come directly from his creative hand. Men, therefore, in their nature are related to God. They are one with him in the substance of their being. He has given them a nature resembling himself. Such being the case, he is their Father. And as all men have the same nature, and have alike come from the hand of God, he must be the Father of all.

Then, were God not the Father of all, there would be some who would not be under obligation to love and obey him. The relation which exists between parent and child is the first and most important that exists among men. Husband and wife can scarcely be said to stand in relation to each other, inasmuch as they are one. They are united in so close and intimate a bond that, when the husband loves his wife, he loves himself; and, when the wife loves her husband, she loves herself. They are thus not looked upon as separate, or related to each other in the same way as others are related. It is the relation of parent and child that may be said to be the first of earth's relations; and, as it is the first, it is the most endearing. All other relations are more remote, and some of them merely artificial. The relation between parent and child being thus so close, it carries along with it the warmest and most endeared affection. Every one who has the feelings of a true parent will feel a glow of love towards the child as soon as it is born; and, if the child act properly, this love will be reciprocated so soon as it can recognize the parent. And thus, onward through life, parent and child ought to regard each other with feelings of the warmest affection. While we are bound to love all men, we are not bound to love them with the same love which we owe to our parents, or to our children. It is impossible to conceive of God bringing all men into existence, and giving them the same nature as himself, and yet regarding some only with parental love. Were there some not regarded and loved by God, as a Father, then they could not be laid under obligation to love him with the love which is due to a parent. But, as all men are laid under such obligation, and are commanded to love God thus, he must be the Father of all.

Further, God claims for himself the right to chastise all; and he claims that right because he is the Father of all. Properly,

all chastisement belongs to the parent. Others may punish; the parent alone has the right to chastise. This, too, seems to be acknowledged and acted upon, almost universally, as the parent's right. It is not an uncommon thing to see a parent act unbecomingly and harshly towards a child; but let any other dare to lay his hand upon the child in the way of chastisement, and that parent will resent the interference. Now, it is written in Heb. xii, 7, 8, "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? But, if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Here it is stated that all are partakers of chastisement. It is God who chastises all; and he chastises all on the ground of their relation to him as sons. It follows, consequently, that God is the Father of all.

Still further, there runs throughout Scripture revelation the assumption that God is the universal Father. He is again and again called "the Father;" just the Father, the one Father, the common Father. In Heb. xii, 9, he is distinctly called "the Father of spirits," in contrast with our earthly parents, who are designated "the fathers of our flesh." If God be the Father of spirits, in reference to some of the human family, and in distinction from the fathers of their flesh, he must be the Father of all, inasmuch as all are made up of spirit and flesh. In Num. xvi, 22, and xxvii, 16, God is said to be "the God of the spirits of all flesh." In Isai. i, 2, God says, "I have nourished and brought up children, and they have rebelled against me." In Mal. i, 6, God asks, "If I be a Father, where is mine honour?" And, again, at chap. ii, verse 9, it is asked, "Have we not all one Father? Hath not one God created us?" Paul, in reasoning with the Athenians (Acts xvii), declares that God hath made of one blood all nations of men; that in him we live, and move, and have our being; and he quotes one of their own poets, who says, "For we are also his offspring." Paul acknowledges the truth of this statement of the heathen poet, and reasons from it, saying, "Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by man's device." Thus it is that, throughout the whole Bible, the universal Fatherhood of God is assumed.

Upon such an assumption, we are naturally led to regard the plan of saving mercy in a different light from that in which we would regard it did we suppose that God was not the Father of all men, but only of believers. Seeing that God is the Father of all, he must love all his children, and love them all alike. There is nothing more unworthy in a parent than partiality towards his children—prompting him to "pass by"

some—to make provision for the welfare of some at the expense of the welfare of others. This can never be the case where there is anything like proper attention to parental duties. Seeing that God is all-wise and all-perfect in love, we may rest assured that, as the universal Parent, he loves all his children. And when he was providing an atonement for them in the sacrifice of Jesus, we must come to the conclusion that not one of them was left out. Seeing that he could as easily provide an atonement for them all as for some of them, it is impossible to conceive of any partial or limited provision in the work of Christ. God loved the world. Christ gave himself a ransom for all.

Then, as a parent, God wishes all his children to be near him, and in a saved condition. A parent wishes to enjoy the company and fellowship of his children as long as possible. The hearts of many parents have been wrung with anguish when sons or daughters have been under the necessity of going far away into some distant land, where there was little likelihood of visiting them again. And should children, going thus away, become forgetful, and fail to keep up a correspondence with the parents they have left, how numerous are the anxious days and sleepless nights which these parents endure on their account? It is God who implants this warm affection in the breast of man; he implants it there because it is in his own heart of love. It is this that explains the anxiety on the part of God to have men turned to himself and saved. Men cannot go from the presence of God, but they do go away from him in their hearts. They wander far away, like the prodigal, into a far country, and become unmindful of the God who made them, and who is the Rock of their Salvation. As the prodigal did not cease to be the son of his father when he left his home, so neither do men cease to be children of God when they go far away into the paths of sin. As the father in the parable longed for the son's return, and gave him a most loving and hearty welcome when he did return; so does God long after the salvation of all men, and gives every one a joyous welcome who returns to him and lives.

God also is very desirous of having the continued trust of all his children, and of having all their care cast upon him. Never was there such love in any parent's heart as there is in God's. Never was such care felt by any parent as God feels. He has given us many great and precious promises. Never can he prove unfaithful to these promises; never can he be at a loss to have all these promises fulfilled. It is most reasonable then that we trust him with our all. Nothing is more painful to a faithful parent's heart than to see his children shun him or

distrust him. How then must God feel when men turn away from him in distrust and will not believe in his love and care? It must be painful to his loving heart thus to be slighted; and it must make him glad when men give him the faithful and joyful trust of their hearts as he desires.

We have heard strong objections taken to the universal Fatherhood of God, and assertions made to the effect that it cannot be true, because Christ himself seems to contradict it in John viii, 42, where he says, "If God were your Father, ye would love me." It is said that Jesus, in these words, plainly asserts that God was not the Father of the Jews with whom he was reasoning, and that his whole argument in the context is to establish this, and to show that their father was the devil; and that, consequently, God cannot be the Father of all men. At first sight, this objection appears somewhat plausible. On looking back, however, to the 37th verse, we find Jesus saying, "I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you." And again, at verse 39, he says, "If ye were Abraham's children, ye would do the works of Abraham." Here Jesus plainly asserts that the Jews were the children of Abraham, and yet uses language which as plainly teaches the opposite. Thus they were Abraham's children, and yet they were not Abraham's children. However much, or in whatever sense, they were not Abraham's children, it could never alter the fact that they were Abraham's children. Jesus, in saying that they could not be Abraham's children, because they did not act like Abraham, never meant that they had ceased to be Abraham's children in the way of natural descent from him. There was a sense in which they were not Abraham's children; but this fact did not make it untrue that they were Abraham's children, in the other and natural sense. So it is with man and God. There is a sense in which a very great many men are very far from being children of God; and yet this does not alter the fact that they are truly and properly his children.

That we may see more clearly how the matter stands, let us consider, first, that the relation which God has caused to exist among men—of parent and child—is not a final measure. It is a step—a very important step, certainly; still but a step towards something else. God does not say, in regard to any, "Now that I have effected this relationship between these two persons, I have gained all that I intend. Here, on the one hand, is a parent; and, on the other hand, is a child. An important relationship exists between them; and, in thus connecting them, I have reached the summit of my designs in this relationship." By no means. God, in effecting this relation-

ship, has a higher and grander end in view than the relationship itself. So it is with his own Fatherhood. God is not contented with becoming the Author of the existence of the sons of men. The end is not reached when he has created them spiritual and moral beings, resembling himself in their nature. This is but a step to something further that he has in view. It is, indeed, something very important which he has achieved, when he has made the sons of men in his own image, and constituted them his children; but, in doing so, he has something still more important which he wishes to attain.

We ought to remember, further, that that to which the relationship of parent and child is intended to lead is of a moral nature. The relation of parent and child is something physical; but it is intended by God to lead to something moral. The moral is always higher than the physical; and, to moral beings, there is always something moral to be reached by physical things and physical relationships. So it is here. In this relationship God means that the parent *act rightly* towards the child; and that the child *act rightly* towards the parent. They are connected together that they may thus act rightly towards each other. And out of this right acting between parent and child, perhaps, springs all the morality to be found among men. This seems to be the root out of which all other right acting grows, or should grow. Let parent and child act rightly towards each other, and we can scarcely conceive of anything else but right acting between man and man. But let parental and filial duties be neglected, and it is hard to say to what lengths in wickedness men will go. We are not surprised to hear the apostle declare that the fifth commandment is the first commandment with promise. God looked upon obedience to this commandment as so important, and as involving so much of what was great and glorious, that he has attached a special promise to it. Thus, also, is it with the Fatherhood of God. As the universal parent, he means to act rightly towards all his children; and he means that they all act rightly towards him. This is the end which he has in view; and, in order that it may be attained, he has constituted himself the Father of all men, and has given them all an existence as his own children. Nothing can go beyond this—God acting rightly towards men, and men acting rightly towards God. This is the sum of all excellence. Were this law observed, perfect righteousness and bliss would universally prevail.

It will be seen, still further, that when either parent or child fails to carry out this end which God has in view, the relationship, so far as that individual is concerned, is but an empty name. When the parent ceases to act the part of a parent, he

ceases to be a parent, though the natural connection remains unbroken; and, when the child ceases to act the part of a child, he ceases to be a child, though he continues to be united to the parent as before. Looking at the matter in this light, we feel no difficulty in understanding the words of Jesus, and in perceiving that they are in strict accordance with God's universal Fatherhood. God had never ceased to act towards the Jews as a true and faithful Father; but they had ceased to act towards him as children. They had left off doing his works to do the works of the devil; and thus they had chosen the devil to be their father, though God, by nature, was their true and proper Father. Thus it is with men generally. God loves all with a perfect love, and acts towards them in the most fatherly manner, but multitudes have ceased to act towards him as children; and, though the natural connection between him and them remains, they, having failed to answer the end of that connection, may be said to be not his children. We have to come back, to be re-instated into his family, and be made heirs of God through Christ Jesus.

There is something very forcible and very beautiful in the saying of Jesus, "If God were your Father, *ye would love me.*" The separation between God and us has altogether been on our side. We have gone from God; but, though we have gone, God has not severed the connection between himself and us. He continues to follow us with his love, and to invite us to return.

When any sinner becomes awakened to a sense of his sin against God, in thus wickedly departing from him, and of the danger involved in the departure, the question is stirred within the depths of his soul, Can I get back again? Is there a way by which I may return? Will my Father accept of me once more, and put me among the children? Can he forgive me all the injury that I have done to him? Can his smile and blessing rest upon me once more? The awakened sinner, looking towards God, feels that he is looking not towards a stranger. It seems but a renewal of a former acquaintanceship. But what guilt does it manifest on his side, when he remembers how he has treated his Father! Under a deep sense of this guilt, there is an intense longing to return, to confess all, to implore forgiveness, and to be once more adopted into the family circle. The question is, Can I get? May I go?

Jesus supplies an answer. He points out, in the most affecting manner, that God remains our Father still, with his fatherly feelings unchanged. He tells how he himself was sent after the poor wanderers; how he has opened up a new and living way by which they may return; how that, when it was needed,

he gave himself a ransom for their sins, and has died in their room; and, that all is settled, if they will but go back and enjoy the blessings of God's forgiving love. Thus, as it were, he takes the poor, trembling sinner by the hand, and leads him on, and brings him to God. It is by Jesus we have access into this grace. And, when we are received back and enjoy the smile of our Father, we see that we obtain it all through the sacrifice of the Son.

Thus restored, thus back once more in our Father's home, and enjoying the love of our Father's heart, can we fail to love Jesus? God himself is manifest in the latter, as the result of his own unchangeable love. Jesus came and offered himself without spot for us. It is he who has brought us back; by him we enjoy all. Surely, then, we will love Jesus. If we have returned to our Father, and have again given ourselves to his work, our whole lives will be perfumed with love to the Saviour. If God be our Father, we will love him, and our Elder Brother too.

D. D.—S.

NOTICES OF BOOKS.

Man's Immortality Proved; with confutations of modern theories of annihilation. By the REV. GEORGE PEILL. London: Elliot Stock, 62 Paternoster Row. 1872. Pp. 192.

THE science of echatology, or man's condition in the world to come, when probation is terminated here, wields a greater influence over the mass of minds than theology proper, that is, the science of the being and the character of God. The two are indeed closely connected; and the ultimate appeal in the case of both must be to the authoritative deliverances of the Word of God.

Of late years there has been considerable discussion,—especially in the southern part of the kingdom, and notably there among the English Congregationalists,—on the subject of future and eternal punishment. Many pious minds seem to be unable to bear the plain statements of Scripture on that solemn point—their conclusion being the same as that of Christ's hearers of old, "This is an hard saying; who can bear it?" If they would look around them, they would see hell every day, in Glasgow, in Manchester, in Liverpool, and in London; for these ferocious faces on which shamelessness and misery are manifestly stamped, bespeak the gnawing of the worm and the glowing of the fire, already begun, of which the Saviour spake. We suppose that these miserable creatures have often gleams of transient enjoyment, although they may be said to be already in hell. We hear their peals of laughter, as they fling about their shafts of melancholy wit and scorching sarcasm. For anything we can tell, there

may be, from time to time, bursts of such merriment in the spirit-world among the finally impenitent, but followed ever by preponderating and prevailing grief and gloom,—the fruit of deliberately depraved and hardened dispositions. These lost ones of our cities, at once the victims and votaries of drink and lust, frequently try to kill themselves, but cannot. They often shrink back from the poisonous bowl, the loaded pistol, or the dark-flowing river. And the same state of things may exist, for anything we can tell, in that world of final retribution, of which the New Testament so plainly speaks. There, too, the hopeless victims of vice, whose numbers probably will not be so overwhelmingly great as some narrow-minded zealots would make out, may prefer their protracted existence to utter annihilation, even as the intending suicide hesitates on London Bridge and creeps away back into the Gehenna of St. Giles.

However this may be, we think that Mr. Peill has stated clearly and vigorously, towards the close of his volume, the principles on which the divine administration may be justified, in view of what the Only-Begotten himself called “everlasting punishment.”

“The argument against the immortality of the lost, founded by annihilationists on the acknowledged goodness of God, derives all its force from a complete misapprehension of the point in dispute. The real point their argument assails is not the immortality of the soul abstractly considered, but the endless suffering of the lost. They forget that the suffering of the soul does not spring from its immortality, but from a cause totally distinct therefrom, and under its own control. If the punishment of the soul were such as orthodox teachers have sometimes represented it, a mere arbitrary suffering, an infliction of torture in material fire, we should heartily endorse the view that such suffering ought not to be eternal. This, however, is not the case. The fire of hell is not material fire kindled and kept burning by the arbitrary will of God, but the fire of guilty passions, burning hate and revenge, a fire in the bosom, in the tongue, along the entire course of corrupt nature, self-ignited by the sinful heart, self-fed, and self-consuming. The same force of feeling and volition which, in the perverse action and constant friction of souls in hell, has been changed into a Gehenna of fire, becomes a mild and holy light, and peace subdued and joyous in the bosoms of the saved. As with Milton’s lost archangel, the misery of the lost will be self-centred and self-inflicted.

‘Me miserable, which way shall I fly;
Which way I fly is hell, myself am hell.’

“Thus the will of man seems to be constituted by God an immortal centre of conscious power, which, according as it is rightly or wrongly directed, makes its own heaven or hell. The real hell to be dreaded is the hell of wrong-doing, there is no other. Just as when ‘the mechanism of a vast manufactory is thrown into sudden disorder, the power which propels it, and a power which, if you please, the artificer had placed in it, spreads destruction throughout the whole works.’ So the passionate, selfish will of man, in its furious and unnatural action, spreads disorder and destruction throughout the moral system. Such ruin is man’s work, not God’s. Only God’s in the sense that He is the author of our mental and moral constitution, its laws and penalties. While we deem it inconsistent with God’s goodness that the soul should suffer for ever an arbitrary punishment, which is not the natural and necessary outcome of its own sin persistently indulged, we should deny that such an objection was any disproof of the soul’s natural immortality. Our objection in such a case would lie against the nature of the punishment inflicted, not against the duration of the soul’s natural constitution. The question of the soul’s immortality is thus shown to be totally distinct in its grounds and reasons from that of its punishment. It suffers for ever, not because it is naturally

immortal; else all souls alike would suffer eternally; but because it maintains eternally its chosen attitude of defiance against God and opposition to righteousness. The punishment remains, because the sin abides unchanged. While sin remains, there is the same reason for the continuance of punishment as for its first infliction. The penal woe will be as lasting as the sin from which it flows, otherwise God would be unjust. Ere the present order of the universe, which ensures the punishment of evil-doers and the praise of those who do well—an order founded on the infinite perfections of Deity, and embodied in the very structure of the universe itself, and the nature and relations of all moral beings, could pass away, the unchangeable must change, and the present course of nature be utterly subverted. One supposition remains to be noticed; it is that the soul may hereafter be induced to give up sin. But if, during the period of probation, all the influences which God's wisdom and love could devise, have proved insufficient to change the heart, what more remains to be done? In the utmost reach of wisdom and love, God, in the Gospel of His son, has put forth His holy arm to heal and save, asking the transgressor only to give up sin and allow, by a hearty faith, the sacrifice of Christ to be the answer for him to infinite justice, and his happiness shall be secure and complete. When once this highest revelation of redeeming love has been finally resisted, nothing further can be done. Even God cannot devise any more effectual means for the soul's restoration to holiness, than that which has already been tried and failed—failed through the persistent refusal of the will to be governed by truth and love. This, as we have shown in a preceding chapter, is the actual state of the case as regards the finally impenitent. Before the sinner is abandoned by God, he has virtually or actually entered the unpardonable state. No absolution is granted because no absolution is desired or possible in the state of sinfulness into which the rejector of Christ has entered.

We are glad that our author has based his defence of the doctrine of final retribution so clearly on the postulate of rejected grace, than which indeed there can be no other basis on which to defend it. In his first chapter, which is entitled "The Substantial Completeness of Man's Nature at Creation," Mr. Peill, in opposition to the Christadelphians, or followers of Dr. Thomas of America, enlarges on the point that "Spirit and soul are not separate entities." The theory of these religionists seems to be, that when Adam fell, he lost the high endowment called "spirit" both for himself and his posterity; and that it is only at the hour of conversion that this noblest faculty is re-conferred, and along with it immortality—the soul of the unconverted man being mortal, as well as his body. Our author, on the other hand, maintains that at the fall there was no such withdrawal of spiritual substance; nor yet at conversion is a new storey added to the edifice of man's moral nature; but only the windows are then thrown open which had been shut up and darkened, and the chief apartments of the heart are occupied by the Lord, which hitherto had been usurped by Satan and by sin. Consequently, eternal life is simply the prolongation of moral order restored in the heart, even as hell is the prolongation of moral disorder.

Having substantiated this important premiss, both by an appeal to consciousness and the Word of God, Mr. Peill proceeds to prove, in his chapter "On the Intermediate State," the baselessness of the theory that the souls of believers sleep in the grave with the mouldering dust. The parable of the rich man and Lazarus, the narrative of the penitent thief, and, notably, Stephen's dying exclamation, are all represented as furnishing evidence that the souls of believers pass at

death immediately into a state of conscious blessedness. Our author regards the Hebrew word *Sheol* and the Greek word *Hades* as embracing both the prison of the unhappy and the paradise of the blessed, which latter state, however, after the death of Christ, was wonderfully perfected and beatified. He seems to hold the peculiar and, in as far as we know, original opinion, that when Christ left the cross he first of all bore the spirit of the saved malefactor to paradise, and then took a sweep downwards into the gloomier regions, and literally preached to the adamant-hearted antediluvians there, not probably with the view of saving them, but that they might learn the majesty of his royal power, and that hell might tremble to its foundations. Thus, in the intermediate state, he caused every knee to bow, and every tongue to confess, both among those who loved him and those who still remained his enemies. As this passage in First Peter has been invested with no little interest on account of recent Scottish discussions, we will let Mr. Peill once more speak for himself; for, on a difficult text, all sides should be heard.

"That the preaching referred to took place after our Lord's quickening in the Spirit, and not in the days of Noah, is as clear as language can make it, for (1.) the preaching was conducted by our Lord in spirit, (not *by* the Spirit, which is an erroneous translation), in the same spirit to which the quickening is attributed; therefore, the spirit of our Lord's humanity in its new mode of life, succeeded His death in the flesh. (2.) The preaching was addressed to spirits, so denominated because in a disembodied state. (3.) It was addressed to spirits while they were in prison. Death had laid an arrest upon them, confining their bodies in the grave, and shutting up their spirits in the gloomy abode of the dead. (4.) This preaching of our Lord was addressed to spirits in prison, who '*sometime*'—of old—had been disobedient,—or perhaps, more literally, unpersuaded, although in the long-suffering of God they had the truth set before them. The well-known case of the antediluvians is here adduced by the apostle, as a striking example of the class of persons referred to. To such unbelieving spirits we may suppose our Lord, in His personal presence and preaching, now gave overwhelming evidence of their folly in not believing the patriarchs and prophets. The result of His preaching to these spirits is not unfolded to us. We are not even told what was the subject of discourse. We may safely infer that He was amongst them to give evidence of His Messiahship and victory over death, and to demonstrate that, henceforth, the kingdom of the dead was subject to Him. Whatever might be the result of our Lord's preaching among those who were "*sometime* unbelieving," we have reason to conclude there were those by whom His announcements would be hailed with delight—the spirits in Abraham's bosom. The time of the preaching, though not distinctly stated, is yet so clearly intimated in the accompanying facts, that it could not be in the days of Noah, but must have been after our Lord was put to death in the flesh."

Approaching, in his fifth chapter, the views of Destructionists, or, as he sometimes calls them, Terminationists, Mr. Peill has no difficulty in proving, on the one hand, that when we read of sinners "perishing" and being "destroyed," the reference cannot be to the annihilation of the substance of their spirits; and, on the other hand, that such passages as Matt. xxv, 46, and Mark iii, 29, do plainly teach the doctrine of endless suffering. He here reviews in succession the published opinions of Rev. Edward White, Rev. H. Constable, and Rev. Dr. Parker. Some of our readers may be interested to know the "new view" advanced by the latter distinguished London

Congregationalist, as well as to see how Mr. Peill breaks a lance with him:—

“A third attempt to harmonize everlasting punishment with limited suffering is the theory advanced by Dr. Parker. According to this theory the fire of punishment is called everlasting, because it is kept for ever burning. So far all is quite clear and scriptural. But when we are told that the reason for which the fire is kept burning, is because of the everlasting possibility of the bright spirits of heaven falling into sin, we are suddenly carried out of the sphere of scriptural ideas into a region of pure speculation. The doctrine of Scripture is that the fire was ‘prepared for the devil and his angels,’ and therefore that it exists for the actual punishment of wicked beings. This theory upsets all our notions of heavenly life and security. We are led to ask in amazement, is it then not true that the saints shall be ‘for ever with the Lord?’ That ‘they shall go no more out’ of the heavenly temple? That they shall be holy *still*? And ‘shall not be hurt of the second death?’ But no, we will abide by the obvious sense of Scripture. This theory, like all the rest, is a mere invention of the human imagination. The position of the saints in heaven is just as secure as the truth of God. There is the same possibility that God should lie, as that the saints in heaven should fall to hell.”

In conclusion, we would recommend Mr. Peill's book as an opportune contribution to the literature of a subject around which a good deal of theological and ecclesiastical discussion has of late gathered, and may yet continue to revolve. The book is, in our opinion, eminently orthodox and scriptural, and is neither too short nor too long. Within the compass of less than 200 pages the reader is presented with a satisfactory *vidimus* of the whole controversy. The author has evidently read much and thought more, not only on the topic of which he directly treats, but on what we may call the metaphysics of theology. The discussion, near the beginning of the book, on the findings of human consciousness, and, near its close, on the indestructibility of substance, are creditable to Mr. Peill's intellectual powers. And although he confesses in his preface that he is indebted to Rev. J. B. Paton, Principal of the Nottingham Institute, for valuable psychological hints, it is evident that he has made the psychology of the subject all his own. We were pleased to see, also, that he had fortified his reasonings in two places with powerful quotations from Dr. Morison's *Commentaries* on Matthew and Mark. It gave us pleasure to see an old friend in print, and making good use of his theological education.

Hand-Book of Bible Geography; containing the Name, Pronunciation, and Meaning of every Place, Nation, and Tribe mentioned in both the Canonical and Apocryphal Scriptures. With Descriptive and Historical Notes. By REV. GEORGE H. WHITNEY, A.M. Illustrated by nearly one hundred engravings and forty maps and plans. London: Hodder & Stoughton, 27 Paternoster Row. 1872. Pp. 401.

ALTHOUGH this work is published by a well-known and enterprising London firm, the author dates his preface from Newark, N. J. It is not wonderful that, when so many Americans visit the Holy Land, much zeal and industry should be manifested in the United States in

the preparation of so valuable a hand-book as that now laid upon our table. Mr. Whitney does not tell us, indeed, that he has been a "hadji" himself, or that he has visited *in propria persona* these sacred scenes; but he informs us that he has received much of the information, of which he has made use in his work, "from the lips of travellers fresh from the sites herein described."

The work is, of course, alphabetically arranged, and, so far as practicable, the author tells us "each article is based on the following analysis: 1. Name. 2. Number of map where to be found. 3. Meaning. 4. Situation. 5. Bible allusions. 6. Bible events. 7. Modern name, conditions, &c."

After looking over the beautiful work carefully, we have come to the conclusion that Mr. Whitney is fully warranted to say what he has said in his preface—"No other book, it is believed, contains, within the same space, so much information, with illustrations so complete, concerning the important subject of which it treats." The maps are remarkably well got up, and are so numerous, moreover, that any point which is not made prominent in one is sure to be found in another. We would refer especially, in proof of this remark, to the successive views given of Jerusalem, both ancient and modern; to the maps of the dominions of David and Solomon, with the lands of the Captivity; and especially of Judea in the days of our Lord. Many a reader of the Gospels has but a hazy impression of the way in which the sacred country was parcelled out at the time of Christ's ministry; but here we have the three great divisions—the Province of Judea under Pilate, the Tetrarchy of Herod Antipas, and the Tetrarchy of Philip, so clearly indicated in red, green, and yellow colours, that no individual who has once seen the delineations can ever forget them.

Having ourselves had the privilege of travelling in the Holy Land, we have examined both the descriptions and the views given, and have found them to be very accurate. Modern books of this character have one great advantage over their predecessors, namely, that by the aid of photography the representation of places is rendered absolutely life-like. To look, for example, at the picture of Joppa, which is given at the 197th page, is just about as good as being there. The projecting rock, the gentle swell on the sea, the tall minaret, the houses on the hillside, the flag waving on the citadel, and even the appearance of the sky, are all most faithfully depicted. We have read the whole of the elaborate article on Jerusalem, and find that it is enriched by a detailed account of the recent excavations of Captain Warren and his exploration party. We were pleased also with the view of the great Colossus that bestrode the harbour of Rhodes long, long ago. We will close by quoting the concluding paragraph of the author's preface—"To pastors, as a convenient book of reference for the study table; to superintendents, teachers, and Sunday school scholars, as also to the general reader, this *Hand-Book of Bible Geography* is offered with a sincere desire and the humble hope that it may, in some measure, assist in the better under-

standing of that same volume whose truths it aims to illustrate." We do not hesitate to say that the purchasers of the book will find that the author's promise or expectation is abundantly realized in their experience. We have only to add that, valuable and numerous as the maps and plates are, the work is cheap, being intended for those "to whom the larger and more costly *Bible Dictionaries* and *Cyclopædias* are inaccessible."

The Posthumous Works of the Reverend and Pious James M'Gready, late Minister of the Gospel in Henderson County, Kentucky. Edited by the REV. JAMES SMITH. Louisville and Nashville.

A WEAPON that has been used by a great warrior in some important campaign, like the sword of Wallace which is exhibited to strangers in Dumbarton Castle, is always regarded with deep interest; and we need not wonder that the sermons of the honoured servant of God, who was the means of founding their denomination, during the great revival of 1800, should be revered by Cumberland Presbyterians as one of their chief literary treasures. Through the kindness of Rev. E. B. Crisman, two copies of Mr. M'Gready's *Revival Discourses* have been forwarded to us—one being a copy of a two-volume edition published at Louisville, Kentucky, in 1831, and the other a copy of a one-volume edition published at Nashville, Tennessee, in 1837.

Of course, we do not notice this work as if it were easily accessible to our readers, but simply as an interesting relic of past labours,—labours, however, which bear fruit to-day in the zeal and usefulness of a large Christian denomination.

We are indebted for this posthumous volume to the painstaking of the Rev. James Smith, who held the office of American consul from the lamented President Lincoln, and died not long ago in Dundee. Mr. Smith acted as editor, and apologizes because the manuscripts which Mr. M'Gready's executors had put into his hands were generally unfinished. Mr. M'Gready, it seems, never wrote out his perorations or conclusions, but trusted for them to the excitement of the hour. In these extemporaneous effusions, as might be expected from a man of his temperament, he was generally eminently successful.

We can readily believe that these sermons, when delivered by a man of M'Gready's pulpit power and earnestness (for he was called "a second Whitefield"), must have produced very deep and salutary impressions. In all probability they were preached scores of times, and were improved by the speaker on each occasion of delivery. While Mr. M'Gready was, without doubt, very successful in the work of comforting distressed souls, it seems that his *forte* lay in awakening the careless, and arresting backsliders. Hence he frequently preached the terrors of the law alone, as in the soul-harrowing discourse on "Tophet is ordained of old;" and the quaint performance (worthy of Bunyan or Baxter) entitled "The Sinner's Guide to Hell," in which he shows his hearers, at great length, the surest and easiest way of getting to the place of perdition, if they are determined to go. Indeed, this quaintness seems to have been a characteristic of this worthy

and eminent man. Thus, in the fifth sermon, on the text, "Upon one stone shall be seven eyes" (Zech. iii, 9), he remarks that upon Christ are now fixed, with admiration, (1.) the eye of the Eternal Father (2.) the eyes of believers, (3.) the eyes of angels; while the eyes (4.), of devils and (5.) of the lost are fixed upon him with dread and awe. In the eighth sermon, too, entitled, "The Believer embracing Christ," from the text, "Then took he him up in his arms, and blessed God," he has such remarks as the following:—" 'Christ is embraced by *winning* arms,' that part with much else to get him; 'by *capacious* arms,' which the world cannot fill; 'by *grasping* arms,' which will not let him go; 'by *active* arms,' and by '*fighting* and *victorious* arms.'" In the tenth sermon, entitled, "No Room for Christ in the Hearts of Sinners," from the text, "Because there was no room for them in the inn," he proposes to discourse (1.) of the heavenly stranger for whom there is no room in the inn of the human soul; (2.) of those horrid guests that occupy the houses and hearts of the children of men; and (3.) of some of the bolts which are employed to keep out the Saviour.

Our readers will recollect that in the troubles which arose (1800—1810) after the great Revival, Mr. M'Gready never joined the seceding party, although warmly sympathizing with them. He remained a moderate Calvinist to the last; while the Revivalists of the Cumberland entirely flung away the limitarianism of the *Confession*. Mr. Smith says he has been blamed for retaining a few Calvinistic passages in the discourses; but he defends himself sufficiently by asserting that he acted as a private individual, and not as an official of the Cumberland Presbyterian Church, when he undertook the responsibility of issuing the volume; and that, besides, he could not *garble* compositions which he simply professed to bring correctly through the press.

As a specimen of Mr. M'Gready's heart-searching and heart-stirring style, let us quote a short passage near the close of the thirty-ninth sermon, entitled "The Believer's Espousal to Christ."

"I would call the attention of those of you who were present when the first sacrament was administered in Henderson county. Many then appeared to manifest the kindness of their youth and love of their espousal, and seemed to go after the Lord. I conversed with many of the young people, and admitted them to the communion, who were all life and zeal, and seemed indeed to have started for immortal glory. Their conversation savoured of nothing but Christ and heaven. Every evening and morning the woods resounded with their importunate prayers and cries to God. At the table of the Lord they appeared to feel heaven upon earth. Had I then told them that, before ten years, they would be days and weeks without ever praying in secret, and without any disposition to speak of Christ and heaven; had I told them that the Gospel would be preached with faithfulness within a few miles of them, and that they would not go once in a year to hear it; that they would publicly deny their Lord by absenting themselves from his table; that sacraments should be administered convenient to them, and that they would not so much as give their attendance at them;—they would have answered me as Hazael did the prophet—'*But what, is thy servant a dog, that he should do this great thing?*' To such the Lord addresses himself when he says, '*Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number.*'"

From the last discourse on "The Dangerous and Destructive Consequences attending the Use of Spirituous Liquor," we learn that American preachers could speak powerfully against strong drink half a century before Lyman Beecher or Albert Barnes were heard of. The exordium of this sermon should be printed in glaring capitals and hung-up in every drawing-room and dining-room, in every exchange and court-house, in every church and chapel, and on every street and wall in Great Britain.

"I would introduce this subject in the language which the celebrated Dr. Rush makes use of upon another occasion, viz. :—If an inhabitant of our world should go to a neighbouring planet, and should tell the inhabitants of that place that there was an article in the world he left in the highest repute among all ranks and descriptions of men; that it was manufactured with the greatest care and industry; that it was a principal article of trade and commerce among all nations; that it was to be found in almost every house, and frequently used by almost every person; that it was presented by every man to his friend and neighbour as a token of his love and regard; that it formed a very material part of all banquets, feasts, and entertainments—yet, that it was destructive to the health, to the morals, to the bodies, to the souls, to the characters, and to the estates of those that use it; that it destroyed the peace and happiness of individuals, of families, societies, and neighbourhoods; that it was an inlet and procuring cause of broils, discords, quarrels, and mischiefs of every description; that it brings men of sense, of genius and importance, to mere cyphers in the world, men of character and respectability to be objects of contempt, and men of wealth and property to be beggars and vagabonds; that it reduces whole families from the summit of wealth and affluence to poverty, rags, and wretchedness; in a word, that it degrades men of rationality below the character of the brutes:—the person bringing such tidings would be banished from society as a common liar, because such information would appear so irrational and incredible. Yet, every man of reason and reflection must acknowledge that this is a true picture of that poisonous, destructive article which we call spirituous liquors—which has been the source of so much mischief, and so many deadly evils to the world of mankind."

We need the same kind of plain speaking in Great Britain to-day, both on salvation and strong drink, which the settlers on the banks of the Cumberland needed seventy years ago. We are glad to see that our new friends have had their attention turned so powerfully, and that too by their founder, to the dangers of alcohol, as well as of all other Satanic temptations.

The Song of the Cross: an Exposition of Psalm xxii. By JAMES FRAME. London: S. W. Partridge & Co., Paternoster Row. 1872. Pp. 320.

MR. FRAME has now published his largest expository volume, and that which, as might have been expected from the nature of the subject, is still richer than its predecessors in evangelical truths. For, however ingenious and excellent his renderings of the sixteenth and fortieth Psalms were, the twenty-second, by the admission of the whole Christian church, is fuller of Christ than either of these inspired compositions. Some fastidious critics might be inclined to say that there was too much repetition in the successive chapters; but, on the other hand, there cannot be too much of the soul-gladdening and soul-saving truth. It has often been said that every sermon

should contain as much of Christ as might be calculated to bring peace to an inquiring mind; and, tried by this standard, these twenty essays are invaluable. Here and there also most important hints are thrown out in support of the claims of the Bible, as, for example, on the prediction that Christ's feet would be pierced, and that lots would be cast for his vesture. We do not see how sceptics could get over Mr. Frame's arguments on these points. The volume is well got up—being quite a credit to its London publisher and its Glasgow printer.

Words of Comfort for Bereaved Parents. Edited by WILLIAM LOGAN, Author of "The Moral Statistics of Glasgow." With a Historical Sketch, by the REV. WILLIAM ANDERSON, LL.D., Glasgow. Seventh British Edition; Eighteenth Thousand. London: James Nisbet & Co., Berners Street. 1872. Pp. 472.

MR. LOGAN is always saying that every new edition of this imperishable work is to be the last; but he can no more keep back the ever-increasing demand for the volume than King Canute could keep back the waves of the sea. For, "What are the wild waves (of human grief ever) saying?" They are ever crying for comfort; comfort they must have; and words of comfort are amply provided for them here.

This new edition contains fresh contributions in prose from the Rev. Dr. Cairns of Berwick, and Revs. Messrs. Muir of Hawick, Fergus Ferguson of Glasgow, and French of Dunfermline. The poetical department has been enriched, among other pieces, by a translation of Vinet's lines on the death of his daughter, executed by the polished pen of Dr. John Ker of Glasgow. We were happy to see in the columns of the public press, the other day, that Sir Titus Salt had presented every city missionary in London with a copy of this work—a body of devoted men between four and five hundred in number. So that, like the Danish king, Mr. Logan will need soon to move his chair a little farther back, and issue orders for another edition.

Good Templarism: its History and Principles, with Replies to Objections. By the REV. GEORGE GLADSTONE. Glasgow: Thomas D. Morison; London: Curtice & Co. 1872. Pp. 221.

A BOOK by Gladstone should be cleared off the publisher's shelves in a day or two; and if people were only discriminative enough, they would find out that there is not much difference between the Prime Minister and the Govan minister. For our excellent brother is a prime minister; and if his distinguished namesake would come and spend an afternoon in Govan, or failing that, on account of numerous engagements, if he would read this book patiently and thoughtfully, he would be made a better statesman than he is, and be more thoroughly qualified to legislate for the faint and bleeding body politic of Great Britain. Interesting though speculations be about *Juventus mundi*, unhappily, we have to do practically with the sores and sorrows incidental to *Senectus mundi*; and strong drink, on which our Scottish Gladstone, in this compendious volume, lays his healing hand, is confessedly the curse and scourge of this old country of ours.

Good Templarism is the latest organization in which temperance philanthropy has shaped itself; and it cannot be denied that the unprecedented success which has attended its spread throughout the country is attributable not to mere novelty, but to its peculiar constitution. If any one wishes to know all that uninitiated people can be permitted to know about its history in America, in England, Scotland, and Ireland, as well as about its rules and regulations, he will find his desire gratified by the perusal of this beautiful little volume. But there is no great gain to be got without some loss; and before the reader be done, he will find that he has lost all his objections and all the prejudices which he may have entertained against the Independent Order of Good Templars. The style of our author is correct, clear, and logical. He does not multiply words unnecessarily, but writes with point and ease. The book is eminently a book for the times, and, as such, we would bespeak for it a wide and ever-widening circulation.

The Life of Thomas Cooper : Written by Himself. London: Hodder & Stoughton, 27 Paternoster Row. 1872. Pp. 400.

WE are not surprised to learn that the first edition of this autobiography, of a thousand copies, was sold off in a week. The chequered career, public life, political martyrdom, and, of late, the ubiquitous labours of the estimable author, account for the rapid sale, to some extent; but the book itself is a charming one, and reads, to borrow the expression of a metropolitan contemporary, with all the interest of a romance. Youth in Gainsborough and Lincoln; an editor's life in Leicester; the Chartist riots; trial and imprisonment; liberation and authorship; the dark cloud of scepticism, and deliverance from the same;—such is the briefest *resumé* of the details of this most entertaining book. The reader is introduced to many public men, such as Denman, Disraeli, Wordsworth, Duncombe, Kingsley, O'Connor, &c., with all of whom Mr. Cooper was brought into contact. The candid account of the way in which the cloud of doubt first gathered over the author's mind, and then was removed from it, will be found to be most edifying and impressive. We are tempted to quote a portion of this thrilling account:—

"I confess I am very incredulous respecting sudden conversions from the habitual scepticism of years. I had been twelve years a sceptic; and it was not until fully two years had been devoted to hard reading and thinking that I could conscientiously and truly say, 'I am again a Christian'—even nominally. The deep conviction which first arose within me, that I had been very guilty, as a public teacher, in not courageously and faithfully presenting the great truth of God's existence as the Moral Governor before men, gradually merged into the deeper and more distressful conviction of my own personal life of sin: the remembrance that I—I myself—had been living without God, and without hope in the world; without the God that I had loved in my early manhood, and Who had then given me to feel His love, day by day, and hour by hour.—My conviction of personal sin deepened to such a degree, in the hours of reflection during the silent six months, that I dared not pray; and my wife said I never smiled for those six months. I told my dear friend Dr. Jobson, who was ever trying to strengthen and help me, that I believed God would shut me up in

judicial darkness; that He would never suffer me to live in the 'light of His countenance' again, as a penalty for my great sin in deserting Him because I thought men ill-used me.—'No, no!' said my dear friend; 'I don't believe it. God will bring you to the light yet, and fill your soul with it!'—I told my friend Charles Kingsley, in our correspondence, that while I diligently read 'Bridge-water Treatises,' and all the other books with which he furnished me, as a means of beginning to teach sceptics the truth from the very foundation, that the foundations themselves seemed to glide from under my feet; I had to struggle against my own new and tormenting doubts about God's existence, and feared I should be at last overwhelmed with darkness and confusion of mind.—'No, no!' said my faithful and intelligent friend, 'you will get out of all doubt in time. When you feel you are in the deepest and gloomiest doubt, pray the prayer of desperation; cry out, "Lord, if Thou dost exist, let me know that Thou dost exist! Guide my mind, by a way that I know not, into Thy truth!" and God will deliver you.'—But I dared not pray, as I said before. This bondage of dumbness of spirit was suddenly broken, one morning, as I awoke, by the words running through my mind that had been familiar to me when I was a Bluecoat boy, and stood in the aisle of Gainsborough church,—'Almighty and most merciful Father, I have erred and strayed from Thy ways like a lost sheep; I have followed too much the devices and desires of my own heart; I have offended against Thy holy laws,'—and it went on to the end.—'The words running through my mind,' did I say? Oh, was it not the Holy Spirit Himself, in ineffable condescension and love, leading my mind by a way that I knew not? The words came again, as I awoke, morning after morning, till at last I felt I could pray in my own words. I had no more awful gloom of mind; but I was far yet from getting back to Christ, and receiving Him as my Saviour."

We congratulate Mr. Cooper on having entered, apparently, through the publication of this work, into the arena of successful authorship.

The Bridge of History over the Gulf of Time: a Popular View of the Historical Evidence for the Truth of Christianity. By THOMAS COOPER, Lecturer on Christianity, Author of "The Purgatory of Suicides," &c., &c. Third Edition. London: Hodder & Stoughton, 27 Paternoster Row. 1871. Pp. 162.

THE hundreds of thousands who have heard Mr. Cooper lecture, all over the country, on the evidences of Christianity, will recognize in this handsome little volume one of his most popular lectures, in an enlarged form. The felicitous idea which the author works out is that Christianity is a bridge, with eighteen arches, which spans the gulf of time, and must rest on fact in the last, or rather the first arch, in the first century. The author gives each century a characteristic name, coined out of the leading historic event of the period. Thus, apart from its value as a defence of Christ's truth, the book is both most interesting and most valuable, as presenting a panoramic view of the history of the world since the time of Christ. Of course, the interest culminates towards the close; and here the author seems to us to be singularly successful in refuting the mythical theories of Strauss and Renan, and in establishing the genuineness and authenticity of the Four Gospels. We are glad to learn that, although only a few months have elapsed since the volume was published, a fourth edition has been already demanded. We warmly recommend this work also as an antidote to scepticism and unbelief.

Full Report of the Public Discussion of the Question: Is the Belief in an Infinite Personal Being reasonable and beneficial? Between the REV. WM. ADAMSON, of the Evangelical Union Church, Edinburgh, and MR. CHARLES WATTS, Accredited Agent of the National Secular Society, London, in Edinburgh, on 4th and 5th March, 1872. Corrected by both Disputants. Glasgow: T. Adamson, 165 Cowcaddens Street. 1872. Pp. 45.

THERE are very few ministers of the Gospel who could have conducted themselves so creditably in a discussion of this kind as Mr. Adamson seems to have done. Much nerve-power, as well as logical power, is needed for every *viva voce* discussion; but in this case an arrangement seems to have been entered into between the disputants, that every here and there, for the sake of the clearer definition of terms, a series of questions, requiring only answers without arguments, should be put after the Socratic fashion. We have every reason to be proud of the way in which Mr. Adamson came through the ordeal. He was found by his adversary to be invulnerable on the point that a universe which displays such mind must have been made and must be maintained by that mighty Being whom our intuitions recognize as the Infinite One, or, as Mr. Adamson expressed it, in a way which was evidently new to his opponent, "That a Thinker must have made worlds which are grand poems in themselves, grand embodiments of thought." We are sure that the circulation of the discussion can do no harm, since any poison that may lurk in the statements of his antagonist is effectually removed in Mr. Adamson's replies.

OBITUARY NOTICE.

WE omitted, in last No., to refer to the death of MR. JAMES HENDERSON, one of our students of theology, which took place at his mother's house, Buccleuch Street, Glasgow, during the preceding quarter. Mr. Henderson's father was the minister of a large and influential church in this city (Laurieston Parish) in connection with the Established Kirk of Scotland. About the year 1861, when quite a boy, Mr. James Henderson became deeply interested in the work of religious revival which at that time was drawing many to the Saviour's fold. After giving his own heart to the Lord, our young friend studied prayerfully the theological programme of the various religious denominations, and came to the conclusion that the system of divine truth advocated by the Evangelical Union was the most scriptural of all. Notwithstanding our comparative unpopularity, he cast in his lot with us, and entered our Divinity Hall. He made himself very dear to his professors and fellow-students by his amiability of disposition and eminently holy life. He was a very respectable scholar, and was highly prized as a preacher by the various churches which he occasionally supplied, on account, chiefly, of his uniform earnestness of manner and spirituality of mind. We believe that the life which has been cut short here will be prolonged, in seraphic zeal, in a better world.

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